

Cornell University Library

BOUGHT WITH THE INCOME
FROM THE
SAGE ENDOWMENT FUND
THE GIFT OF
Henry W. Sage

1891

A.7123.3

13/6/94

The date shows when this volume was taken.

HOME USE RULES.

All Books subject to Recall.

Books not needed for instruction or research are returnable within 4 weeks.

Volumes of periodicals and of pamphlets are held in the library as much as possible. For special purposes they are given out for a limited time.

Borrowers should not use their library privileges for the benefit of other persons.

Books not needed during recess periods should be returned to the library, or arrangements made for their return during borrower's absence, if wanted.

Books needed by more than one person are held on the reserve list.

Books of special value and gift books, when the giver wishes it, are not allowed to circulate.

Marking books strictly forbidden.

Readers are asked to report all cases of books marked or mutilated.

CORNELL UNIVERSITY LIBRARY



3 1924 092 518 095

GN
3/5
F28
V.2
PT.2

SOCIAL HISTORY
OF THE
RACES OF MANKIND.

SOCIAL HISTORY
OF THE
RACES OF MANKIND.

SECOND DIVISION:
OCEANO-MELANESIANS.

BY
A. FEATHERMAN.

“Non delectent verba nostra, sed prosint. Aliæ artes ad ingenium totæ pertinent;
hic animi negotium agitur.”—SENECA.

LONDON:
TRÜBNER & CO., LUDGATE HILL.
1888.

[*All rights reserved.*]

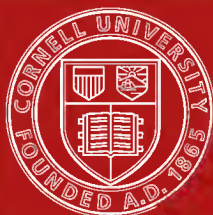
~~7088E-87~~

A. 71233

Ballantyne Press
BALLANTYNE, HANSON AND CO.
EDINBURGH AND LONDON

CONTENTS.

	PAGE		PAGE
GENERAL CHARACTER . . .	I	MAORIS . . .	160
TAHITANS . . .	7	HAWAIIANS . . .	220
MARQUESANS . . .	61	MALAGASSEES . . .	268
NUKAHIVANS . . .	75	IPALAOOS . . .	333
POMOTOOS . . .	94	PALOS . . .	365
WAIHUS . . .	98	CHAMORRES . . .	376
TONGAS . . .	108	TARAWAS . . .	403
ROTUMAS . . .	140	RADAK-RALIKS . . .	411
SAMOANS . . .	144		



Cornell University
Library

The original of this book is in
the Cornell University Library.

There are no known copyright restrictions in
the United States on the use of the text.

PREFACE.

MAN is an animal, and though he may presumptuously consider himself highly civilised and refined, yet he is more cruel, more blood-thirsty, and more murderous than the most ferocious wild beasts of the forest. The tiger, the lion, the hyena and the wolf only start out in search of prey when impelled by hunger; and they never attack and kill their own species. But man, who claims to be the masterpiece of creation, who hypocritically wraps himself up in a mantle of morality and religion to cover his iniquities and his atrocious crimes; man who pretends to have been made in the image of God, destroys at one blow thousands of his fellow beings with triumphant exultation and transports of joy; not for the purpose of satisfying the inexorable necessities of nature, but with the object of gratifying his fiendish passion of hatred and revenge, and of appropriating by rapine, plunder, military contributions and extortions ill-gotten treasures and conquered provinces, thus trampling the rights of the inhabitants in the dust, and dooming helpless widows and abandoned orphans to the misery and wretchedness of poverty and destitution. It is contrary to every principle of morality and true religion to engage in any kind of warfare for any purpose whatever except in self-defence, and it is somewhat strange that nations, who call themselves Christians, should wage wars of conquest against each other; while nominally at least they adore the same God, and ought to be governed by the moral principles taught in the Sermon on the Mount which they consider as a divine revelation; and yet the match is ready to be lighted at the first favourable opportunity to ignite the explosive materials heaped up at the expense of the sweat and labour of the poor, and the accumulated wealth of the rich; they constantly talk of peace with the nefarious design of preparing for war, which has no other object but that of sacrificing hundreds of thousands of young men—the flower of the nation, who are made the victims of insane ambition and of the criminal follies of the governing powers. The religion of these Roman Catholic, Greek Orthodox and Protestant nations is not

Christianity but Greek and Roman paganism,¹ modified by Jewish theology, rabbinic ceremonialism, and the materialistic perversion of the idealistic metaphysics of Plato and Philo; and their morality is not that of the New Testament; it is anti-social, it is not founded upon social principles, but it is exclusively controlled by sordid interests.²

Man is the declared enemy of all living organisms; and with the exception of those animals which he has domesticated, and has thus compelled to become his obedient slaves to do his bidding and to perform his labour, or to yield up to him their honey, their milk, their silk and their wool, he kills all he meets, sometimes as an act of self-defence, but more frequently for pleasure; or to make use of their flesh, their oil, their hides and their bones. By his murderous art he has made himself absolute master not only of all animals that roam in the forest and of the birds that fly in the air, but of the myriad of fishes, crustaceans and molluscs that live in the sea; and

¹ They offer up hecatombs of human victims to Ares or Mars; and sometimes, though rarely, Artemis or Diana is honoured with a human sacrifice. The Catholics in former times worshipped a fetish god called *Heresy*; and the Dominican inquisitors, those holy fathers of the church, who were his high-priests, had sacrificed hundreds of thousands of men and women in honour of this bloodthirsty god. A few hundred years ago the Protestants were still partially devoted to this idol worship. In Geneva they offered up Servetus as a holocaust to the Moloch of intolerance; and in England, upon the suborned testimony of Titus Oates, hundreds of innocent Catholics, though ostensibly accused of treason, were sacrificed because they were Catholics. All the European nations without distinction not only robbed and despoiled the Jews, but they immolated upon the fire altar or upon the gallows thousands of human victims under the name of sorcerers and witches in honour of another fetish idol called devil or demon. These nations who imagine that ceremonial forms of worship, mystic dogmas, the belief in the existence of hell and the devil are religion, never had, and have not now an exact idea of the true humanitarian principles of Christianity; and still they call themselves Christians; and if they justly denounce the religious practices of the Buddhists, the Mohamedans and the Jews as being based upon error and falsehood, it is because they can see the mote that is in their brother's eye, but cannot see the beam that is in their own eye. What religion or what morality is that which erects monuments in honour of bloody conquerors; and adores the assassins of nations as if they were gods. Constantine and Charlemagne, those unscrupulous, soulless murderers, have their memory perpetuated by statues erected in their honour in that magnificent Catholic temple called St. Peter in Rome. The poor fisherman Peter who at the command of his master sheathed his sword, is now worshipped amidst the rabble crowd of saintly vagabonds and despotic kings and emperors, the assassins and despoilers of nations.

² The governments of these nations enforce severe repressive laws against nihilists, anarchists and fenians who also avail themselves of the discoveries of science, and imagine that they can reform society by committing the most heinous crimes; but the governing powers give themselves the pernicious example, for offensive wars, which violate every law, human and divine, are nothing more than legalised nihilism, anarchism and fenianism on a grand scale.

even the huge whale and the giant elephant cannot escape his ferocious instinct of destruction.

Man is an animal, and he differs only from other animals in a more highly developed social and intellectual capacity. All animals are more or less social, for the necessity of pairing for the propagation and perpetuation of the species is itself one of the most potent elements of sociality. All animals communicate with each other by the aid of language, for the neighing of the horse, the bellowing of the bull, the barking of the dog, the song of the nightingale, the croaking of the frog and the hum of the bee are audible signs of ideas representing external objects impressed upon the brain through the medium of the senses; or they are expressions of an internal longing addressed to a mate; and the horse, the dog, the ox, the elephant and other animals have even acquired, at least to a limited degree, a knowledge of human language expressed in articulate sounds by the human voice, which they understand so perfectly that they never fail to act according to the idea which the words express. Language is in fact nothing more than the universal medium of communication which, by the sense of touch, enables all objects of external nature and all organic forms, including man, to converse together within the limits of the sphere of action assigned to each individual existence. Paradoxical as it may seem, man and animals have but one sense, which is the sense of touch, and even plants and inanimate objects are endowed with this sense in a limited degree. The retina of the eye, the tympanum of the ear, and the Schneiderian membrane of the nose are nervous expansions capable of receiving impressions from a distance by touch effected by light motion, sound motion and volatile emanations; and these impressions are the source of ideas of the highest order, and consequently are the very essence of language. A landscape speaks far more eloquently and truthfully by the aid of light motion expressed in visual language, than could be expressed in audible language by the most eloquent orator. The sun, the moon and the stars communicate with man in the clearest visual language through the medium of the telescope, the spectroscope, and the process of photography. The papillæ of the tongue distinguish different tastes, and the nervous extremities of the fingers discern many physical qualities of tangible objects by close contact. The language of the deaf and dumb, expressed by the aid of the fingers, as well as written language, is addressed to the eye instead of the ear; while the fingers of the blind perform the function of the eye. The antennæ of bees and many other insects are so sensitive to external impressions that they serve not only as medium of communication between themselves, but they perform like fingers the function of touch by close

contact with the objects of the external world ; while their organ of sight, of hearing, of taste and smell are equally sufficiently developed so as to enable them to understand the language expressed by external objects as far as it is necessary for their self-existence, their self-preservation and their self-propagation. But bees have in addition a vocal language. The discovery made by a bee of a deposit of sugar or other alimentary substance, which is communicated to its companions by the hum tut, tut, brings in a moment to the spot a troop of hungry bees. Ants converse with each other and hold long councils by the aid of their antennæ which are very sensitive, and they thus communicate to each other by light touches in mimic language anything in which all are alike interested ; such as the manner of fighting a common enemy or escaping danger. The leader of a troop of chamois informs his companions of any danger that may threaten their destruction by a loud, expressive, whistling sound, a language which they all so perfectly understand that they immediately disperse in every direction. Even stones speak a clear and unequivocal language, much less perishable than the records of the printing press. The stone monuments of Egypt have furnished, in part, the history of an ancient civilisation, and though entombed for many centuries beneath the dust and rubbish of ages, yet they revealed in eloquent language, the most important historical events of the distant past.

As soon as language makes an impression upon the ear or the eye or even the fingers or any of the other senses it ceases to be language, it is transformed by the brain or other nervous matter into perception, not simply of mere words but of the objects of which the words are the signs, for words in themselves have no meaning, they are merely empty sounds, and if they are regarded as signs of ideas it is altogether conventional ; words of foreign languages have no meaning for those who do not understand them. Even abstract ideas are the essential outgrowth of the concrete as typified by external nature. Spirit, which is the highest abstraction in most languages of civilised Europe, is expressed in Hebrew by *ruach*, in Greek by *πνευμα* and in Latin by *spiritus* and *animus*, words which in these three languages have the original meaning of air and breath. Heaven is but the spiritual counterpart of the blue expanse of the firmament. In a philosophical sense God is the generalisation comprehending all the powers and active forces both of the physical and moral world ; in a theological sense he is the mighty king, the inexorable despot, the loving father, the self-sacrificing son. He is represented in paintings as a long-bearded, old man of majestic appearance, or as a naked human figure nailed to a cross, and he is even symbolised under the form of a dove.

All animals are necessarily endowed with memory, for this faculty is indispensable to all without distinction for purposes of feeding and pairing; they also possess the faculty of reasoning in various degrees, and most of them are probably gifted with a goodly share of imagination, though they have no conception of poetry or religion. The hooded crow is in the habit of lifting shell-fish to a certain height in the air and then letting them fall on the rocks of the shore in order to break the shell. Some species of monkeys will use stones for the purpose of striking and breaking a nut. The elephant tears branches from trees which he uses as an artificial tail for fanning himself to keep off flies. The tailor-bird (*Sylvia sutoria*) works wool or cotton into thread with its feet and beak, and uses it to sew leaves together for its nest. The *Lestris parasiticus* will not take the trouble to catch fish for itself, but pursues the gulls, until worn out by pursuit they eject their prey from their crop. The she-wolf buries a portion of the flesh of the prey she has killed, as a provision for her cubs, and after having satiated her appetite, she will wash her mouth in a stream or rivulet, that the he-wolf may not discover by the scent that she had devoured fresh meat, for otherwise he would force her to deliver up to him the remainder of the flesh she had hidden away. The working bees who, on the accidental death of their queen, the mother of the hive, produce a new queen by feeding the maggot hatched from the egg of a working bee—who are all abortive females, with a peculiar food called bee-bread, know very well that without a queen there would be no new progeny, and the hive population would necessarily die out. All this is called instinct, but it is really a complicated process of reasoning based upon a combination of ideas from which a just conclusion is drawn. Instinct is an internal, impulsive force of action excited by a sense of self-preservation and self-propagation which man has in common with all animals. It is by these instinctive impulses that men and animals satisfy their appetite and gratify their voluptuous passions. But sudden impulsive acts of self-preservation, which are produced by external impressions, are not instinctive, for these acts are controlled by judgment and reason based upon previously acquired experience. As men and animals instinctively satisfy their appetite whenever they feel hungry, the impulsive force is internal, but the act of eating is not instinctive for it is external, and is effected by the aid of reason in making a choice of food most proper to accomplish the object. The fact that certain animals are capable of being trained, by which they acquire certain habits and aptitudes not previously developed, shows most conclusively that their mental faculties are susceptible of a certain degree of development, and that they possess reasoning powers; for the train-

ing of animals does not differ in any respect from the education of children who are specially trained that they may acquire certain habits and certain aptitudes. The dog, the horse and the elephant are not only educated to perform certain acts, but those acquired aptitudes are even potentially communicated by heritage. On the race-course the horse evidently manifests an ambitious spirit, and he exerts himself to outrun his rivals. The Newfoundland dog who saves his master from drowning is certainly a reasoning animal. The shepherd's dog is equally sagacious, and is fully up to the duties he is taught to perform. Since all animals are endowed with sensual perception, and have a brain or other nervous matter to enable them to act in accordance with this perception it follows as a necessary consequence that all animals are possessed of a certain degree of reasoning, for otherwise their sensual organs would be entirely useless to them. As morals are simply the outgrowth of society, for abstract morality is only a dream of the metaphysicians, the dog, who is a social animal of a high order in the economy of human society, possesses in his fidelity and friendship to his master and the members of his family a far higher moral character than thousands of servants who are adequately rewarded for their services.

The functional activity peculiar to man to evolve abstract thought, to develop articulate language which designates by distinct vocal sounds and written characters all objects in nature perceptible by the senses, and his capacity of giving direction to the forces of nature so as to increase the natural objects, which are the product of evolution, by a process called art, distinguishes him from all other animals; and the instrumental organism of his hand fitted by the most acute nervous sensibility for the most delicate prehensile functions, renders him superior to all other organic forms in the infinite variety of his productions and their perfect adaptation to useful purposes.

It is not the object of this Preface to controvert the ingenious arguments of Mr. Darwin in support of the theory of transformism,¹ as recorded in his works on the Origin of Species and the Descent of Man, for the facts upon which the arguments are based are true; but the conclusions drawn from these facts are admitted by Mr. Darwin himself as well as by his followers to be only conjectural or hypothetical. These conclusions are accepted by many of the most eminent zoologists as being well founded; by others, on the contrary, they are rejected. The whole theory is but an abstract deduction not susceptible of being verified by experimental proof; and like meta-

¹ Transmutation, which means a change of substance, does not express the idea implied in the evolutionary process even according to the theory of Mr. Darwin.

physical speculation it may strike some minds as being incontrovertible ; while others more sceptical—and the author belongs to this class—may find it ingenious, and even very learned, but entirely inadequate to reveal the secret processes of nature, by means of which organic substance was produced and organic beings were developed—a knowledge which is beyond the reach of the human mind ; though some giant intellects, like the Titans of old, may imagine that they are able to scale the heavens. The author does not affirm but denies, and as a negative cannot be proved, he attempts to show that the affirmative does not rest upon a solid foundation.¹

How was man and how were plants and animals first produced ? This is a problem which no mortal man is capable of solving, and which must ever remain a mystery, for the external conditions necessary for evolving the germs of organic forms no longer exist, and as all organised existences are now propagated by germ development or by fission, this is one of the secrets of nature which human science will never be able to penetrate. Creation is a physical impossibility ; the universal laws of conservation rigidly exclude both creation and annihilation. Matter possessing inherent capacities of development, is indestructible, it can have no end, and as it is utterly inconceivable to the human mind how something can be produced from nothing, the conclusion is inevitable that all that exists now has always existed under different modified forms, either as elementary substance or potentially by virtue of the inherent combining and organising powers of the simple elements of matter. Nonentity or vacuity, which must have preceded creation, is inconceivable and consequently utterly impossible. As all things are possessed of impulsive, of atomic,

¹ The Buddhists, the Mohamedans, the Jews and the Catholics believe in the truth of certain dogmas which they call religion, but which do not correspond with the reality or logic of things, and yet they advance hundreds of plausible reasons in support of their belief ; and they have written an immense number of books on the subject which would form an extensive library. No one could convince them even by the soundest arguments that their faith is not well founded.

Plato informs us that Socrates attempted to prove the immortality of the soul by a conjectural alternative ; though the immortality of the soul, which may be an article of a religious creed, is not susceptible of proof.

The Cartesians start out with the proposition : “ I think, therefore I exist ; ” my soul that thinks has an idea of the infinite, and this idea could only have been communicated to man by an infinite being, and this infinite being is God ; and they suppose that their conclusion is incontrovertible, though the existence of God being a religious belief, is not susceptible of proof.

The theory of transformism rests upon no better basis ; it is not an absolute or mathematical or even a historical truth ; it is simply a belief supported by numerous, ingenious plausibilities which though predicated upon real facts, are simply deductions, the inventions of a fertile imagination, and no arguments and no reasonings could convince the faithful of this new religion of the unsoundness of their belief.

or of voluntary or of sidereal motion ; and as air and other gases have the property of indefinite diffusion ; as the denser medium necessarily penetrates the rarer medium, the conclusion is irresistible that vacuity does not and could not exist in nature, for if there were vacuity the radiating light of the sun could never reach the earth, for it only propagates itself by undulations¹ which are necessarily communicated through a medium generally called ether, and from thence it is communicated through the atmosphere, for objects are only rendered visible to the eye by reflection.

Death, which is the corner-stone of ascetic theology, presents nothing that is real ; it is merely a negation, a fantastic creation of the human mind. In the highest philosophical sense death is but a change of state or condition of organic matter which, in conformity with its nature, is subjected to a regular process of transmutation. Organic forms can no more die or be annihilated than metallic iron which, on being exposed to atmospheric influences, changes into rust or the oxide of that metal. Material things must continue to exist, and to exist is to live under some peculiar form. They act, they move, they are animated, they are eternal. To nature nothing can be added ; from nature nothing can be taken away.

Hypotheses and theories, by which it is attempted to solve problems which, according to their nature, are not susceptible of positive solution, can never form the basis of science. Every science must consist of precise knowledge, and must be based upon real, indisputable facts and general principles capable of being proved by experiment or demonstration. The Darwinian hypothesis of transformism, which supposes that all organic existences were in the course of ages gradually developed from the lowest organic forms by a process of transformation, is not susceptible of being demonstrated or proved by experiment or personal observation ; and it is therefore only an ingenious theory, but it is not a scientific truth. The laws of nature are uniform ; they are at the present day precisely what they were hundreds of millions of years ago ; for if they were not uniform the sun might rise some day in the west instead of the east, which is a physical and even a mathematical impossibility, notwithstanding that the Egyptian priests had told Herodotus that though in their time the sun rose in the east, yet formerly it had risen in the west. Organic forms were originally produced by the combination of the simple elements under conditions which human science will never be able to search out or scrutinise. No one can tell how carbonic acid,

¹ The theory of the propagation of light by undulations has been proved by M. Arago to be based upon incontrovertible facts.

water and ammonia which exist in nature, can by combination be transformed into the simplest self-propagating vegetable cell or proto-phyton, and much less into a self-propagating animal cell or protozoon. The chemist can produce organic and inorganic forms which unassisted nature does not produce, because man, who is a part of nature, is one of the factors indispensably necessary for their production, as the polype is the factor for producing coral reefs, the bee for secreting honey, the silk-worm for secreting silk; but there are an infinite number of organic and inorganic forms which nature produces under conditions that are not dependent on human action, and most of these man cannot and could not produce, because the process of production does not and can never come within his sphere of action, and must consequently remain unknown to him. As human action was not a necessary instrumental force for the first production of organic forms, for it took place long before man himself came into existence, it will be impossible for man to discover its process or even understand its mode of operation.

The theory of transformism cannot be established by any positive fact, for no one has ever seen any species of plant or animal transformed into another species either by a natural or artificial process, for hybrids are not species but are simply varieties of the species from which they sprang, and are not perfect individuals capable of perpetuating their existence.¹ The *Rhynchonella* and *Ligula*, two brachopodous molluscs which existed during the earliest Silurian period, and can be traced through all geological ages up to the present time, are still the same both in organic and external form, and have not been changed by the evolutionary process of transformism; they have remained unaffected by natural and sexual selection and the nature of the environment; one is still the same wedge-shaped, sharp-beaked shell, and the other is still the same pedunculated shell as they were myriads of years ago. The ibis, which still exists in Egypt, does not differ in characteristic peculiarities from the Pharaonic ibis found in the monuments of Egypt which had been mummified 6000 or 7000 years ago. It is true, it is assumed that natural selection does not act upon all organic beings alike, its transforming power becomes exhausted, and some animals remain unchanged after having attained a certain degree of development. This may be considered as an *argumentum ad absurdum*, for instead of proving by positive, indisputable facts that natural selection has transformed animals of distinctly marked species into

¹ Besides this fact proves nothing whatever, for the mule or the hinny or any other hybrid is not produced by natural selection, but by artificial, sexual selection of an unnatural and forced character.

other species equally distinctly marked ; such for instance as a leopard into a lion, or a rhinoceros into an elephant, we are told what we already know that natural selection has not been able to transform the *Rhynchonella* and *Ligula* in a million of years, nor the ibis in 6000 or 7000 years ; while it is asserted without the least proof that they have been developed by natural selection from unspecialised protozoa until they reached their present stature ; but they could no longer produce any profitable variations, to enable them to reach a more advanced type. This is at least a convenient mode of shirking the question.

Organic forms, endowed with inherent power of self-propagation, contain as a part of their organism the germ of their own individuality, and this germ comprises all the elements or characteristic organic cells of the individual organism, precisely corresponding with the organic being which it represents. It can develop nothing beyond it, though its growth and development is dependent on certain external conditions, which may modify or even deteriorate, if they cannot entirely prevent the development of some parts of the organism ; but the external conditions cannot change the essential characteristics of the species which the germ represents. Evolution is an internal faculty of material substance ; and while external conditions are necessary to impart the initiatory impulse of action, and furnish materials for the structural development and for the maintenance of the integrity of the organism, they cannot change the inherent, functional activity characteristic of the animal or plant.

During the Devonian epoch fishes were often of great size, and they were complete and perfect in all their parts, they were as perfectly organised as the ganoid fishes are at the present day ; they represent the highest group of the class ; and there is no evidence of development upwards from the Silurian mollusc, worm or trilobite to these fishes, or a gradual rise of these fishes from the lowest to the highest. It is assumed that the ganoid fishes are of a primitive type, because their frame is composed of cartilage, while fishes developed in succeeding geological ages, had their cartilaginous skeleton converted into bone by the aid of natural selection. But this assumption is unsupported by facts ; it does not take the period of a geological age to change cartilage into bone, for such a process is going on every day ; nor can this process of transformation be inherited, for if inherited it must be inherited from some primitive organism, and the question naturally arises whence did this primitive organism derive its capacity of changing cartilage into bone, for external, mechanical conditions, such as strain and pressure, impart no such property to the vascular portion of the cartilage ; for there is no analogy whatever between

bone and mechanical pressure and strain. Unless the organism was originally possessed of the inherent property of developing cartilage, and develop it in precisely that mode which gives support and form to the framework of the organism, no mechanical influences, no pressure or strain or any other external condition could either produce it directly or impress it with its proper character. The organism itself must have originally possessed all the properties, by which natural phenomena are distinguished from all eternity; and animals have reached their present state of development from specialised protozoan germ cells which must have been endowed with the faculty of making muscles, cartilage, bones and all other parts of the animal frame in the precise manner in which they exist, fully adapted to external conditions.

As the crystal is formed by the peculiar polar attraction of the specific atoms, the atoms which produce the regular hexagon of specular iron could not produce a cubic crystal of rock salt or the rhombohedral crystal of calc spar either in form or substance. The same holds true with regard to the organic world; the germinal vesicle and the germinal spot present all the primitive elements or molecules for the development of a peculiar, specific organism. The molecules are nothing more than multiple combinations of inorganic atoms, and they have by virtue of these combinations an inherent power of specific motion: the multiple motion of the simple elements which form the tertiary and quaternary compounds and the still more complicated motion of the more or less complex combinations of these compounds. Organic molecular motion is therefore in its nature not different from simple, inorganic, atomic motion, except that it is inextricably complicated, being the result, as far as human knowledge is concerned, of an undefinable entanglement of atomic combinations. Locomotion is itself only the product of molecular motion of inorganic elements in combination, and transferred to the mass in the form of mechanic motion. As the free moving atoms of silica could only produce, under certain conditions chalcedony, opal, onyx, jasper, or a six-sided prism surmounted by a six-sided pyramid, or a hexahedral prism of amethyst, but could not produce the octohedral prism of protoxide of copper or the rhombic plate of selenite, so the compound atoms or molecules which compose the germinal vesicle of a dog are forced, by their inherent constitution, to unite in order to form the organism of the dog in all its parts, and could not form the organism proper to an ape or to a man. A protophyton or a protozoon can only reproduce itself, for its compound atoms are not specialised to produce any other organic form. A number of compound atoms, formed under certain circumstances and combined under certain conditions, might

have originally formed the germ of a microscopic *Euglena*, with inherent power of specific development, but the form and combining power of the atoms can no more transcend the limits of the organism of the *Euglena* than the rhombohedral crystal of spathic iron could under any condition whatever be transformed into the regular hexagon crystal of specular iron.

It is wholly gratuitous to suppose that the larva of the ascidians of the present day, which are produced from eggs, were one of the advanced types from which man was gradually developed, because they possess a heart and a circulation. The compound atoms of the eggs of the ascidians are undoubtedly composed of the same elementary constituents as the compound atoms of which man is composed; but the inherent property and the characteristic nature of the compound is not dependent merely on the presence of the same elements, but on the number of atoms forming the group, the mode of multiple combination making up the compound of specialised molecules, the circumstances under which the combination is formed, and the external conditions which originally imparted to them energy and initiatory force of action. The free moving atoms of carbon and oxygen may by combination produce carbonic acid, and this may combine with oxide of calcium and form carbonate of lime; which, under certain conditions, may assume the form of common limestone, of marble, of Iceland spar or of arragonite. All these decidedly distinct forms of carbonate of lime have a well-defined individual existence; they are all composed of the same fundamental elements in precisely the same proportion; but the difference of their atomic motion induced by various external conditions imparted to Iceland spar a rhombohedral form, to arragonite the form of a rectangular prism, to marble a granular crystalline texture, and made common limestone amorphous. But all these different forms composed of the same substance are not produced one from the other by any process of transformism; but by an inherent power of action peculiar to the atomic motion of each one separately and independent of each other, in conformity with the initiatory impulse imparted to the fundamental elements by peculiar external conditions.

Natural selection is represented in Mr. Darwin's theory as a blind, passive principle perfectly intangible; it is not itself a force, nor is it anything real; it is simply a mythological fiction representing an assemblage of conditions and forces of a certain degree of vital activity, which are supposed to be capable of counteracting and neutralising other conditions and forces of less vital activity. It is an extremely unfortunate term; it is indefinite and almost unseizable, requiring considerable efforts of the mind to get at its meaning, and a still

greater effort not to lose sight of its complicated operations. The survival of the fittest and the struggle for existence are at least active forces, and they are simple and comprehensible expressions, but natural selection is a kind of mysterious divinity, a *Deus ex machina* that is supposed to produce changes in the organic world, not by a pre-conceived design, or upon a well-devised scheme, but altogether accidental, which, if they are not produced by an omnipotent power, are no less miraculous, for while we know that the developed organisms which it is asserted it has produced, actually exist all around us, no one is able to explain its *modus operandi* except upon surmises and conjectural plausibilities which it is impossible to prove, and still more impossible to verify by experimental proof. How and why has natural selection invested the diatomaceæ with a siliceous covering ornamented with the most beautiful symmetric carvings, while the desmidiæ are left without this protective shell, notwithstanding that they are variously ornamented with striæ and dots. How and why do some of the diatomaceæ and desmidiæ exist as solitary individuals, and others are united in specific groups capable of division. How does natural selection account for the fact that some *Closteriums* and the *Epithemia turgida* are reproduced by fission as well as by pairing, developing sporangia; while the *Vaucherias* are propagated by pairing giving birth, as it were, to movable spermatozoa. How could natural selection produce a mushroom that grows up in a single night from a spore not more than one four thousandth of an inch in diameter. What primordial type could have produced the polypori, and the most diversified microscopic forms of fungi which exceed in number all other cryptogamous plants, and which are least organised and least differentiated, differing in plan of construction from all other forms of vegetation. How could natural selection make the pollen-granules of the primrose cylindrical and furrowed, and those of the sunflower spherical covered with tubercles surrounded by spines. Why did natural selection endow some fishes with expanded pectoral fins so as to enable them to fly, and thus momentarily escape their enemies; while others, who are surrounded by the same environment, and are pursued by the same enemies, are devoured, because they possess no such means of escape. How and why did natural selection through the instrumentality of external conditions develop the unsightly hump of the zebu cattle and the two humps of the camel, while all other bovine species have no hump, and the dromedary has but one of these excrescences. How and why did natural selection through the instrumentality of external conditions develop the two long ivory tusks and the prehensile proboscis of the pachydermatous male elephant, while the female elephant, which was necessarily produced under the same

conditions, has no tusks or very short ones, to whom they would be far more useful for defence in the protection of its young. Why has the pachydermatous rhinoceros, who inhabits the same region of country and is surrounded by the same environment, a horn instead of tusks and a protruding upper lip instead of a proboscis. These perplexing questions are not answered by saying that all these organic peculiarities are made necessary on account of the specific structure of the animal in order to meet existing external conditions, for this would be a tacit admission that there was design and adaptation, but the external conditions and the environment are passive agencies and blind forces, whose action is altogether accidental; design and adaptation are internal impulses, they can only proceed from a vital and intellectual force, and the conclusion is irresistible, it is not the external conditions that developed the specific organs to suit the environment; but it is the vital and intellectual agency inherent in the molecular combination of the organic materials that developed the specific organs to make them correspond with the correlated parts of the body of the animal, and adapt them to existing external conditions.

We are told that nature selects the fittest individuals; that is, those who are most perfect in their organism to meet the external conditions, and those species only are preserved which have been able to adapt their organism to these conditions, and for this purpose nature selects beneficial variations that may by chance occur in the organism. Of course this does not mean that nature by force of intellect makes this selection; but it means that external conditions produce structural variations that may be profitable or hurtful to the individual; if they are profitable they will preserve and perpetuate not only the individual but the species; and if, on the other hand, they are hurtful, they will gradually destroy the organism, and the species must necessarily become extinct; for both profitable and hurtful variations are inherited by the offspring for an indefinite period of time. But unfortunately for this theory the variations produced in nature by external conditions are slight, and are never persistent, for the promiscuous sexual intercourse of individuals, who are not all affected by the same variation, would, in course of time, efface every trace of the slight change produced by external conditions, and atavism is also an important factor to counteract any casual variations. Variations can produce no permanent changes in the organism; they may exhilarate or impede the functional activity, but in either case the variation is simply propagated by inheritance for a certain period of time until it is counteracted by neutralising external conditions, or it must lead to the extinction of the individuals by undermining the vitality of their

organism. The change or variation produced could only slightly modify the external form or the degree of functional activity, but it could not change the form of a vital organ or the nature of its characteristic functions. The air which is an essential external condition could not have transformed the trachea of insects or the branchiæ of fishes into the lungs of mammals. A tadpole, with tail and gills which enables it to live in water, changes in a few days, loses its tail and develops lungs, and thus becomes an air-breathing animal with the capacity of living on land. It cannot be pretended that it is natural selection that produces this transformation, but it is the inherent property of the organism that accomplishes this change, and the external conditions do not only not produce it, but it is evident that the adaptation of the organism to different conditions is an internal aptitude which exists independent of the conditions; and the organ is modified with a view of meeting the requirements of the new conditions, not by accidental external influences brought to bear upon some few individuals of the species, but by an internal endowment common to every individual of the species.

Though the artificial pairing of animals brought about through the agency of man cannot be invoked in support of the production of new species by sexual selection, for the theory of transformism is essentially based upon natural selection, and promiscuous pairing never takes place in nature, yet it has been established by experimental tests that no new species can be produced by artificial pairing; for it is now known that the offspring of some female hybrids, such as that of the hare and rabbit, who sometimes possess the faculty of reproducing themselves, soon return to the paternal or maternal type, while others become altogether infertile. Another example of atavism is reported by competent authority, which occurred in Brazil, where the offspring of a hybrid between an Indian and Negro who had married a hybrid between an Indian and White resumed almost completely the characteristic of the pure Indian.¹

It is utterly inconceivable how external conditions could have endowed molluscs with secretory organs by means of which they build up their shell, which they sometimes make a univalve and sometimes a bivalve to suit the nature of their organism, giving it the most beautiful colouring, the most elaborate striations and the most curious, prominent markings. How could natural selection give spines to the *Spondylus* and to the *Dione lupinaria*, impart the most beautiful iridescent tints to the *Haliotis*, give a pearly lustre to the *Turbo fluctuatus*, most elegantly tuberculate the *Phola costatus*,

¹ Agassiz, Brazil, p. 532.

and impart the finest polish and exquisite forms to the *Cypreas* and *Olivas*; in one word how could natural selection vary the shape, size and colour of shells of over 15,000 species of molluscs, all secreted by the animal itself, all surrounded by the same environment, and all exposed to similar external conditions. How could natural selection produce the variegated feathers of ten thousands of birds all differing from each other in the graduation of colours which, by their incomparable beauty, and their matchless arrangement and harmonious combination, render the feathered species the most marvellous production of nature. But what is still more wonderful how could force and matter, simply subjected to the chances of external conditions, produce 60,000 or 80,000 forms of insects and 150,000 plants all surrounded by same environment, and yet all differing from each other in external form and productive capacity. The same species of plants produce every year precisely the same number of petals of the same colour and the same number of stamens and pistils, and every plant is not only distinguished by the peculiar form, dimension and edge-markings of its leaves, but these leaves are inserted upon the stem and branches upon strict mathematical principles which hardly ever vary, and if among a thousand there is one variation it is altogether insignificant. And yet we are told that nature produces variations which can gradually transform an ape into a man, a hog into a rhinoceros or an elephant. Those who support this fanciful theory have never been able to show in what manner even a medusa, with its simple stomach and tentacular mouth, had been brought into existence, for it is inconceivable how unspecialised protozoa, which are necessarily acted upon by the same forces of nature and the same external conditions, everywhere present, could have produced such a great number of animals even of the lowest organisation different and superior to themselves. If a hydroid polype can produce a higher medusa, and a *Trematode nursi* can develop a *Cercaria*, it is not by chance, but because they are like the aphides and the phylloxera insects endowed by their molecular composition with the inherent capacity of alternate generation, or metamorphic transformation, and the metamorphosed individual is a direct descendant of the stock from which it originally sprang.

External conditions, as represented by the environment, are necessary to induce initiatory action in the germ and furnish the elements of its growth and development, but they cannot change its nature or its individuality. It may be accepted as an axiom that an inferior organic form can, by natural or sexual selection or both combined, produce nothing superior or essentially different from its own organism, for the germ is inborn, it forms a part of the organic aggregate of the

progenitrix, and though its essential characteristics may be slightly modified, yet they cannot be materially changed by external conditions without destroying its vitality. Function like force is inseparable from specialised organic matter; it constitutes its inherent property, and differs only from simple force as a compound molecule differs from a simple atom. Function belongs only to material elements when the combination and arrangement of their molecules produces compound organic forms which, in the same individual are all dependent on each other. These compound organic forms are not chance productions brought about by the accidental influence, or the play of external conditions; but they are the development of types which potentially have always existed in nature, and they are as unchangeable as any other natural production either simple or compound, either inorganic or organic. If the simple elements: carbon, hydrogen, oxygen and nitrogen, did not possess the inherent property of combining under certain given circumstances, which are also controlled by natural laws, so as to form dextrine, cellulose, proteine, protoplasm, sugar, starch, olefiant gas, cyanogen, ammonia, &c., these materials could no more be produced by any external force that might be brought to bear upon them than light motion of double refraction inherent in Iceland spar could be communicated to a crystal of sulphate of iron or sulphate of copper. Function, by whatever mode of action it may be manifested, is the property of the specific organ by which the function is performed, and this specific action is not created by external conditions or external forces, but it is inherent in the combination and arrangement of the specific molecules that make up the organ, and is, in a measure, modified by the correlated action of the correlated parts. It would be as reasonable to suppose that amorphous quartz was gradually transformed into a hexahedral quartz prism than that a protozoon or a rhizopod with its contractile pseudopodia, or a polype with its stinging tentacles was in the course of ages transformed into the organ types of an elephant or any other animal of a higher organisation. The organ was not developed for the purpose of performing the function, but the function is the inherent property of the organ, and without that property it would cease to be the specific organ. A paralysed arm, though it has still the form of an organ, is no longer an organ, for it ceased to perform its inherent function; it is a useless appendage to the human body in the act of dissolution. An organ is an instrument possessing functional activity; as soon as it is divested of its specific activity, it ceases to be the instrument, and is no longer an organ. The magnet has the inherent property of attracting iron, but if it were divested of this inherent property it would still be a piece of metal, but it would no longer be a magnet.

The multiple stomach of ruminating animals is accounted for upon the principle of natural selection in this wise: Animals, which have at one time more food than they can consume, and at other times less than is necessary to satisfy their wants, necessarily glut themselves during a period of plenty to the extreme limits of their capacity. By this means the cesophagus becomes dilated, and forms the first stomach of ruminants, &c. But it is well known that the food of ruminants is not preserved, but is prepared for immediate use, and that the first stomach is not a storehouse, like the water pouch of the camel or the neck pouch of the pelican, to lay away food for a time of scarcity; but it is one of the digestive organs of ruminants necessary to triturate their coarse food, in which the nutritive matter is diffused in an extremely diluted state, in order to make it fit for distribution; and the subsequent want of supply of food would derive no benefit from this arrangement. It is far more natural to suppose that the bovine and ovine species, which principally feed on grasses and seeds, require this elaborate digestive apparatus to preserve their existence, and that the digestive apparatus is one of the constituent parts of these animals, and that they never existed and could not now exist without it, without destroying their vitality. Its existence in the precise form in which it actually does exist, endowed with peculiar digestive function, is not more wonderful than the capacity of clouds to produce lightning and thunder, which the advocates of natural selection cannot trace back to any other natural combination, from which this power was derived and transmitted. It would be difficult to convince any rational mind that the capacity of clouds to produce lightning and thunder, was only acquired by development and through natural selection, after an apprenticeship of a thousand millions of years, because it was for the benefit of the cloud to discharge their surplus electricity in this form. If the mocking-bird (*Mimis polyglottus*) does not possess the orange-coloured air bags of the American prairie grouse (*Tetrao Cupido*), if he cannot display the magnificent plumes of the birds of paradise; if he is not endowed with the ornamental, fleshy appendages of the most striking colours of the horned pheasant (*Cerionis satyra*), or with the variously coloured feathers of the perroquet or the humming-bird, it is not because he was not favoured by natural selection, but because the specific individuality of the bird, as it exists and has always existed, does not correspond with these ornamental appendages, and if he had the pouches of the grouse he could not sing like the mocking-bird, or if he had the plumes of the birds of paradise or of the perroquet he could not so easily conceal himself from his enemies and escape death. He exists precisely as we see him, and exists now as he has always existed for specific

purposes ; and could never have existed in any other form or for any other purpose.

All organic changes in nature are sudden, and are not extended as it is supposed, on the principle of natural selection, to millions of generations. A silk-worm is in the course of forty days transformed into a chrysalis and into a butterfly, and this capacity of transformation is as much internal as the digestive capacity of the stomach, notwithstanding that the materials to be digested are supplied by external nature. The processes of nature are instantaneous and continuous, they are not exposed to the uncertain chances of natural and sexual selection, meditating and reflecting, as it were, for thousands of generations what may be beneficial or injurious to the life of the organism, to adopt the one and reject the other, that by this means the perfect fabric of all organic beings may be developed, when in fact every organic form is perfect in itself, and accomplishes the object for which it exists and it can accomplish no other. If an elephant is now developed from a seemingly structureless germ in the course of two years why should it be necessary for nature to continue the development process of an elephant from a protozoon for a million of years. As the laws of nature are based upon mathematical principles they are uniform and persistent ; and the question naturally obtrudes itself upon the reflecting mind : why are animals and plants not produced now by the process of transformism, instead of being now exclusively produced by germ development ; and how could natural selection through the instrumentality of external conditions develop at the same time under the same circumstances male and female sexual organs in two different individuals of the same species, having in all other respects precisely the same organic development and organic form. The economy of transformism and the economy of sexual germ development exclude each other, for if the one existed the other was entirely unnecessary. By the process of transformism not only new species could be produced under varying surrounding conditions, but the same species would be continually reproduced, under the same surrounding conditions ; and if it were really an efficient cause of producing them, it would also have been an efficient cause for securing the perpetuation of the species without the necessity of developing sexual individuals.

The principle upon which the theory of transformism is founded presents a superstructure of such vast magnitude that it crushes the base upon which it rests. Transformism does not correspond with the nature of things, it transcends all bounds of rational deduction. It confounds resemblances with identity of origin ; it deduces the nature and degree of vitality from mere external form and external appear-

ances ; it ascribes to organs a capacity of development which exceeds their inherent force of action, and makes no part of their characteristic function. The doctrine of transformism is in fact the most illusory, scientific heresy of modern times ; it is to scientific evolution what astrology is to astronomy and alchemy to chemistry ; and yet it has rendered great service to zoology and to comparative anatomy, for having stimulated investigation and research new facts have been discovered of the greatest scientific value.

The question how organic substance originated is not susceptible of positive solution. Its existence may, however, be accounted for by the rational hypothesis which does not admit of refutation, that all things which exist now in the organic as well as the inorganic world have always existed, not in their full development, but in their specific, potential, germinal elements, and that their inherent evolutionary action received its initiatory force of development from external conditions whenever they were sufficiently favourable to maintain in their integrity the perfect, specific, organic forms, such as they existed under various restrictions, modifications and gradations in all ages up to the present day.

The following propositions may serve as a summary of the arguments developed in the foregoing pages :—

1. No evidence whatever exists, either scientific or historical, to show, by positive facts, that one species of animals was ever changed into another perfect species.
2. Different species of animals, even if they belong to the same genus, never naturally pair together, and the artificial pairing of different species, even if the product were not rendered infertile, proves nothing whatever as regards the natural transformation of species.
3. The artificial breeding of domestic animals for the improvement of the stock, and the application of the most favourable, external conditions have never changed the characteristic type of the species to which the animal belongs.¹
4. External conditions produce in exceptional cases slight variations of form, but they cannot change the organic structure or the vital economy of the individual thus affected, for if the vital organism were in any manner reduced to an anomalous condition the individual would necessarily perish ; but even slight variations of form, whether

¹ The same principle holds true with regard to plants. Roses have been cultivated for many thousand years, and by artificial processes numerous hybrid varieties have been produced ; but they have never been changed into any other species ; they are still the same roses as they were when cultivated by the ancient Persians ; the direct descendants of the *Rosa canina* or some other non-hybrid species.

beneficial or hurtful, are never persistent, for they are necessarily effaced by promiscuous pairing, no less than by atavism.

5. It must be accepted as a logical and legitimate principle, which is in strict conformity with the nature of things, that an organic being can only reproduce itself by the process of generation, and can produce nothing that is superior or even inferior to its own organism, for the purity and perpetuation of the species rests upon this condition. All species of animals or plants are produced from ova, seeds or spores or by fission, and the ova, seeds and spores are the product of secretion of the ovary of the female individual of the species representing potentially the organ cells of every part of the body of the animal or plant of which the ovum, seed or spore makes a part, and are consequently its second self in germ, and can be nothing more and nothing less. Generation by means of ova fecundated by the spermatozoa of the male is in fact only a species of fission, for not only the ova are secreted, but the embryo and foetus make an integral part of the female parent which makes birth a real fission.

6. The ovum of every animal and the seed of every plant must have potentially stored up within its embryonic substance all the activities it exhibits in a state of actual development, or in other words the man, the monkey or the horse must potentially be inherent in the human, simian or equine ovum; otherwise it could never be developed; for if the protoplasm, of which the germinal vesicle is apparently composed, were unspecialised the production of a man, a monkey or a horse from a bit of homogeneous jelly would be a miraculous act of creation equal in supernaturalism to the creative power attributed to an omnipotent Deity, for perfectly developed vital organs would be produced without adequate cause or determining force. Nor is it possible that external conditions could transform a microscopic vesicle composed of unspecialised materials into a specialised organism; for external conditions are not so infinitely diversified as to be able to produce such an immense diversity of individual characters, the innumerable genera and species, and determine even the sex of the young animal and sometimes also of the plant during a certain period of gestation or fructification in the womb of its mother or in the ovary of the parent plant.

7. External conditions are necessary as an impulsive action for the development of the germ of the animal or plant, they impart to it the initiatory energy; they supply the materials to foster its growth and to bring it to full maturity, and they furnish the means of support for sustaining animal and plant life. The caterpillar is changed into a butterfly by the internal, vital action of the organism, and not by the direct or indirect action of external conditions. Snails and sala-

manders have the faculty of reproducing the head, tail or leg of the same type as that cut off; but this reproductive capacity is altogether an internal, organic action, and is independent of external conditions, for it is due to specific supernumerary organ-cells capable of indefinite multiplication.

8. Oxygen, carbon, nitrogen and hydrogen could not form the constituent elements of organic substance, if they did not naturally possess the inherent capacity of combining under certain conditions in an infinite variety of the most complicated molecular groups which, by the peculiarity of atomic motion, build up the structure and organs of animals and plants, each being endowed with characteristic, inherent functional activity, corresponding to the nature of the molecular combination, while external conditions exercise only a passive influence on the nature of the molecular combinations, in order to render them capable of meeting all the exigencies of the environment.

9. All nature is a living organism; matter is not dead, but it is under all forms and under all conditions endowed with life and action, manifesting the essential characteristics of its being through forces which are nothing more than modes of atomic motion, for motion is life; and intellect like electricity and gravitation is a force which universally pervades in different degrees all existing things, for there is no fundamental difference between organic and inorganic substance. The living tissues, though in appearance acting mechanically, possess consciousness, or in other words receive sensible impressions; otherwise they could not be informed by the nervous centres to act in a certain direction and with a certain purpose, which information produces the desired result. Inorganic substances are endowed with the sense of touch, and are therefore capable of receiving external impressions. They are affected by the action of light, heat, electricity, air, water, &c., in accordance with their inherent constitution and the nature of their inherent capacities of action. They combine or refuse to combine with other substances, and they form compounds of a distinct and selective nature. All the works of men are produced by converting intellectual into mechanic force, which may in turn be converted into light, heat or electric motion. All existing things communicate with the external world within their sphere of action by the sense of touch which is the instrumental agency of intellectual force. Chemical affinity, electrical attraction and electrical repulsion, the centrifugal and the centripetal force, which indicate an inherent selective capacity of inorganic substances, are at least suggestive of the existence of a distinct intellectual force, as an inherent property of all material things.

10. The idea that all existing things can be reduced to the Pytha-

gorean unity, or that the simple elements are only compounds of one fundamental substance, is nothing more than a speculative dream, for it does not correspond with anything seen in nature. The perfection of nature does not consist in unity, but in infinite diversity. If nature formed a unity it would be a barren waste without life and without motion. In nature the homogeneous is constantly more and more transformed into the heterogeneous, and the heterogeneous is equally constantly converted into the homogeneous; or in other words that which is compound is constantly decomposed, and that which is decomposed is constantly recomposed. These universal and infinite changes, which are the very basis of evolution, were the same ten thousand millions of years ago as they are at present; for all that exists now existed from all eternity either in actuality or in potentiality, and the wise man enunciated a philosophical principle in declaring that there is nothing new under the sun.

We do not know, nor do we recognise the personage to whom this note refers, notwithstanding that he signs his name, for his pretended criticism is nothing more than an insulting and calumnious perversion of facts, and a false appreciation of a work which he has mechanically ransacked; but of whose nature, object and spirit he has not the least conception. It would be impossible to treat his hotch-potch falsification of facts, which is utterly ridiculous, in a serious manner; and those who are in the habit of reading notes will pardon us for entertaining them for the *last time*, with personal matters. We shall therefore show the utter inanity of his malevolent animadversions, probably published for hire from interested motives, by relating an interesting and veracious story. Two hundred and eighty-two years ago there was born in some part of Spain an eccentric, half-crazy individual whose name is Don Quixote; and though now very aged and full of years, he is still alive, and has been naturalised in every part of the world, so that like the wandering Jew, he is found everywhere, for he can never die. By profession he is a knight errant; in ancient time he assisted distressed damsels, but at the present day a stern sense of duty (*sic*) commands him to rescue distressed science which he believes to be in a debilitated condition, and requires his strong arm to defend it against the attack of windmills which he imagines are his most formidable enemies. Don Quixote still possesses his favourite nag called Rozinante which is as immortal as himself; but having been subjected to the action of the existing external conditions of steam and electricity, this remarkable animal has been transmuted by the aid of natural selection into a veritable hippogriff; it has now wings filled with steam to enable it to fly through the air, and it thus conveys its master to every part of the world with the rapidity of an electric current. Don Quixote, who has always been a great traveller, for he loves to engage in hazardous adventures, one day bestrode Rozinante, and in a few hours he was able to pay a flying visit to distant countries, and explore, not only many of the Oceanian islands, but the Malaysian Archipelago, the Malay Peninsula, the Philippines and many other places of note. On his return from this interesting aerial voyage he hastened to dictate to his faithful servitor, Sancho Panza, a true narrative of all he had seen and all he had accomplished. Sancho Panza, being an excellent typographer, immediately put the immortal production

in type, and as we were favoured with one of the first copies we take pleasure in communicating to the public, in an abridged form, the very authentic information about the condition of distressed science in far off countries inhabited by savages and half-civilised barbarians; and this information is of the greatest importance, for it is the *latest authority*. He states that he first landed on the Malay Peninsula, and as he intended to obtain a perfect knowledge of the geography of the country he put himself to work without a chain and without a theodolite to make a survey of the peninsula, and take the census of the population; but the Mohamedan Malays, who are very superstitious, thought that this strange individual was a sorcerer who came to bewitch their country, and they threatened to kill him. Don Quixote quickly mounted the back of his winged Rozinante, and flying about high up in the air beyond the reach of the barbarians, he was so much dazzled by the sun's rays that he imagined the trees to be men, and the towns and villages to be milestones, and having exactly counted and noted down what he saw he felt encouraged by the thought that in communicating his *exact figures* to the scientific world he would at once be proclaimed as the greatest geographer of his time.¹ He passed over the Singie, the Cassang and the Malacca rivers; but he believed them to be dry ditches, and not rivers; and as for the mountains, he concluded that they were ant-hills and "were even worse than the rivers" (*sic*), and he did not think it necessary to give them a name. To his great astonishment he discovered that the state known as Quettah or Quedah, which formerly made a part of Malaysia, had been "transported" (*sic*) to a country in Asia which he calls Baluchistan (*sic*), and that the whole territory had actually been "transformed into a town. He next made a flying excursion into Sumatra, where he readily conversed with the Malays, for he knows all languages; and being a great philologist, he became at once convinced that the eminent Orientalist William Marsden was entirely ignorant of the Malay language, notwithstanding that he had resided eight years on the island and wrote an excellent Malay grammar. He also visited Java, and in conversing with the natives he ascertained that Sir Thomas Stamford Raffles, who was for several years lieutenant-governor of the island, fluently spoke the Javanese, was the founder of the London Zoological Society and its first president, knew nothing at all about the language and the zoology of the country. He continued his aerial excursions, when he came suddenly in sight of 162 islands known as Sooloo Archipelago, which he all explored, and he found that none of them contained alluvial lands and navigable rivers; though rice, which is mostly cultivated in alluvial lands, is the staple production of these islands. He only obtained a slight glimpse of Amboyna, which is both fertile in many parts, and is well watered, but he calls it an islet, for he imagined that it was a small fancy garden planted with clove trees and

¹ All the statistical statements which have reference to countries inhabited by savages and barbarians, where no census is ever taken, and where no survey is ever made, are all based upon the personal appreciation of authors, and as regards the Peninsula early authorities may have had far better opportunities of coming to a proper conclusion than late authorities. That these appreciations differ very widely is evident from the following estimates adopted in different works. Newboldt who resided 3 years in the country (1839): extent 45,000 square miles; population 374,666. Knight's Cyclopædia (1853): ext. 88,000 sq. m.; popul. —. Guibert, Dictionnaire Géographique (1863): ext. —; population 374,000. Johnston's Geographical Dictionary (1877): ext. 45,000 sq. m.; popul. —. Grégoire, Dictionnaire de l'Histoire et de Géographie (1874): ext. —; popul. 400,000. Ritter's Geographisches und statistisches Lexikon (1883): ext. 149,000 square kilometres; pop. —. Encyclopædia Britannica (1885): ext. 70,000 sq. m.; popul. 650,000. All these estimates differ widely from the pretended exact figures of the *latest authority*.

that its 50,000 inhabitants were bees sucking honey from the clove flowers. He made, however, a very scientific exploration of the Philippines, which was extremely laborious, for he visited the 408 inhabited islands, took the census of the population, and when formerly the number of inhabitants was only recorded in works of good credit as estimates, Don Quixote actually counted every man, woman and child on all the 408 islands, and he was at once enabled to tell us that one estimate "is nearly right," but another estimate is "entirely wrong." He has not, however, given the exact figures which he reserves for his great geographical work he intends to publish. Having thus visited all the islands, Alabat, which is not described in any geographical work, has been explored by him, and he has discovered that it has no mountain regions, that it is nothing but a rock (*sic*), and though the island is inhabited by the Ayetas who are a small remnant of the primitive race, are confined to very limited localities, and are confounded by him with the Montescoes, yet he imagined that these savages were turtles that came up from the sea to take their usual siesta upon the famous "rock." But as he knew that the Ayetas are scattered over "tens of thousands of square miles" (*sic*), or in plain words over 50,000 or 100,000 square miles, he took for Ayetas the shoals of black-headed porpoises that swim by thousands in the sea, and as he traversed that immense distance on his winged Rozinante in the wink of an eye, he surveyed the whole nation, and even counted their numbers, and no one would dare to contradict the *latest authority*; though people more sober might consider it a Quixotic exaggeration. He made but a short stay on Celebes, and believing the Dutch, who are the masters of the island, and who monopolise the whole foreign trade, to be Bughis, who are in no way a navigating race, he tells us that "far and away" (*sic*) they are the most enterprising and commercial people in the whole Eastern Archipelago." If there are any Bughis "*far and away*" they may be enterprising, especially if the Malays are taken for Bughis; but it happens that those who inhabit Celebes are at home, and not *far and away*, and it is certain that these have very little commercial activity. But this being the *latest authority*, it must necessarily be so, and yet it may only be a Quixotic braggardism, and to use his own elegant expression he is probably only "poking fun at his readers," for Don Quixote very often tries to be funny. Don Quixote has the reputation of possessing a considerable share of self-conceit; he loves to assume the air of a scientific zoologist, and though it is well known that the orang-utang is indigenous in Malacca as well as in Sumatra and Borneo,¹ yet he desires to make outside barbarians believe that its habitat does not extend to Malacca. He also asserts that the babirusa (*sic*) is confined to Celebes, and is never seen in Java, Amboyna and other Indian islands.²

Having zoologically explored the whole of this little globe of ours he knows by intuition that certain quadrupeds and birds, not scientifically determined, but which are mentioned by the common names of the animals which they mostly resemble, are *not found* on certain islands; and this is very clear, because quadrupeds and birds of determined species, which are known by these common names, exist in other countries, and consequently others that resemble them could not exist anywhere else.³

¹ See Maunder's and Cobold's Treasury of Natural History verbo. It is very probable that it originated in Malacca.

² See Idem., *ibid.* verbo.

³ As an example the hippopotamus may be cited. It is generally supposed that this animal is exclusively confined to Africa, but Marsden and the Academic Society of Batavia have inserted the hippopotamus in their catalogue of the animals of Java and Sumatra; and Whalfeldt, a Dutch officer, expressly states that he saw the

In his homeward voyage Don Quixote visited the Fiji Archipelago, and as he felt quite at home on the 255 islands, he counted every man, woman and child, and ascertained the precise number of the population, but this statistical information he reserves for his great geographical work. When he arrived at the French penal colony of New Caledonia, he was received with great honour, and had the right of citizenship conferred upon him. Great linguist as he is, he freely conversed with men of a tribe called Kanaks, and he supposed that this was the name of the whole nation. He does not communicate, however, the information he has gathered about the country and its inhabitants, including that interesting class who are all gentlemen, but only work, because they are compelled to do so. He reserves this important part of his narrative for his next publication.

Having thus given a faithful description of the aerial excursions of Don Quixote, we take pleasure in furnishing to the reading public some very interesting information, all based upon authentic documents, about the scientific career of this marvel of erudition. He is perfectly familiar, as we have already partly demonstrated, with the topographical geography of every explored and unexplored, and of every discovered and undiscovered country; he knows all about their rivers and mountains, and can indicate the precise number of the population and the number of square miles they contain, even of those islands where no census is ever taken; he is perfect master of the sciences of zoology and geology; he is more especially versed in the very difficult branch of zoological science of a negative order; he has discovered in his laborious explorations what quadrupeds and birds are *not found* in certain countries. As an anthropologist he is a most wonderful phenomenon; he has invented an extremely curious classification of the negroes, which is no less scientific than his more recent attempt in that line, of which he only publishes a few *dissecta membra*. He divides the Oceanian races into Black blacks (*sic*) or Negritoës, and into Yellow Blacks (*sic*) of which the Indonesians or some other fancy branch race—for he does not clearly state it, seem to form a part. He imagines that classifications, which are all more or less conventional, are the very essence of science.¹ He knows that his soul has been in existence long before he was born, and he perfectly remembers that some ten thousand or twenty thousand years ago the Malays came from Asia, and are the brothers of the Mongolians and the Chinese; and though the Malay language has no affinity whatever with the Mongolian, and in most ancient time the Malays formed a well-organised nation on Sumatra, yet he considers these facts of no consequence, for his memory cannot deceive him. He only consults the *latest authority*; but notwithstanding his profound researches and his close scrutiny, he has failed to discover the most recent publication on this subject made by Rabide van der Aa, one of the distinguished men of Holland, who affirms that on comparing the Papuan language with that of the Malays, it cannot be doubted that there exists a close race affinity between the "black blacks" and the "yellow blacks." This very sagacious Quixotic soul also

hippopotamus at the mouth of a river in Java. It is very probable that this hippopotamus is a different species, or that it is a pachydermatous animal resembling the hippopotamus.

¹ As the races of mankind have been amalgamated and bastardised for the last 5000 years, a scientific classification of the human race is as impossible as a scientific classification of dogs or cats. Besides to produce a scientific classification there must be a science upon which it is based; but ethnology or anthropology is not a science, nor can it be made a science. Sociology, which differs altogether from anthropology, as understood at the present day, may, in course of time be made a science, not upon anatomical or purely historical principles, but upon the basis of the gradual development of the social state and human civilisation.

remembers that about a million of years ago the placental mammals of Australia sprang from an undifferentiated prototype, which had been gradually developed into the kangaroo, but having arrived at this extreme point the transmutative energy of the race was exhausted by their long-continued metamorphoses ; and though they had some ambition to reach the stature of the giraffe, yet all their efforts proved in vain, and the poor kangaroo is still what it was ten thousand years ago. Having been asked by one of those impertinent interlopers, who know nothing of Quixotic science, how the placental prototype came into existence, Don Quixote was puzzled for an answer, and all he could say was that his soul is unable to recall facts that happened over a million of years ago. But Don Quixote is not only a man of universal science, but he is also a renowned historian. He defines history in these words : " History is a systematic, orderly treatise on the various phases through which mankind has passed or is passing in its upward development from the crude beginnings to the highest aspect of human culture." This is truly Quixotic ; history a treatise ! which is a composition on a particular subject of which the principles are discussed and explained ; while history is a systematic statement of an aggregate series of facts that have transpired or are transpiring in the social or political world ; or it is a narrative of events and circumstances past as well as present, relating to man in his social and civic condition ; or it is a narrative or account of the progress and development of one or more tribes or of one or more nations. These facts and events may be political, social, moral, biographical, literary, scientific, artistic or all of these combined. But even adopting the Quixotic definition it perfectly corresponds with the nature of the work he pretends to criticise. It is true that in the last two volumes the " crude beginnings " only have been published ; but the " highest aspect of human culture " illustrated by the social history of the Greeks, the Romans, the Italians, the French, the English and the Germans will be published in due time. And still with Quixotic self-assurance this *latest authority* asserts that our work is not a history, but that the *Primitive Culture*, and the *Researches into the Early History of Mankind* of a well-known author, which come under the definition of a treatise, are a history, though neither of these works treats of the " highest aspect of human culture." This is not very logical, but it seems that Don Quixote has never studied Aristotle ; though he boasts of his knowledge of the Greek language, and supposes that no one else knows anything about it. * As a specimen of his superior linguistic acquirements he tells us that the meaning of Melanesia is " black ; " while those who know nothing about this classic language had always thought that Melanesia was derived from two Greek words : *μελᾶ* and *νήσος*, meaning " black island ; " but as Don Quixote is the very *latest authority*, and has visited all the countries of which he writes, we must submit, and henceforth lexicographers are informed that *mela-nesos* from this day means simply " black." But these are not all Don Quixote's accomplishments, he is equally an incomparable critic. He has found out that in a book he does not fancy a typographical error had been left uncorrected, that Solomon Island is casually mentioned instead of Solomon Islands,¹ and he imagines that this is the *ne plus ultra* of criticism. If Macaulay were still alive he would feel quite humiliated on finding himself surpassed by a jack-o'-lantern critic in elegant language, lofty thought and critical acumen.

¹ That this is only a typographical error is clearly shown by the fact, that in a note on the same page, on which this error occurs, the same archipelago is referred to as Solomon Islands, which proves the unqualified malevolence of this would-be critic.

In conclusion we shall only add that this *latest authority*, who with unblushing effrontery presumes to weigh the strength of authors in the balance of his overweening vanity, may now pour out his pent-up wrath without stint and measure, for we shall never read and much less notice his prose; and shall only dismiss him with a verse of Horace : "*hic niger est, hunc tu Romane caveto.*"¹

¹ There have lately appeared several very fair criticisms relating to our work, written in excellent spirit and in good language; and as we cannot affirm that we have any friends in England, Scotland or Ireland, we are the more grateful to the gentlemen who had furnished the articles for publication. But on the other hand, we have, for the *last time*, a few words to say to our old critic who has also been heard from. He can no more keep in check his inveterate bulldog yelpings than the Ethiopian can change his skin or the leopard his spots. Like a censorious schoolmaster he condescends to point out an insignificant displacement of an adverb as a tremendous grammatical error; and he falsely asserts that "lay" is used instead of "lie," for he is probably ignorant of the fact that "lay" is the preterit of "lie," and as such it occurs in the work. He also imagines that his far-reaching, penetrating mind has found a contradiction, because in the geography of Australia it is said that there exist no indigenous, eatable fruits in the country—of course at the present day, except the wild strawberry; while in enumerating the food materials of the ancient tribes, it is stated that they gathered a number of wild fruits; but these wild fruits can no more be considered eatable at the present day than crab apples or sloes. Such are the great lights of newspaper criticism in a country that has produced an Addison, a Sheridan, a Carlyle and a Macaulay.

OCEANO-MELANESIANS.

GENERAL CHARACTER.

THE Oceanians occupy a vast ocean space ; the Sandwich Islands, in the north-east, approach nearest the American coast ; while Madagascar, in the Indian Ocean, lies nearest the African continent ; and New Zealand, in the south, is the closest neighbour to Australia. Micronesia forms a long range of little groups and clusters of islands and coral reefs in the North-West Pacific, east of the Philippines.

In physical characteristics all the Oceanians, though marked by minor differences, nevertheless resemble each other. They have, with but few exceptions, black glossy hair, sometimes inclined to curl ; dark sparkling eyes ; more or less projecting cheek-bones ; expanded nostrils ; large mouth ; full lips, and well-ranged, white teeth. They are generally of medium stature ; have a robust frame of body, though tall and majestic forms are not rare among the pure Oceanians. As regards their moral character, the Oceanians, being simple in their manners, are most licentious, and are most cruel to their enemies ; while the Micronesians, having come less in contact with the external world, are most indolent and most submissive. They all have many excellent traits of character in common. They are distinguished for politeness and urbanity in their general intercourse, and for their generous and hospitable treatment of strangers and visitors. In the practice of the arts and industrial pursuits, the Oceanians have acquired some skill in the construction of boats and the weaving of mats ; and with the aid of their primitive tools they have produced some marvellous results ; but their processes are all rudimentary, and their finished work owes more to their patience and perseverance than to the judicious application of means or to skilful manipulation. The Micronesians are still less advanced in the development of the artistic faculties of the human mind. Their mechanical and artistic ingenuity has invented nothing that gives them a high rank for superior intellectual power. They all feel themselves under the necessity of counteracting their lethargic inactivity by some external stimulant ; the Oceanians are contented with the exhilarating effects of the infusion of the kava root, and the Micronesians indulge in the luxury of chewing betel, whose stimulant properties are very slight and almost inappreciable.

The Oceanians and Micronesians have occupied until a very recent time an isolated position on widely scattered islands, most of which are encircled by coral belts, and can only be approached in circumscribed localities, where the sea has hollowed out the rocks, and has thus formed a commodious channel. They were therefore mostly restricted to their own internal resources, to their own native capabilities for the development of their intellectual and moral faculties, their social and political relations and their internal, economical conditions. They are skilful navigators and most expert swimmers; but their canoes, which are constructed with some art, are of a comparatively small capacity, and are not well adapted for transporting merchantable commodities in large quantities. Their trading is confined to their own coasts, and is simply conducted by exchange or barter. Their small sailing craft renders good service for purposes of fishing; and a troop of warriors sometimes embarks on a fleet of canoes to invade a distant coast-district or a neighbouring island. They are eminently skilful as fishermen, and they have acquired considerable experience in the building of houses, and in forming into shape many articles of household ware and utensils. Unacquainted with metals of any kind, they have never learned to melt and forge iron, or to make exquisite filigree ornaments like the Malays. Before they were visited by Europeans they had not yet passed, in their march of progress, beyond the rudimentary elements of human knowledge of the later period of the stone age. Though they are not without religion and without God in the world, yet they are highly superstitious, and they have either personified into good and evil agencies of nature the active, elemental forces, by which the universe is animated and human destiny is controlled, and they have given them some generic name without personal distinctness or well-defined specific attributes; or they have ascribed to their ancestral heroes, whose memory they revered, some undefined supernatural existence which they represent under some peculiar typical form, applying to the image or to the animated object the name of the tutelary patron, whose protection is invoked, and who is revered without receiving the least mark of adoration. Their temples are nothing more than the burying-grounds of the chiefs, and the great men of the nation or tribe, where the ancestral images are preserved, and where the oracle is consulted. Their offerings are simply so many charmed objects consecrated by superstition, and are by no means a propitiatory sacrifice. Or they are considered as a debt paid to retributive justice for the violation of a sacred law or the commission of a crime. Their prayers or invocations are mystic formulas, whose meaning is only understood by a few; or they are the expression of a fervent wish to conjure into compliance the inexorable fatality of destiny. Their priests are either the executive officers of the government who, invested with a superstitious potency as workers of evil, are implicitly obeyed, and are rather feared than respected; or they are the charlatan impostors that dupe the multitude by pretending to be possessed of a mysterious power to counteract the evil influences that pervade nature, and are the causes of distress and misfortune to mankind.

The government of the Oceanians and Micronesians is only monarchical in form, but in principle it partakes of the patriarchal character. The oldest head of the family is everywhere recognised as ruler within the limits of his own social circle, and all these minor chiefs constituting an exclusive class, are allied together for common protection and for common defence, and gather round a central head who is invested with executive power to watch over the common welfare, promote the general interest of the community, and carry into effect such measures as have been adopted by the public council. As a means of rendering submissive the lower classes who have been reduced to a state of quasi-slavery, they have invented an ingenious expedient called the tabu which, being surrounded by a mystic halo of superstition, gives the most powerful sanction to the laws and regulations that the ruling classes may deem necessary to impose upon the common people, in order to restrain their passions and vicious propensities, or to carry into effect some measures of a sanitary or economic order. The tabu is simply a prohibitory decree issued by competent authority, which demands unconditional obedience and absolute submission; and the contravention of the stern behest of this mysterious power is fraught with the most fatal consequences. Among the Micronesians the tabu is either unknown, or is but partially applied; but crimes are severely punished, either by private revenge or by the judgment of a family council, all the members of which are interested that the culprit should not escape, in order that their escutcheon shall not be sullied by the disgraceful act of one that is unworthy of the sympathy and affection of his relations.

The ancient Oceanians have nearly all disappeared, and though the remnants that still survive, and who have succeeded them are, in part at least, their descendants, yet they are no longer the same people, they have preserved no trace of their ancestral pedigree, except their language, and even this has been corrupted and transformed to suit certain exigencies of a foreign civilisation.

The Oceanians, known under the general designation of Polynesians, once formed the intervening link between the Papuans and the Malays. They were superior to the former in social refinement and in intellectual capabilities; but they were much inferior to the latter in the development of their industrial economy, their system of government and their religious conceptions; while in a moral point of view they were more honourable and much less corrupted. Though they had for ages inhabited isolated islands scattered over a vast extent of ocean, yet they had not, like the Malays, become bold and daring navigators; nor had they sailed to distant countries to engage in traffic, nor had they ever extended their dominion by conquest. They had spread by peaceable occupancy and colonisation from island to island, advancing gradually and cautiously until the vast island-world of the Pacific and Indian Ocean became peopled by them, and though widely separated from each other, their customs, their language and their religion furnished unmistakable indications of their common origin.

Before the missionaries had forced them by coercive means of an

intellectual and moral order, to adopt a new civilisation in the form of a new religion, which had never taken root in the native soil, and of which they absolutely understood nothing, they were a happy and contented people ; and though many abuses existed among them, and many social evils were tolerated, yet by their conversion they had been made neither wiser nor better. The Oceanians of the ancient stock were at least an independent race, they were the creators of their own social and political organisation which was susceptible of improvement by an inherent process of evolution. But the modern Oceanians are a bastard race, the submissive slaves of a higher power of foreign origin, awkwardly aping the manners of their betters ; feeling quite humble in the presence of their teachers as their ancestors formerly did in the presence of their chiefs and their *atuas*. The tabu which was a quasi-religious expedient to serve as sanction to prohibitory injunctions imposed by the supreme authority for economical or superstitious purposes, has been superseded by the sanction of retributive justice ; but the punishments decreed by the law are by no means as efficacious as the tabu, in preventing the commission of crimes or the violation of existing regulations. Infanticide, which is a crime not altogether unknown in civilised countries, has been suppressed ; but brandy, introduced under the new dispensation, is a homicidal agency far more pernicious to the moral and physical condition of the natives. The ancient form of government was a kind of patriarchal despotism, which was really more a position of dignity than of real power ; for every man was master of his own actions, he was the absolute chief of his own household, and his individual independence was almost perfect and complete. By the new order of things individuals are made the slaves of a superior authority, which dévours the fat of the land in the form of taxes, and struts about under the disguise of a so-called written constitution dictated by foreigners, who are in possession of the key by which the machine-work is wound up, and they are thus in a position to control its movements.

The Oceano-Melanesians, like the Maranonians and other inferior races, furnish a prominent example of the reality of the never-ceasing, ever active struggle for existence, which permits only the strong to survive, while the weak are inevitably doomed to perish ; and in the presence of this antagonistic, social force, philanthropy is nothing more than a hollow, cant expression, a deceptive bait to gain power, in order to exercise absolute domination over those who are too ignorant and too weak to defend themselves.

These artificial, social monstrosities, which are everywhere met by the modern traveller, are of but secondary interest to social science, which must necessarily be based upon the principle of natural evolution produced by an inherent power of self-development proper to each race, and it can take but a partial account of the exoteric, forced action to which the organism of the social body has been subjected from interested motives by a few men of superior intellectual capacities belonging to an alien race.

The Tahitans, the Tongas, the Samoans, the New Zealanders, the

Sandwich Islanders, and many other Melanesian tribes of the present day are to the social philosopher what a patois is to the philologist. They are neither savage, semi-civilised nor civilised, but are a non-descript, hybrid conglomeration of human beings who have been forced to adopt the manners and practices of a foreign civilisation which acts like an insinuating destructive poison, which is not adapted to their natural condition, and which they are not capable of appreciating. The pretext for exercising this irresistible moral force is nothing more nor less than the initiatory action which precedes the struggle for existence between a superior and an inferior race; it is a concealed effort, on the part of an insignificant minority, armed with intellectual weapons of great efficacy to render passively submissive a vastly outnumbering majority who are lulled into deceptive security by the paternal protection which the master vouchsafes to his slaves and the despot to his subjects. What real benefits have accrued to the native population from this change? Some immoral practices, such as we consider them, have been discontinued, and other vices and immoral practices have been introduced which are far more destructive and fatal to human life and to social and moral integrity than the evils which they superseded. Domestic animals are now reared on all the islands, and the lands are perhaps more judiciously cultivated; but the wants and necessities of life of the natives have been immeasurably increased, which makes the rich richer and more comfortable, while it makes the poor poorer and more wretched. Their territories have been invaded by a swarm of missionaries, colonists and white traders under the ostensible pretext of saving the souls of ignorant savages, of snatching them, like firebrands, from the eternal burning; but if the New Testament has any authority in religious matters, they would have been judged according to the light that was in them; and the greatest majority of them would undoubtedly have been found irresponsible and would consequently have escaped hell. But since they have been nominally converted they are duly warned of the fate that awaits them; "but the gate is still straight, the way is still narrow, and few there be that find it;" and it cannot be supposed that the nominal conversion to Christianity has made these semi-savages true, spiritual, evangelical Christians, independent of hollow ceremonies and heartless, irrational dogmas. The religious instruction imparted to them by the missionaries is a gift like that of the shirt of Nessus, for their last state is worse than the first, and if the teachings of these holy men are true the greatest number of their proselytes would be doomed to burn eternally in a hell-fire of sulphur and brimstone. But even if it were admitted that all these ignorant, poor creatures were changed by some miraculous power into veritable saints, and that they would all find a new and better country in heaven, yet it is certain, that in the course of an indefinite period of time, they will leave no representatives in the land of their birth, which their ancestors had first settled and which they had occupied for thousands of years, for the principles of the struggle for existence and the survival of the fittest are as true as they are inexorable in their evolutionary but destructive process. In addi-

tion to all this, while the Oceanians were formerly united by common interests and uniform superstitions, they are now divided into different sects, religiously and morally hostile to each other ; for the Catholics as well as the different Protestant denominations have sent out missionaries in every direction ; and as the Catholic church pretends to be universal, it extends its net of domineering usurpations over every part of the habitable globe ; so that in fact the partially civilised natives cannot have much faith in a religion, whose professors accuse each other of teaching falsehood instead of truth.¹

¹ The author feels personally well disposed towards the missionariae, whom he highly respects ; they have furnished him important materials for his work, which are of the greatest value to sociology, and with some few exceptions, their descriptions of the manners and customs of savages are clear and credible, and can be accepted as corresponding with the reality of things. They may be called the pioneers of civilisation ; not for the benefit of the savages which they pretend to have converted and transformed, but for the benefit of the European traders and colonists who have introduced European civilisation with all its virtues and vices on far-off continents and islands originally inhabited by weak, helpless, native races. They have thus given to European commerce and industry a much wider extension, and have even made savages tributary to the commercial interests of the European nations. While the author considers the majority of the missionaries of all creeds and confessions honest in their intentions in a religious and a moral point of view, their philanthropic efforts, as well as those of the missionary societies by whom they are supported, are entirely misdirected ; for the benefits which they presume to confer upon the native races are far outweighed by the evils which inevitably follow in their train ; they are like the fabled apples of the Dead Sea, they are beautiful to behold, but they turn to ashes when tasted. There is a vast field open in Europe for missionary labour, and the millions annually expended by the missionary societies might be more advantageously employed by converting the pagan worshippers of the *war-god* personified by the high-priests of despotic militarism, so much honoured at the present day on the European continent. By preaching to the thinking, reflecting, and labouring masses which constitute the nation, "peace and goodwill among men," and denouncing wars of conquest as a heinous crime, a violation of the laws of humanity and the laws of God, the missionaries can shape public opinion for the advantage of the whole human race, both morally and religiously : and universal commerce will act as a civilising agency far more potent, more beneficial and more permanent than missionary proselytism which, like revolutionary anarchism and socialism, attempts to transform the nature of men, as if by magic, in a few hours, in a few days, or in a few years, while it required thousands of generations to build up the social fabric, such as we find it, by a slow but sure evolutionary process, of which nature alone has the secret.

TAHITANS.

TAHITI, which is situated between $17^{\circ} 29' 30''$ and $17^{\circ} 47'$ S. latitude and $151^{\circ} 29' 53''$ and $151^{\circ} 56'$ W. longitude, forms a part of the groups of islands called Georgian and Society Islands. To the former belong, besides Tahiti, Eimeo, Teturoa, Maitea, Meetia and Tabuaemanu or Sir Charles Sander's Island. The latter include Huahine, Raiatea, Tahaa, Borabora, Maurua, Tubai, Moupila, or Lord Howe's Island, Fenuaura or Scilly Island and other small isles surrounding them. The two clusters, which are often comprised under the comprehensive name of Society Islands, extend from 16° to 18° S. latitude and from 149° to 155° W. longitude.

Of these numerous islands Tahiti¹ is the most important, not only on account of its size and high elevation; but more especially on account of the advanced civilisation of its ancient inhabitants. In surface outline it presents two conic mountains which form two peninsulas, united together by a long, broad and marshy isthmus. The larger section called Tahiti-noui, which is situated towards the north-west, has a circular form measuring about twenty miles in diameter. The smaller peninsula, which bears the name of Taïrabou, is of oval outline and is sixteen miles long and eight miles wide. The isthmus occupies a strip of land not quite two miles in breadth, rising about 45 feet above the level of the sea at the part where the fort of Taravao has been erected; while the whole circumference of the island does not exceed a hundred and eight miles. Between the mountains and the sea is a border of rich level land from one to four miles wide, and in the north-east it is so narrow that the rocks are overhanging the sea. The island is of volcanic origin; trachyte, dolerite, basalt, scoria, and pumice stone are found in great quantities scattered over the surface, which sometimes assumes an undulating appearance from the stream of lava that had been suddenly cooled. It is surrounded by a belt of coralline formation, whose continuity is here and there broken by capacious openings which render the approach of ships easy, and secure them against the violence of storms and the surging of the waves. The principal mountains are the Orohena,² whose highest summits shoot up into peak-like eminences over seven thousand feet in height. The Aorai³ and the Pitahiti are also extensive ranges with a central peak called the Diadem which commands the valley. Among the various volcanic rocks basalt predominates, but whinstone dykes, homogeneous earthy lava, siliceous, breccia, a soft greyish sandstone and other rocky formations are frequently met with. No metals of

¹ Tahiti was first discovered by Quiros in 1606, who gave it the name of Sagittaria.

² The Orohena is 2236 metres high.

³ The Aorai is 2064 metres high.

any kind were known to the aboriginal inhabitants; iron was introduced and was named *aouri*. The soil presents considerable variety in point of fertility. In the plains and valleys, which intersect the mountains, the surface is covered with an alluvial deposit composed of a coarse, blackish slime intermixed with vegetable mould, which is remarkably prolific and is the finest agricultural land in the country. The slopes of the mountains are frequently covered with a layer of light earth, but the top of the interior hills is composed of a strata of red ochre or yellow marl. Though the surface land near the base of the mountains is rather strong, yet it is very productive. The water-courses are all short, torrential streams, of which the Punaruui is the largest; and a single sweet-water lake of considerable depth occupies the slope of the great mountains. The safest harbour on the island is the roadstead of Papeëti, which is accessible to the largest ships.

The climate of Tahiti is equable and salubrious; the sky is serene, and the changes are never sudden or violent. The atmosphere is moist, and is cooled by the constant alternations of land and sea breezes which sweep down the valleys in refreshing currents after sunset and during the later morning hours. Between April and August the medium temperature does not exceed 75° F. The most extreme range of the thermometer is 90°, and it rarely falls below 60°. Showers are frequent during every month of the year, but they are generally of short duration, and the rainfall is light. When the sun reaches its vertical position the rainy season sets in, which commences in December and ends in March. During this period of the year the rains are heavy, and they frequently continue for a fortnight without interruption. The lowlands are then generally under water, and the plantations are inundated. The winds are variable and tempestuous, and thunderstorms are of frequent occurrence.

Tahiti, like all the Polynesian islands, is wanting in almost every species of quadrupeds. No carnivorous animals are found here; and the dog (*uri*), the hog (*bua*) and the rat (*joro*), although they seem to be indigenous, were probably introduced by the first colonists that originally settled the island. The vampire bat, which was formerly very common, has been exterminated. The birds are probably the most ancient denizens of the country; but the tropical species most distinguished for the beauty of their plumage have nearly all disappeared; and the few that survived the abandonment of the ancient civilisation are only some species of perroquets. In addition to woodpeckers, turtle-doves, pigeons and common fowl (*moa*), the most numerous class of birds are aquatic. Kingfishers, wild ducks, herons, native companions, sea-swallows, albatross,¹ the tropic bird² and several kinds of petrels, are still abundant. Venomous serpents are unknown. The *Hydra bicolor*, a snake of innocent habits, was eaten by the ancient inhabitants, and some kinds of lizards and turtles were formerly considered sacred. Fish abound on the coast and in the rivers, and some eels are said to be poisonous.

The scarcity of animal life is, however, more than compensated by

¹ *Diomedea exulus*.

² *Phæton æthereus*.

the most luxuriant tropical vegetation. The loftiest mountain heights, and the most stupendous precipices are overgrown with magnificent trees, and hills and valleys are clothed in never-fading verdure. The chafing waters of cataracts are rolling down from the slopes and declivities over the jutting rocks of frightful ravines, scattering their rainbow-tinted spray over the glossy foliage of giant timber trees, majestic palms, and the richly blossomed undergrowth. Basalt peaks, which rise like huge pyramids, bathe their summits in the pure, serene azure blue of heaven, and watch, like lonely sentinels, the foaming surf of the mighty ocean that beats with incessant stroke the encircling belt of coral reefs. "Here is often seen a happy combination of land and water, of precipices and plains, of trees often projecting their branches clothed with thick foliage over the sea, and distant mountains shown in sublime outline and richest hues; the whole being blended in the harmony of nature which produces sensations of admiration and delight." The vegetable productions of the island present not only the greatest variety, but they are even of the first order in point of utility. Of the timber trees of stately growth, with which the forests abound, the *Ficus tinctoria*, of which the wood is used for cabinet work, is one of the most valuable. The *apape*, with branchless trunk and crown-like summit, rising to the height of from forty to fifty feet and measuring two or three feet in diameter, furnishes the most beautiful and durable wood of a pink or salmon colour, which is highly valued in the mechanic arts, especially for the building of canoes. The *aito* (*Casuarina equisetifolia*)—light, elegant and graceful in appearance, supplies a hard and durable wood of a deep red colour darkening into a chestnut or black, which was formerly employed for the manufacture of implements of war. The *tamanu* (*Calophyllum inophyllum*) is the most magnificent evergreen tree that flourishes in the valleys. It attains a diameter of four feet, and its finely grained wood, which resembles mahogany in colour and texture, and is never exposed to the destructive effects of insects, is well adapted for the manufacture of household furniture. The *Hibiscus tiliaceus* exists everywhere in great abundance. Its light, elastic and strong wood is made into paddles and bows, and its trunk is split into planks which are used in the construction of boats. Other trees, no less remarkable, are the *Barringtonia speciosa* (*hututu*) with elongated, glossy foliage and large, white and pink-edged blossoms; the *Thespesia populnea* (*miro*) with chestnut brown wood; the *Erythrina corolladendron* (*atai*) with light-green, pinnate foliage, and red papilionaceous flowers; and the *Belsaria laurifolia* (*mara* or *puā*) bearing flowers of the most exquisite fragrance. Mimosas of considerable varieties flourish on the sea-coast. Sandalwood, both white and black, is found in the mountains, but its wood does not possess high odoriferous qualities; and on being reduced to powder it was once used by the native women as a cosmetic.

The Tahitans are Oceano-Melanesians both in physical constitution and in language. But the ancient population, which was very numerous, is nearly extinct, and the insignificant remnant that still survives, has abjured the civilisation, and with it the habits and customs of the ancestral stock. The modern Tahitans are altogether

bastardised, fashioned after a foreign model, produced in an alien land, under a less genial climate, and strictly adapted only to the temperament and mode of life of an energetic and laborious population.

The physical characteristics of the ancient Tahitans indicated the general well-being and the advanced culture of the population. They were above medium stature; many of the higher classes, but more especially the chiefs, were over six feet high, and their bodily frame was remarkably well developed. They were handsome in outward appearance, stout, vigorous and athletic. The complexion of the labouring and subject class varied from a dark olive to a reddish brown, while those of the aristocratic order, and the greatest number of women were of a much lighter tint, graduating into various shades of brown and yellow, with a skin delicately smooth and agreeably soft. Their hair was glossy, jet black or dark brown, straight but not lank, and frequently soft and curly. They were full-bearded on the upper lip and around the chin. Their limbs were well-formed, and though not excessively muscular, yet they were very nicely proportioned. Some of the interior tribes had their toes turned inwards, which gave them rather an awkward appearance; they were, however, distinguished for great agility, and were quite active in their movements. Their gait, especially that of the chiefs, was graceful and stately, and their countenance was open and prepossessing. They had rather an oval than a round face, with bold but almost regular features. In general their forehead was high, but there were numerous exceptions. Their eyebrows were dark and straight and rarely arched; their nose was mostly straight, often aquiline, but more frequently flattish; while their nostrils were sometimes expanded. They had generally a well-formed mouth with rather large lips, and even, well-ranged, white teeth. The women were more delicately formed and smaller than the men, but some were exceptionally tall and very stout. They were remarkable for roundness of figure without corpulency, gracefulness of form and perfect symmetry of proportion; and many of them, considering the inferiority of their race, were pronounced extremely beautiful, which, if not an exaggeration, can only be intended to mean in a comparative sense. Unfortunately, as a proof of this statement, they have left no descendants among the modern inhabitants of the island, that deserve this high appreciation of their physical characteristics which, taken as a whole, seems to be highly coloured.

The moral character of the Tahitans was quite prepossessing, and was the natural result of their situation, and the favourable conditions by which they were surrounded. They were happy and contented in their social relations; they were gentle and benevolent, and good-natured and cheerful in disposition. They were open, candid and free from deception in their general intercourse, and were generous, affable and courteous in their deportment. They carried the duties of hospitality to its utmost limits; and they overwhelmed their guests with such an excess of kindness, that they often sacrificed their own comfort and domestic well-being to the pleasure and enjoyment of others. They were peaceable and lived on a friendly footing with

their neighbours, they were never involved in domestic broils, never gave offence, and a spirit of hatred and revenge never rankled in their heart. Their sociability was most amiable; they loved to engage in animated conversation; they were easily pleased, and delighted in pleasing others. They were readily excited to laughter and merriment, were light-hearted and much addicted to pleasure; but their joyous effusions were from the slightest causes changed into sorrowful repinings, and they relieved their depressed feelings by a flood of tears. When in company they were fond of jesting, but their bursts of humour were far from being witty, and were rather coarse and obscene. They exhibited much curiosity, were highly inquisitive; everything new struck their fancy; but they were unable to concentrate their attention upon any object, however interesting. They were much inclined to indolence, but on proper occasions they did not fail to follow with much perseverance their various avocations. They were strictly honest among themselves, and yet their curiosity impelled them to pilfer trifling objects from strangers. They were in the highest degree licentious and dissolute, and they were fond of indulging in carnal enjoyments and the pleasures of love, and yet in the presence of strangers the women of the higher classes were modest and chaste, and only females of the lowest order prostituted themselves for pay. Although not warlike in their habits, yet they fought with much bravery and resolution when they met an enemy in a hostile encounter, but the treatment of their prisoners of war, if the authorities are to be credited, was from superstitious motives, exceedingly inhuman, cruel and barbarous. They were possessed of considerable mechanical ingenuity, and their power of imitation was well developed. They showed much energy at the inception of any important enterprise; but they were incapable of making a continued, mental effort. They were, however, endowed with great power of endurance, they could travel immense distances over steep mountain sides, braving the pangs of hunger and the lassitude of fatigue. The women were affectionate in their social relations, tender-hearted in the performance of their feminine duties, and obedient to those on whom they were dependent. Young girls enjoyed much freedom of action, but wives were virtuous and faithful.

Among many of the modern Tahitans, who have been converted by the missionaries, drunkenness is an habitual vice, and debauchery is no less common. They are still careless and idle, and much given to the pursuit of pleasure. "They are indolent, luxurious, superstitious and incurably vicious." A great moral change has, however, been effected among the younger generation who have been educated in the missionary schools.

The dwellings (*fa-re*) of the Tahitans were large, airy and capacious; and the houses of some of the leading chiefs measured from a hundred to three hundred and seventy-nine feet in length, and were capable of containing from two thousand to three thousand people.¹

¹ This is undoubtedly an over-estimate, for even if they were as wide as they were long they might contain but could not conveniently lodge that number of people.

They were generally of oblong form with straight sides; sometimes, however, they were semicircular at each end. They were mostly built near the sea-shore or by the wayside, and they were hardly ever contiguous to their plantations. The construction of these houses exhibited considerable mechanical skill. A heavy ridge-pole was attached by a tenon and mortise joint to square upright posts firmly planted in the ground. The side timbers, which were nine inches square, were ranged in parallel rows from three to four inches apart, on the top of which a deep groove was cut exactly fitting the upper bevelled edge of a strong board from eight to nine inches broad. Hibiscus poles stripped of their bark, about four inches in diameter, served as rafters. After they had been seasoned by immersing them in water and exposing them in the sun, they were attached to the bevelled wall-plate which was fitted to a notch cut in the lower end, while the upper extremity rested on the ridge-pole. Those of the opposite sides crossing each other were firmly tied together by means of cords. To strengthen the roof frame a transverse pole was laid across the junction of the rafters and was tightly fastened to pegs driven into the ridge-pole. The thatch was made of pandanus leaves previously soaked in water for several days and rendered perfectly flat. After having been thus prepared they were doubled over a cane pole about six feet long, and the folds were laced together with the stalk of the cocoa-nut leaflet. The thatch thus arranged was fixed in successive rows to lines of cinet cords stretched across the rafters, to which it was sewed by means of a long wooden needle. The ridge of the roof was protected by a layer of cocoa-nut or fern leaves, which were covered with a species of long grass curiously interwoven with the thatch, so as to remain permanently attached. In the houses of the chiefs and other public buildings the inside of the roof structure was frequently ornamented with braided cords of various colours, or with white or chequered matting neatly fringed. The side walls were screened against wind and weather by plaited cocoa-nut leaves or native cloth. The floor was the levelled and beaten bare ground, and was carpeted with long dried grass. The whole building was enclosed by poles stuck into the ground one and a half or two inches apart, a narrow space being left free for a door, which was a bamboo frame of light trellis work attached to a long cane fixed to the inside of the wall-plate by braided bands, that imparted to it a sliding motion when opened or closed. The ordinary houses were, however, of very small dimensions, they comprised but a single apartment that served as sleeping-room for the whole family. The head of the family selected the centre as his place of repose, next came the married people, then the unmarried females, and at a small distance from these were the quarters assigned to the unmarried young men. They generally took their meals in the open air under the shade of a tree. The family dwellings were generally shaded by umbrageous foliage of bananas, cocoa-nuts and bread-fruit trees. Their furniture was scanty and of the simplest kind. Mats served as bedding, the head being supported on a wooden pillow in the form of a stool from four to five inches high. Stools of a larger size (*iri* or *maharra*), with the upper part

curved and finely polished, were used as seats, though generally they sat cross-legged on the floor. Wooden dishes (*umete*), often boat-shaped, were found in the houses of the chiefs, for the preparation of arrowroot and cocoa-nut milk. Their household ware consisted of the *papahia* and *penu* or mortar and pestle for pounding bread-fruit and plantain and for bruising taro; calabashes, which served as water vessels, were suspended in cinet nets from the rafters. Cocoa-nut hulls were used as drinking-cups, and they also answered the purpose of bottles for holding the water necessary for washing before and after the meals. A single post (*fata*) planted in the ground, notched on the top, and provided with several projections, was used in place of a stand, from which were suspended calabashes filled with water, and baskets containing provisions.

The houses of the modern Tahitans are built of bamboo, and though otherwise sufficiently capacious, they are exceedingly low. The beaten clay floor is generally covered with mats. Their most important article of furniture is a bedstead made of lattice-work, upon which is placed a mattress stuffed with dried banana leaves, or with cotton or the woolly tufts of the fruit of the butter tree. It is enclosed by a musquito net which is stretched on four posts.

The dress of the Tahitans was simple, yet sufficiently decent and appropriate. Both sexes wrapped the *paren* or waistcloth round their loins; but while that of the women fell loosely down below the knee, that of the men, after having been folded round the waist, was passed between the legs with the ends tucked-in in front. The men, especially those of the higher classes, wore, in addition, the *maro* or girdle and a *tiputa* or mantle of bark-cloth about ten feet long and three feet wide, with a hole in the centre through which the head was passed, and falling over the shoulders it covered the breast and back and reached down as low as the knees. The women likewise threw a drapery over the shoulders called *ahupa* or *ahutiapono* of light bark material richly coloured, which they wore in the fashion of a shawl or scarf. During the hottest part of the day both sexes stripped themselves of their upper dress, and the waistcloth was their only garment. Boys up to the age of eight, and girls until they were five years old went entirely naked. The head of both men and women was generally uncovered, and it was only on certain occasions that they adorned their hair with flowers, and shaded their brow with a light screen of cocoa-nut leaves. Sometimes, however, they wound a piece of bark-cloth round their head in the form of a turban, and the women often ornamented their forehead with strings of human hair artistically plaited.

The men dressed their hair in various ways to suit their individual fancy. Some cut off the hair short on one side of the head and let it grow long on the other; others merely shaved off the crown in tonsure form. Sometimes, after the hair had been plaited into a broad queue, it was gathered into a knot at the top of the head, or it was divided into smaller tresses which were rolled up and attached above the ears. At times the women wore their hair short, but generally it was neatly arranged in clusters of short curls. The heads

of the children were repeatedly shaved with the aid of a shark's tooth or a sharp-edged shell. Shell pincers were used by the men when they wished to pluck out their beard, but ordinarily they let their beard grow long, and frequently twisted it and formed it into braids.

The Tahitans loved to adorn their persons, especially on occasions of public festivities; and even in everyday life they devoted much of their time to their toilet. The women trimmed their eyebrows to give them the proper shape; they adorned their hair with the most elegant flowers, frequently arranged with exquisite taste by the variety of colours, or by the simplicity of a single, odoriferous, white blossom contrasting their black ringlets; or by interweaving an artistically formed wreath with their glossy, ebony locks. They inserted into their pierced ears strings of pearls, or a kind of artificial flower whose petals were selected from the most fragrant and the most beautifully tinted of their floral treasures, and saturated with scented oil they were attached with fine native thread to the wiry stalk of the cocoa-nut leaf. The men were careful to perfume their hair and anoint it with cocoa-nut oil, and if they wore it short they rendered it straight, stiff and glossy by rubbing it with the gum of the bread-fruit tree. The dressing room of the ladies was the shady grove on the banks of a mountain stream; their comb was made of strips of bamboo; and their mirror was the pure crystal water contained in a cocoa-nut shell. They were exceedingly cleanly in their habits; to bathe in the rivers and the mountain streams was their greatest delight. They did not indulge much in sea-bathing, because it produced an unpleasant irritation of their skin. They practised tattooing and traced blue lines, stars, circles and other graceful designs taken from nature, along their arms, loins, thighs and feet which were not only considered ornamental, but were looked upon as marks of distinction. They also served as badges of mourning or as a permanent memorial in honour of a departed friend. They took great pride in letting their finger nails grow long which, with the exception of the middle finger of the right hand, were never pared. The nose of female infants was flattened by pressure, for flat noses were regarded as a mark of beauty; and the head of boys was slightly contracted by gradual compression.

The costume of the modern Tahitans is sober and almost ascetic, displaying neither taste nor elegance. Both sexes still retain the *paren* or waistcloth of their ancestors, which is kept in position by tucking in the free end in front. A shirt-like loose tunic forms the outer dress of the men; and the gown of the women only differs from it by being flounced at the breast. A gaily coloured handkerchief makes up the complement of their wearing apparel. Their hair is universally cut short, and if they are not bareheaded, their head is protected by an imported straw hat, or by a head covering woven of the spathe of the *Tacca pinnatifida*. The greatest number of them go barefooted, and only some of the richer classes, who dress altogether in European style, can afford to wear shoes and stockings.

The staple article of food of the Tahitans was the bread-fruit, which was eaten, prepared in various ways, by all classes, and was considered as the very staff of life. When pressed by hunger it was simply

roasted over the flame or embers of a wood fire, and after being peeled it was either eaten without any farther preparation; or it was soaked in a stream of water, and when completely saturated, it was transformed into a soft spongy pulp, of which they were exceedingly fond. But ordinarily the bread-fruit was baked in a subterranean oven lined with stones which were strongly heated. After the rind had been carefully scraped off the fruit was cut into three or four sections, and the core was carefully taken out. It was then introduced into the heated oven well covered with earth, and in the course of half an hour it was fit for use. The outside was slightly browned, but the inside presented a yellowish pulpy substance sufficiently farinaceous, of a sweetish but slightly astringent taste. Newly baked bread-fruit (*opio*) was served up at every meal, from one to three times a day, according to the wealth of the host. Sometimes a whole district united in an *opio* feast, when a large pit was dug, which was lined as usual with heated stones, into which hundreds of ripe bread-fruits were introduced, and when perfectly baked they were gradually withdrawn and eaten by the assembled multitude of men, women and children amidst debauchery, rioting and excesses of every kind. The bread-fruit was also preserved for a time of scarcity, and to effect this purpose it was deprived of its rind and inner core, and was then left to ferment. As soon as the process of fermentation was completed, it was thoroughly washed until it was reduced to a paste (*popoï* or *mahi*) which was stored away in an excavation lined with leaves and covered up with stones and earth. It thus acquired a sour taste, but was highly nutritive, and could be preserved for several months. The sweet potato (*umara*) was also a favourite article of diet. Arrowroot (*chaila tacca*), which was a home production and very abundant, was not a food material in general use, but it supplied some extra dishes at public festivals. The caladium root or taro was an important article of consumption. The tubers of the fragrant fern-root were baked and eaten in time of scarcity. The *patara*, which is an indigenous root that grows in the valleys resembling in shape and taste the potato, possesses nutritive qualities of a high order, and was generally served up at their daily meals. Cocoa-nuts, plantains and bananas furnished a valuable food-supply to the common people, though they were in some respects regarded as luxuries. Their most delicious fruits were the *vi* or Brazilian plum (*Spondias dulcis*) and the jambo apple (*Eugenia Malaccensis*), both of which possess considerable nutritive qualities. As animals were extremely scarce upon the island their meat supply was very scanty. Hogs were fed for the table of the chiefs, and as their flesh was considered an article of luxury, a portion was always distributed among the followers or dependents of the *ariki*. Dogs' flesh was more common and was highly prized, and rats were occasionally eaten raw. Fish, crabs, lobsters and shell-fish were abundant, and were largely consumed by all classes; and even sharks' flesh was a favourite dish. They had no regular meal time, but satisfied their appetite at the most convenient hours suitable to their position and avocation in life. The evening was, however, devoted to the principal repast. They were rather gluttonous in their habits, and when their

provision stores were filled to repletion they indulged in the pleasure of gratifying their craving hunger to excessive satiety.¹ They rarely ate together in company; and when several persons took their meal at the same time they sat back to back without speaking a word, each having his own basket of provisions before him. Before tasting of the food prepared for them they washed their mouth and hands, then took a morsel of the bread-fruit and fish and ate it, after having dipped it in salt water, which they also sipped at intervals in small quantities; and thus they continued until the whole was consumed. The plantains or some other fruits were next served up, and at last the *popoï* was brought in in a cocoa-nut hull, which, as a kind of dessert, closed the meal. They again washed their mouth and hands; and the middle-aged and people of rank betook themselves to a place of repose for a few hours' sleep.

They prepared the *kava* of the root of the betel pepper (*Piper methysticum*), which was chewed by the women, and after it had been allowed to ferment it produced a slightly intoxicating, acid beverage; and for this reason the women were prohibited from indulging in this luxury. Ordinarily, however, they drank nothing but water and cocoa-nut milk.

Strangers and visitors were received in the family dwelling with every mark of attention. Even the poorest would prepare an entertainment worthy of his guests, and for this purpose they would often exhaust their whole stock of provisions. The floor was strewn with flowers, the air was rendered vocal with songs accompanied by the plaintive notes of the flute. Young girls were assigned to the stranger to perform the duties of hospitality. After this generous treatment of the friendly visitor the host had discharged the full measure of his obligation, and as he owed nothing more to his guest he was henceforth obliged to take care of himself. It was considered the highest crime to withhold from the chiefs, who travelled through the country, the best the field and the garden produced, and even the aristocratic *areois*, in their eccentric rambles, were entitled by law to claim the unstinted liberality of the more humble cultivators of the soil.

The chief occupations of the Tahitans were agriculture and fishing. They were, however, rather indolent in their habits, passed much of their time in sleep, and followed only some industrial pursuit when compelled to do so by necessity. When engaged in active labour they were quite industrious. Their only agricultural implement was the digging stick; which was a long slender pole with a sharp point hardened in the fire at one end. This was forced into the ground to a certain depth; the earth, after having been loosened, was turned up, and in this way the soil was prepared for planting. *Umaras* or sweet potatoes were produced in large quantities, by inserting a small bunch of the vine in a hole made in mounds of rich black mould. Plantains and bananas, although they grew spontaneously, were generally culti-

¹ It is astonishing how much food they eat at a meal. One man devoured three fish of the size of a middling carp, four bread-fruits as large as a common melon, 13 or 14 plantains and about a quart of paste (*popoï*) made of bread-fruit. Capt. Cook's First Voyage, p. 519.

vated in the gardens. They were propagated by suckers that spring up from the base of the stem. But the artocarpus or bread-fruit¹ was the most valuable of all their products. It was of indigenous growth, but it was multiplied by planting the shoots that grow out of the roots. It produced two or three crops a year and supplied a sufficient quantity of food for the whole family for a period of nine months. The gum, which exudes from its bark on puncturing, was employed for filling up the seams of boats to render them watertight. The bark was transformed into native cloth, and the wood was used for building houses and canoes, and for the manufacture of other articles of utility. The taro (*Caladium esculentum*) grew in swampy ground, where the tubercular stems that grow round the principal root were planted in regular rows. The *uhi* or yam (*Dioscorea alata*) was cultivated with much care, and at the expense of considerable labour, by planting the eyes or sprouts after they had been previously dried. The most serviceable of the fruit species that required the attention of the agriculturist was the cocoa-nut tree (*Cocos nucifera*). The nut was planted in dry sandy ground or in more fertile soil, and in a few months it began to sprout. Its growth was then watched until its crown had attained the height of a few feet, when it will grow to maturity in five or six years without farther care. The fruit was gathered by boys who climbed up its scaly stem with the utmost agility by protecting their feet with strips of bark.² The paper mulberry (*Broussonetia papyrifera*), the bark of which supplied the chief dress material, was extensively cultivated. A species of banyan called the *aoa* was propagated by slips or branches, and the *mate* or *Ficus prolixa* produces berries that furnished a brilliant scarlet dye. They also grew the *ramaha* or *Urtica argentea*, whose bark supplies strong elastic fibres, from which fishing lines, cords and fishing nets were made.

Many of the Tahitans were professional fishermen, and they exercised their craft not only on the coast, but in lakes and rivers. They constructed circular stone dams, nine or twelve feet in diameter, in the shallowest part of the lake, leaving an opening at the upper edge, six inches deep and one or two feet wide. On each side of this

¹ The bread-fruit (*Artocarpus integrifolia*) is a large and umbrageous tree; the bark is light coloured and rough, the trunk is sometimes three or four feet in diameter, and from twelve to twenty feet high without a branch. The outline of the tree is remarkably beautiful. The leaves are broad and indented like those of the fig, frequently 12 or 18 inches long, of a dark, glossy green colour. The fruit is generally circular or oval, and on an average six inches in diameter; it is covered with a roughish rind which, when ripe, assumes a rich yellow tinge. It is attached to the small branches of the tree by a short thick stalk, and hangs either singly or in clusters of two or three together. The pulp is soft; in the centre there is a hard kind of core extending from the stalk to the crown, around which a few imperfect seeds are formed. Ellis' Polynesian Researches, p. 56.

² The stem of the cocoa-nut is perfectly cylindrical, 3 or 4 feet in diameter at the root, very gradually tapering at the top. The stem is without branch or leaf except at the top, where a beautiful crown, or tuft of long, green leaves appears like a graceful plume. In five or six years the stem is 7 or 8 feet high, and the tree begins to bear. It continues to grow and bear 50 or 60 years. There are many varieties, in some of which the fruit is rather small and sweet. The trees are from 60 to 70 feet high. Ellis' Polynesian Researches, p. 50.

aperture a stone wall was constructed as high as the level of the water, which diverged in an oblique direction, so as to form an obtuse wedge, the base of which communicated with the sea. Through this waterway the fish constantly entered the enclosure, but as their return was more or less intercepted, a number of fish were caught every day without the least labour except that of taking them out of the reservoir with a handnet. They were very dexterous in the use of their light casting nets, which they threw in with their right hand, and they sometimes brought up a great part of a shoal of small fish that passed along the edge of the beach. The nets (*upea*) for securing herrings (*operu*), made of hibiscus or *ramaha* fibre, were exceedingly large, and two nets—one of large and the other of smaller meshes, were constantly employed, one within the other. The *upea ava* or salmon net was of immense proportion, for it was sometimes forty fathoms long and twelve or more feet wide. It was exclusively used by the chiefs who followed fishing only as a manly exercise and amusement, and not for the purpose of procuring a food supply. They also took fish by spearing, and to secure their prey with greater certainty they waded into the sea up to the waist; here they watched while standing near the opening of some coral rock, and at the passage of the fish they darted their weapon with the utmost precision and hardly ever missed their aim. Two or three small spear-heads were sometimes fastened to the handle which was from six to eight feet in length, or the spear-point was armed with nine or twelve sharp-pointed barbs of hard wood, from six to eight inches long. After they had become acquainted with the use of iron their spear-heads were made of that metal, barbed on one side only. The hook and line were more rarely used; the hooks made of wood were pointed and generally curved inwards, and occasionally they were armed at the side with a piece of bone; or they were circular bent in a vermicular form. The *aviti*, which was used for catching dolphins, albigores and bonitos, had a shank in the form of a fish carefully cut of mother-of-pearl and finely polished. It was five or six inches long and three-quarters of an inch wide; its barb was of shell or horn an inch and a half in length, which was firmly fastened with a band of twisted nettle fibre to the concave side. The line, which was fixed to the lower end, was tied to a strong bamboo cane about twelve or fifteen feet long. Sharks were secured by a kind of harpoon which was from one foot to fifteen inches long exclusive of its curved shank. Their fishing lines were of the twisted fibre of the mountain nettle (*erowa*), and were exceedingly strong and durable. Lines were attached to long curved poles, which were fixed to the head of the canoe; and torchlight fishing was also practised both on the reef and in the rivers. In the vicinity of the reefs and close to the shore line they stupefied the fish by means of a narcotic drug prepared from the nuts of the *huta* (*Betonia splendida*), with which they impregnated the water. The fish being reduced to a state of intoxication swim on the surface when they can be easily taken with the hand. The immense salmon nets, which were always the property of the chiefs, were the work of the united labour of all the chiefs of the district, who assisted in their prepara-

tion. They were formally invited to contribute their share of labour by a messenger who presented them with a portion of a roasted pig. If the complimentary present was accepted, their co-operation in the projected enterprise was secured; but if, on the contrary, the acceptance was refused, the request to lend their assistance was not complied with. The cord, which was of *mate* fibre twisted with the hand across the knee, was composed of three strands which gave it a diameter of about a quarter of an inch, and it was of firm and even texture. The meshes were knotted and were about four inches square. The floats were made of light hibiscus wood, and round smooth stones about three inches in diameter served as weights, by being attached to the bottom of the net, and being wrapped in netted cocoa-nut fibre. After the net had been completed it was religiously consecrated by prayer and offerings before it was dipped into the water.

The Tahitans were not only excellent swimmers, good divers and expert rowers, but they showed great mechanical skill and ingenuity in the building of boats which were remarkable both for their variety in construction and the different uses for which they were employed. The double canoe (*tipairua*) had its keels made of single tree trunks, to which the plank sides, from one and a half to two inches in thickness, were fastened with cinet bands. It was strongly built, but usually it was not more than twenty or thirty feet long, and not above twelve or eighteen inches wide at the upper edge of the gunwale. The parts were made to fit exactly, and the seams were covered with the gum of the bread-fruit tree, with a thin layer of cocoa-nut husk intervening, so as to prevent the slightest percolation of water. Small movable seats or thwarts were fixed to the inner side, where the rowers were seated. The two canoes were fastened together, about four feet apart, by strong curved transverse timbers which reached in a horizontal direction from one boat to the other, and were firmly lashed by stout cordage to the upper edge of the gunwale of each. The place between the two bowsprits was covered with boards, and these formed a substantial platform, where the passengers were seated, who, during the voyage, were protected from the rays of the sun by a kind of awning of plaited cocoa-nut leaves. This craft served not only as a mode of conveyance to the chiefs when travelling from one island to the other; but it was more especially serviceable for transporting provisions and other goods from place to place. The *vaa motu* was the sailing vessel destined for distant voyages. It was always used in connection with an outrigger which was usually composed of a light spar of hibiscus or erythrina wood, fixed by cinet bands to the left side of the vessel by means of two transverse poles from five to eight feet long, of which the front one was straight and firm, and the other curved and elastic. The sides of this boat were raised by adding, to the ordinary gunwale, planks from fourteen to fifteen inches wide, which were sewn upon the base of the canoe and upon each other with plaited cinet cord. A plank five or six feet long projected from the bow to prevent the vessel from plunging entirely into the water in a heavy sea. To counteract the too great inclination in the keel, which a stormy sea might give to the vessel, one of the mariners

served as balance weight by taking his station on a plank which extended in an inclined position from the centre of the deck down to the outrigger; and there the cordage was placed that sustained the mast. This boat was provided with movable masts on which the sails of pandanus leaf matting with rounded angles at the lower edge, were hoisted by means of ropes of cocoa-nut husk fibre tied to the corners, which were not fastened but were held in the hands of the sailors. The steersman sat at the stern directing the craft by means of a long paddle with a smooth round handle and an oblong shaped blade. But their largest and most artistically constructed boats were their state and war vessels. Their state vessels were from fifty to seventy feet long, two feet wide and three or four feet deep, and their stern was sometimes elevated fifteen or eighteen feet above the surface of the water, forming an arc of a circle frequently ornamented with rude carvings representing hollow cylinders, regular squares and grotesque figures usually called *tis*. The nature of the embellishment and the number of rowers connected with each vessel, indicated the dignity of the chief to whom it belonged. The *pahi* or war boat, which was sixty feet long and three or four feet deep, had a low but covered stern, which served as protection against the missiles of the assailants. It was ornamented with the figure of a human head or some other design rudely carved. The stern was solid and compact, and was often elevated and curved in front in the form of a swan's neck, and terminated in the figure of a bird's head. A rude, light grating, which covered the hull of each boat, projected from one foot to eighteen inches over the outer edges, and this space was occupied by the rowers; here the mariners, who attended to the sails, took their station, while a platform near the centre was reserved for the fighting men who sometimes exceeded fifty in number. The sacred canoes differed from the ordinary public vessels only in their extraordinary strength and size, and by being more tastefully ornamented with carvings and feathers. Small cabins were erected upon these boats, which were used as chapels, in which the image of the god was set up, and here prayers were addressed to the deity and sacrifices were offered. They constituted a part of the war vessels which formed a numerous and powerful fleet. On public festivals they were decorated with images, flags and streamers, and being passed in public review by the chiefs, the crew never failed, by their skilful manoeuvres, to earn the praise of their superiors and the general applause of the people. They had professional boat-builders, and different parts of the labour were performed by distinct workmen. Each boat, after it was completed, received a name by which it was hereafter known. The laying of the keel, the finishing of the work, and the launching of the craft were solemn acts consecrated by numerous and costly offerings made to the gods. Their tools were very simple, and yet they produced remarkably good results with their inefficient instruments. Their adze was but a sharp-edged tough stone;¹ for boring

¹ The blades of their adzes were extremely tough but not very hard; they made them of various sizes; those for felling weigh from six to seven pounds, and others

or piercing they employed an elongated piece of shell, sharply pointed at the lower end. They had chisels or gouges of bone, rasps of coral, and knives of bamboo or sharp pieces of shell.

Their manufacturing industry was rather of a primitive order. They wove fine mats of rushes and grass, or with the strips of the inner bark of the young hibiscus shoots; and they made neat baskets of wickerwork of various kinds; they hollowed out gourds, calabashes and cocoa-nut shells for water vessels and drinking cups; troughs cut of tree trunks served as reservoirs for fish; and blocks of wood were fashioned into pillows and stools. They twisted thread from the fibre of the cocoa-nut husk, made rope and twine of hibiscus bark, and knotted fishing nets from the bark of the nettle. They transformed the bark of the paper mulberry, the *aoa* and the bread-fruit tree into pliable dress material from which they made their clothing,¹ a work that was exclusively performed by the women. The outer rind of the bark was scraped off with a shell scraper, after which it was lightly beaten and macerated in water. When sufficiently softened it was laid out on a stout beam twenty or thirty feet long and from six to nine inches square, and here it was beaten with a square oblong mallet of ironwood, first with the coarse grooved side, and then with the opposite side which was grooved exceedingly fine, and lastly the checkered side imparted the desired finish to the cloth. By this simple process a large quantity of dress goods was manufactured, sometimes two hundred yards long and four yards wide. They displayed much taste in the application of colouring materials to their bark cloth. The common article was generally dyed dark red or chocolate colour with the bark of the *Casuarina* (*aito*) and the *Aleurites* (*tiari*). A brilliant red was prepared by mixing the milky juice of the berry of the *Ficus prolixa* with the leaves of a species of *Cardia*. They produced a yellow dye from the inner bark of the root of the *Morinda citrifolia* (*nono*). By using a vegetable gum they prepared a kind of varnished cloth which was red on one side and black on the other.

The modern Tahitans are chiefly engaged in agriculture. Sugar is a staple production, and cotton and tobacco are not only cultivated but they grow even in a wild state. Vanilla, yams and arrowroot are produced for home consumption. Their orchards are planted with oranges, guyavas, citrons, shaddocks, pineapples, papaws and an immense number of cocoa-nut trees.² Goats, hogs and fowls are most abundant all over the country.³

which are used for carving, only a few ounces. They are obliged every minute to sharpen them on a stone which is always kept near them for that purpose. Cook's First Voyage, p. 523.

¹ The mulberry tree called *aouta* produces the finest cloth, which is seldom worn but by those of the first rank. The cloth made of the bread-fruit tree is worn by the lower classes; and the coarsest is that of the tree resembling the wild fig. *Ibid.* p. 521.

² I learn from a French official source that it is estimated there are 3,000,000 of cocoa-nut trees and 125,000 orange trees. Cooper's Coral Lands, p. 291.

³ The wealth of Tahiti can hardly be exaggerated. The value of the exports of Tahiti for the year 1878 was 2,800,000 francs and consisted of cocoa-nut oil, cotton, oranges, mother-of-pearl shell and guano.

The Tahitans were endowed with acute mental perceptions, and they acquired a knowledge of things by experience. Being a seafaring people, they had names for the cardinal points. They reckoned time by years (*netahiti*) of twelve or thirteen lunar months, each one of which had a distinct name. They divided the year into two astronomical seasons, and the months into thirty days. The first season commenced with the appearance of the Pleiades on or near the horizon, and it lasted as long as they were seen above the horizon immediately after sunset. As soon as this constellation became invisible after sunset, the second season began. The three agricultural seasons were the time of plenty and the harvest of bread-fruit which was summer; the period of rain which commenced in December, and the season of the high sea which embraced the months of November, December and January; while the winter season extended from July to October, during which drought and scarcity prevailed. As a seafaring people they necessarily observed the stars; they had names for many of the constellations and knew to distinguish the planets from the fixed stars. Their arithmetical knowledge did not extend beyond simple numeration, and though it is said that they could count as far as a million, yet they deemed it necessary, as aids to memory, to put aside a short piece of the leaf-stalk of the cocoa-nut tree for every ten,¹ and gathering the shorter sticks into a heap, after making a hundred, a larger piece of stalk was used to indicate that number.

Since schools have been established among the modern Tahitans they have shown that they are equal to any people in the world in quickness of perception, and in the facility of memorising, and they readily learn to read, write and cypher without the least difficulty.

The language of the Tahitans, which belongs to the Polynesian branch, is essentially, like all the languages of this class, derived from an ancient Malay original. It is soft and harmonious in pronunciation, and rich and copious in its vocabulary. In its word formation the vowel sounds predominate, it has no nasal syllables and no aspirates. Its grammatical organism is peculiar, but sufficiently simple, and it is not hampered by the multiplicity of grammatical rules; but it has been much modified by the missionaries who have reduced it to writing, and have not only eliminated many grammatical distinctions which formerly existed, but they were compelled, in the translation of the Bible, to introduce a considerable number of Latin, Greek and Hebrew words, and give a forced meaning to many of the idiomatic expressions to represent a new order of ideas, and to describe the manners and customs of the East.² The language is richly supplied with words that refer to concrete objects, or express physical ideas, but all that relates to the spiritual and the abstract is but poorly represented. They have no original word for mind, understanding,

¹ It is not very probable that they could count as far as a thousand, and much less as far as a million, before the missionaries had reduced their language to writing.

² Depuis vingt ans la langue a tellement changé que les Indiens (Tahitiens) eux-mêmes n'entendent plus ses poésies. Mœrenhout, Voyages, vol. i. p. 495.

dissimulation, merit, modesty, shame, reason, argument, and an infinite number of other ideas.

The use of the article is universal in all the Polynesian languages, which distinguishes them from the Malay, but it has both a definite and indefinite signification, and the same word is used in the singular and the plural. The complete form of the Tahitan article is *te*. The abridged article *e* precedes substantives and adjectives in general, as well as nouns of number, auxiliary words indicative of the plural and other qualitative terms. It cannot be construed with a preposition nor with the particle *o*. The Tahitan has no grammatical gender, and sexual distinction of animate beings is indicated by specific qualitative words. *Tane*, man, is used for the masculine and *vahine*, woman, for the feminine of human beings. *Oni* for the masculine and *oufa* for the feminine are applied to animals. Thus *metona tane*, "father;" *metona vahine*, "mother;" *bouaa oni*, "hog;" *bouaa oufa*, "sow." Words in the singular have sometimes a plural signification, but words signifying plurality most frequently precede the substantive even in cases where there exists a noun of number or any other collective exponent. The numerical particles are either general or specific, and some of them refer more particularly to persons rather than to things. Nouns are not inflected, and the accidents are indicated by prepositions. The sign of the nominative is *o*, which sometimes also accompanies the noun and pronoun in the accusative. The genitive is marked by three pairs of prepositions: *a*, *o*; *na*, *no*; and *ta*, *to*. Those with the vowel sound *a* generally denote a dependent relation, and those sounded with *o* indicate an independent relation. But in practice this is not a universally applied principle. The genitive is also formed without a preposition, by placing the possessing substantive after the thing possessed. The preposition *i* marks the dative and accusative indifferently. It takes the form of *ia* before proper nouns of persons and before personal pronouns; and *i* is employed before appellatives, before proper nouns of places, and before possessive and demonstrative pronouns. The accusative requires no mark of distinction, for a substantive is construed in the accusative if placed after the verb. Adjectives follow the noun which they qualify, and they only precede the substantive when they perform the function of attribute in conjunction with the verb to be; as, *te mooua roa*, "the high mountain;" *e roa te mooua*, "the mountain is high." The comparative degree is expressed by particles of direction or intensity, such as: *aé* and *atou*, signifying "farther," "distant" or "very," which are always placed after the adjective; or by *haon*, the equivalent of "surpass," or by the simple adjective construed with the preposition *i*; as, *e rahi Tahiti i Morea*, "Tahiti is larger than Morea." The personal pronouns are *aou* or *vaou*, "I;" *oé*, "thou;" *ia*, "he or she." The dual and plural are formed by the addition of the number two or three to the radical which suffers, however, some contraction; as *taoua*, "we two," inclusive of the speaker; *maoua*, "we two," exclusive of the speaker; plural *tatoou*, "we" (inclusive); *matoou*, "we" (exclusive). The possessive pronouns are formed by uniting the genitive particles with the personal pronouns. The

numerals are complete; there are distinct words for the units, ten, a hundred and a thousand. The intermediate numbers are formed by the respective units following the tens connected by the conjunction *ma*. The tens are expressed by the required multiple unit preceding the designation of ten; a hundred is designated by *rau*, a thousand by *moro*, and a million by *fu*. The verbs have an active and passive form, the latter being indicated by the termination *hia* which is a form of speech much in use. The distinction of time is but indefinitely marked out, and the value of tense expressions, although indicated by particles, must mostly be inferred from the context, as the same particle is often used for different tenses. The particle *oua* signifies in its adverbial sense "also, only, this, already and yet" and can be made to express almost any kind of tense. *Aouanei* is the mark for the future; *te* before and *nei* after the verb denote the present, and the imperfect is expressed by placing *te* before and *ra* after the verb. The imperative mood is indicated by placing the particles *é*, *a*, *ia*, or *ei* before the verb, the two last being the conjunction "that," and the preposition of movement. But the verb without any auxiliary word is sufficient to express the imperative. The infinitive is marked by *e* being placed before the verb. The substantive verb is generally not expressed, but may be replaced by the temporal particle *oua* and the third personal pronoun *ia*.

Although the Tahitians had no national literature in the true sense of that word, yet the copiousness, precision and purity of their language, the historical ballads of their poets, the traditional legends of their mythology; but more especially the beautiful and figurative expressions which distinguished their impassioned eloquence are the most convincing proofs, not only of their literary turn of mind, but of their high intellectual capacity.

The musical talents of the Tahitians were of a low order. They had no conception of harmony and melodious concord; their music was wild and boisterous, or plaintive and monotonous. Their principal instrument was the *pahu* or drum which was hollowed out from a solid piece of wood neatly made and finely polished, of which the concave end was covered with sharks' skin. The sacred drum, was eight feet high and supplied the musical solemnity during the performance of the religious ceremonies in the temple; and when its boisterous rattle resounded at midnight, it produced a terrific effect upon the imagination. The beat of the drum indicated the measure of the dance, it animated the warrior in the heat of battle, and it served as an accompaniment to the song. The larger drums were beaten with two heavy sticks, and the smaller ones with the hand. In their war music the conch trumpet was most effective. The shell was perforated and the mouthpiece was a bamboo cane about three feet long. It was blown with stentorian vigour in religious processions, it stimulated the warriors to action in time of battle; its piercing notes resounded when the king's inauguration was celebrated, it was heard during public worship in the temple, and when the tabu was proclaimed in the name of the gods. The *ihara* was a kind of drum made of bamboo cane having a slit in the centre, which

extended from joint to joint. It was placed horizontally on the ground and was beaten with sticks, but it produced only a hoarse and discordant clatter, and was only played for amusement. Their most melodious instrument, of which the notes were soft but monotonous, was the *vivo* or bamboo flute which was about an inch in diameter and twelve or eighteen inches long. Near the upper end, which was closed by the joint, was an aperture through which it was blown with the nostrils. It had rarely more than three finger-holes on the upper side and one beneath for the action of the thumb. They showed some inventive capacity in the diversity of their songs which were exceedingly numerous, and were suited to all public occasions, as well as to the various changes and vicissitudes of society, and to every event of life. Their historical ballads (*udes*) celebrated the achievements of their gods and the exploits of their heroes and chieftains. They referred to the occupations of the fisherman, the canoe builder and the tree cutter, and described, in poetical diction, the launching of canoes. They were sometimes recited accompanied by performances, in action and pantomime, corresponding with the events intended to be commemorated.

The Tahitans were passionately fond of public amusements. The dance was a favourite pastime in which both men and women participated, although they did not always join in the same party. Their movements both of their arms and feet, though slow, were always in perfect cadence with the beat of the drum, the sounds of the flute and the chanting notes of the ballads. Their steps were not wanting in natural ease, if they were not altogether graceful. The *hura* was a pantomimic exhibition with dancing exercises at intervals; and the daughters of the chiefs, elegantly dressed for the occasion, were the principal actors. Their head-dress was a beautiful braid of human hair (*tamau*) gracefully interwoven with a triple wreath of scarlet, white and yellow flowers. The lower part of their bosom was covered with a loose vest (*tahema*) of spotted bark cloth. The *tehi*, which was stiffened and was of a white colour frequently edged with a scarlet border and gathered like a frill, passed under the arms, and reached below the waist. The legs were covered by the *araitihi* which was fastened round the waist by means of a sash. Over the breasts were suspended iridescent mother-of-pearl shells, or a piece of network ornamented with feathers. The dancers as well as the pantomimic performers were led by a prompter (*haapii*) who was attired in a fringed mat, and gave the necessary direction by the expression of his countenance and the motion of his hands. The *hura* was enlivened by the comic and ludicrous exhibitions of four *faata* men who acted as clowns, and entertained the spectators with their mirth-exciting pranks. These public performances sometimes took place in the open air, but more generally the common council house was used for this purpose. The *timarodee* was a lascivious dance performed by twelve young girls who assumed the most indecorous attitudes, and yet their motions were regulated with the greatest exactitude by the measure of the music. The dancers generally belonged to the *areoi* society, and whenever any one of them

became pregnant she was excluded from the circle of performers, and was no longer allowed to exhibit herself.

The Tahitans loved manly sports and outdoor exercises. Wrestling matches afforded them much entertainment, and they were always the occasion of public festivities. The candidates for gymnastic honours repaired to the *marae* or temple of their respective patron divinity, and presented a young plantain tree in honour of the god of the game, whose aid they invoked. The place selected for the exhibition was the sandy sea-beach or a level piece of ground covered with grassy turf. Here the people of the village on the one side, and their visitors from a distance on the other, formed two concentric circles, of whom those of the inner rank were seated, while those of the outer rank stood on their feet. At a given signal the game commenced, and six or ten of the wrestlers from each side, stripped of all their clothing, except their *maro* or girdle, with their limbs frequently oiled, entered the ring; and if the challenge had been previously passed and accepted, the champions immediately engaged. If on the other hand no famous wrestlers had thrown the gauntlet to each other, the champions of one of the parties walked about the ring holding their left arm in a bent position with their hand resting on their breast, and gave the challenge by striking the right hand violently against the left, and the left against the side which produced a loud clashing sound. The moment the challenge was accepted the antagonists closed amidst the most intense excitement of the spectators; they grasped each other by the shoulders, and each exerted all his strength and art to throw his rival. The victorious champion was acclaimed by his friends with shouts of triumphant exultation; the drums struck up their deafening rattle, and the women danced round the fallen wrestler, and bid defiance to the defeated party who, in their turn, broke forth in the most boisterous exclamations to drown the joyous effusion of the victors. These athletic exercises were always followed by boxing in which the common people and servants only participated. This was rude and bloody work, and the antagonist was considered vanquished whenever he fell or stooped, or attempted to avoid his assailant. Foot-races also formed a part of the public exhibitions. The race-course was a smooth, level spot of ground on the sea-beach, and the runners had their naked bodies anointed with oil, their *maro* tightly girded, and their head adorned with flowers, which was sometimes entwined with a turban-like band of white native cloth. Archery was a sacred game exclusively practised for the recreation of guests. The bow and arrow were never used for any other purpose, and were entrusted with the dresses used by the archers to the special care of persons appointed for this purpose. Those who took part in the game proceeded to the *marae*, and after having performed certain prescribed ceremonies, they dressed in the costume of the archer, and marched to the sea-shore or to the foot of the mountains which was the place designated for the martial exercise. The archer strung his bow in a kneeling position, and directed the arrow to a spot between two white flags, which was frequently at a distance of three hundred yards. At the conclusion

of the game, those that had participated returned to the *maraë*, divested themselves of their dress, delivered up their weapons to the keeper, and they were obliged to bathe before they were allowed to enter their dwelling or partake of refreshments. They were universally addicted to cock-fighting which was a sport of great antiquity celebrated in the traditional annals and songs of the islanders. As they were most excellent divers and fearless swimmers, they amused themselves by plunging into the surf, and riding with quiet composure over the crest of the rising waves. Playing football was the favourite recreation of the women; and the young whiled away their time in playing a game resembling blind man's buff, or in walking on stilts, or in flying kites, or in throwing the spear, or hurling the *nono* fruit from the sling.

One of their most exciting public pageants was the naval review, when they launched from the beach, by a simultaneous movement, from ninety to a hundred war canoes, manned by a complement of warriors accompanied by the sacred canoes which carried the images of their gods guarded by priestly functionaries, and adorned with flags and streamers—the emblems of their power and their national independence.

The Tahitans of the higher classes were particularly distinguished for their licentious practices and debauched habits. They had formed a closed society called *areoi*, whose members, constituting a privileged class, were bound together by strict regulations, and they were entirely devoted to sensual pleasures. They traced the origin of this social order to some antique legend which gave to the institution a religious sanction. According to tradition Taaroa caused Hina to give birth to Orotetefa and Urutetefa, who were the brothers of Oro and ranked among the inferior divinities. Oro was the son of Taaroa who was desirous of marrying one of the daughters of the first man whose name was Taata. To accomplish his design he commissioned two of his brothers Tufarapainun and Tufarapairai to search for a suitable companion among the daughters of man. They traversed all the islands, and it was only after they had reached Barabora that they were struck with the beauty of Vairaumati who dwelled at the foot of Mouata huhuru or the red-ridged mountain, and whom they considered a fit partner for their divine brother. Elated at their success, they returned to the heavenly regions and announced to Oro that the damsel they selected to become his bride was endowed with every charm of body and mind. In order to enable the young god to visit his earthly bride he bridged the space between earth and heaven by spanning the rainbow which extended from the sky to the valley at the foot of the red-ridged mountain. He glided down upon this luminous pathway, and as he emerged from the hazy mist by which he was surrounded he stood before the cottage of the fair mistress of his soul, who became his wife. Every evening he repeated his visit, and his love was sufficiently intense to be crowned with fruition, for his wife bore him a son whom he called Hoa-tabu-i-te-rai "friend sacred to heaven," and who became a powerful ruler among men. But secrets cannot be kept even in heaven. Oro's two younger brothers, having observed his

frequent absence from his celestial spouse, descended upon the brightly coloured arch, and arrived safely at the very spot where the divinity was enjoying himself in loving dalliance with his terrestrial companion. As they did not wish to present themselves without offering some complimentary token of attachment, in the absence of any object of value one of them consented to be transformed into a pig and a bunch of red feathers (*uru*), which the other offered as a gift of congratulation. Oro was so much pleased with this mark of attention that he conferred upon his brothers the power and title of divinities and dubbed them as *areoi* in pronouncing these words: "Be ye two *areoi* in this world that you may have your portion."¹ In commemoration of this event the *areoi* never failed during their assemblies (*taupiti*) and festivals to carry a young pig to the temple which, after strangling it and binding it up in a piece of cloth (*ahu haio*), they laid upon the altar, to which "the shadowy *uru*" of the *areoi* was added. As the two younger brothers lived in a state of celibacy they enjoined upon their devotees to murder their children if offspring should be the result of their illicit connection. Orotetefa and Urutetefa were the founders of the society, and they nominated the first *areoi* according to Oro's direction. The *areois* were divided into twelve sections, each of which was presided over by a chief, of whom six resided in Tahiti and the other six were divided out among the different dependent islands.

An inferior branch of the society was called *taramanini*, whose members wandered about through the country passing from island to island, and as strolling players and privileged libertines they entertained the people with libidinous dances and pantomimic performances, thus attracting the curious multitude and holding out inducements to the idle to join the order. Before the company (*marewa*) started out on their tour of pleasure, a number of pigs were offered as a sacrifice to Oro, and large quantities of bananas and other fruits were heaped up upon his altars. Two symbolic altars were erected on their canoes consecrated to their patron gods Orotetefa and his brother which consisted of stones taken from the temple of Oro and a few red feathers which made a part of the ornamental equipment of the sacred image. Immediately before sailing the priest pronounced a short prayer (*uba*), and the representative symbols were supposed to be animated by the presence of the gods. Having arrived at the place of destination, they made their obeisance to the ruling chief by offering him a valuable

¹ In Moerenhout's work this legend differs in many of its details from the version given in the text, each one having been derived from a different source.

Oro descended in person from the first heaven to Paia, a mountain of Barabara, where his two sisters Tenri and Oaaoa dwelled, who undertook for him the search for the mortal woman that would be worthy of a divine husband. At last they found, after wearisome wanderings, at Vaitape in the island of Barabara a maiden of rare beauty who was bathing in a lake. The goddesses made the proposal, and the damsel agreed to marry their brother provided he was a chief; young and handsome. Ascending upon the rainbow they announced to their brother that their efforts had been crowned with success. He immediately descended, was well received and of course married her. The rest of the story is nearly the same as given in the text, except that when Oro's wife became pregnant and he could no longer be an *areoi* he delivered the sacred pig to Mahi who became the founder of the society.

present (*marotai*), and they rendered thanks to their tutelary divinity for their successful sea voyage by making a suitable offering in the temple. During their stay at the place of landing they indulged in licentious pleasures, and amused the people with their theatrical exhibitions. In some districts spacious and highly ornamented houses were constructed for their accommodation, and they were held in high estimation by the pleasure-loving chiefs, who treated them with the most generous hospitality, and spared no expense that could contribute to their gratification. During public festivals they appeared naked with their bodies painted black with charcoal and their faces tinged red with *mati*. Occasionally they encircled their waist with a girdle of yellow *ti* leaves, or they wore a vest made of the yellow leaves of the plantain, while their head was entwined with wreaths of the yellow and scarlet foliage of the *hutū* or *Barringtonia*. While engaged in their dramatic exhibitions they sometimes sat on the ground in a circle, with the leader standing in the centre, who pronounced a kind of prologue, at the conclusion of which the company performed various fantastic movements, and assumed different attitudes, and at the same time recited in concert a legend or song in honour of their god or some distinguished *areoi*, at first in a low and measured tone of voice, gradually rising to a higher pitch till their utterances became loud and vociferous and inconceivably hurried. They swung about their arms and hands in the exact measure of the recitation, and they wrought themselves up to such a high state of excitement that they soon became exhausted and were reduced to breathless silence. Sometimes they delivered discourses on various subjects, in which they gave full force to the play of gestures and added energy to their words by expressive action. Public events were satirised, and the priestly order was fearlessly ridiculed. The performances were varied by dances, wrestling and pantomimes.

The *areoi* were divided into distinct classes, and their rank was indicated by their peculiar mode and manner of tattooing and painting. Those of the highest grade are said to have been regarded as supernatural beings who could indulge in carnal pleasures without the least injury to their bodily constitution, and without exercising any deteriorating influence upon their physical beauty and youth in another world. Their persons were considered so sacred that chiefs deemed it a high favour to receive them as visitors in their houses, they made every sacrifice to do them honour, and they did not even refuse them the possession of their own daughters. They were held in high veneration by many of the common people, and as their privileged character gave them a kind of impunity, they were allowed to plunder the gardens and fields of the farmer and husbandman without the least resistance. No condition in life, no rank was refused admittance, but the lower classes did not pass beyond the degree of novices, and they were never initiated into the higher mysteries of the order, where chiefs, priests and women of extraordinary beauty could alone attain all the privileges of full membership. Besides the *areoi* of different degrees there existed a servant class of both sexes called *fanaunau* who attached themselves to the wandering fraternity, attended them in their journey, prepared their

food, took care of their wardrobe, and performed all the servile labour demanded of them. In return for their services they had the privilege of witnessing the exhibitions, and taking part in their feasting and carousing. As they were not considered regular members of the society they were not bound to strangle their children. The superior distinctions could only be reached after a formal and ceremonious initiation and a long protracted noviciate; and the higher mysteries were only communicated after a gradual and progressive advancement. The candidates for admission were supposed to be prompted to take this important step by divine inspiration, and they presented themselves at the public exhibitions in a state of nervous derangement or transient hallucination (*neneva*). Their waist was girded with a belt of *ti* or plantain leaf, their face was stained with the scarlet dye of *mati*; a shade of plaited cocoa-nut leaves decorated their brow, and their hair was perfumed with strong scented oil, and was ornamented with the most fragrant flowers. Thus fantastically arrayed they rushed through the crowd of spectators, made their way into the circle of performers, and with frantic movements and wild gestures, they took part in the dance, and assisted in the pantomime. Having in that manner made known their desire of joining the society their claims to admission were examined, and if approved they were introduced into the vestibule of the order by being appointed to act as menial servants of the most distinguished *areoi* with the privilege of waiting on them and performing such duties as the circumstances might require. After they had shown, by a longer or shorter trial, that by their natural disposition, their docility, their devotedness and their persevering determination to make themselves acceptable, they possessed the necessary qualifications to be received as members of the company, they were initiated into all the rites and duties of the order in some *taupiti* or other great assembly. The candidates were invested with the *ahuhaio* or the wrapper of curiously stained bark cloth which was the badge of the order, and they were conducted by the principal *areoi* into the presence of a full assembly of all the members convened for this purpose. Their head was crowned with flowers, their body was anointed with odoriferous oil, and they were painted in yellow and red colours. Having been asked whether they desired to become *areoi*, which they answered in the affirmative, the Grand Master of the mystic body conferred a new baptismal name upon each candidate, by which he was henceforth known; they were ordered, as an indispensable condition of their membership, to murder all their children if they had any born to them; they were then directed to strike the bent elbow of their left arm with their right hand, next strike their left, and they were instructed to repeat the following song or invocation: "The mountain above, *moa tabu*—the sacred mountain; the ground beneath, *tamapua*—projecting point of the sea. *Manunu teari terai*—majestic forehead of the king of the skies. I am (mentioning his *areoi* name) of the mountain *huhu uru*."¹ He was next commanded

¹ This mystic formula is not properly understood, and is very probably incorrectly reported or incorrectly translated; in fact it has neither sense nor meaning.

to seize the *ahuhaio* of the chief female *areoi* present, which was the crowning act of the initiatory observances, and made the candidate a full member of the seventh class or the most inferior degree; but he was still considered as the servile drudge of the higher classes. To be received into a higher degree numerous new formalities had to be observed. The demand for advancement was made to Oro himself, and for this purpose prayers and offerings were presented to him. The initiation commenced by an invocation addressed to the *buaa ra* or sacred pig. In the district *marae*, the chief *areoi* poured the sacred oil upon the forehead of the candidate, and the pig which he held in his arms was killed upon the altar and was offered to the gods addressing them in a long prayer. The chief *areoi* then cried out in a loud voice: "Do you consent, O god Oro, that such a one shall be raised to that degree?" A priest responded affirmatively in the name of the god. The candidate was then tattooed with the distinctive marks belonging to the degree. The *areoi* of the highest rank indulged in the luxury of bathing, crowned their head with flowers, and received their food from the hands of persons of inferior rank. Their life was a perpetual feast divided between licentious pleasures and frivolous amusements. They had stated meetings when they practised the most horrid vices, and were guilty of the most revolting abominations and the most corrupt pollutions; and though in their private capacity they were jealously devoted to their own wives, who were also members of the order, and any infringement upon their marital rights was punished with death, yet at their social assemblies the community of wives was recognised as a common privilege, and the offspring born of such a promiscuous connection was not allowed to live; while those that contravened this barbarous regulation were expelled from the society. Even death did not efface their glorious privileges. They were the favourites of the divine powers, and after they had finished their earthly career they entered into the mansions of bliss expressly designed for their reception. Their departure from this world was celebrated with impressive ceremonies. The general lamentation (*otohaa*) was continued in their honour for two or three days, while the body was laid out in state surrounded by the friends and relatives. After the time of mourning had passed the body was taken up by the *areoi* who conveyed it to the *marae* or temple, where the priest of Oro recited a funeral prayer, with the object of divesting the corpse of the sacred and mystic influence which was supposed to have been conferred upon the deceased at the time of his initiation, when in the presence of the god he was consecrated by being sprinkled with perfumed oil. After the funeral obsequies had been duly performed the body was buried within the precincts of the temple, where the most distinguished chiefs were interred.

As refined as the Tahitans seemed to have been in many respects, the Tahitan women in their ordinary mode of life, occupied an abject and degraded position in society. While they were admitted as members of the *areoi* order, they were otherwise entirely excluded from the social intercourse with men, and the happy condition of

domestic sociability did not exist. The men, especially those who were connected with the temple worship, were *ra* or sacred; while all the women without distinction were pronounced to be *noa* or common. It would have been looked upon as a sacrilege for women to touch pig's or fowl's flesh, fish, cocoa-nuts or plantains which were presented as offerings to the gods, and the penalty of death was inflicted upon those who violated this sacred law. Wives, mothers, sisters and daughters were not allowed to eat at the same table, or at the same place with their husbands, their sons, their brothers or their fathers, and this restriction was extended to the fires at which the food was cooked. A separate fire-place was set apart for the females of the family; their food was placed in separate baskets, and they took their meals in solitary retirement in small huts specially erected for their accommodation. These regulations were enforced with the utmost rigour; and neither sickness, old age or any modifying circumstances could relax their severity. They paid so little respect to the female sex that the most horrible execrations used in their language had reference to their mothers. To give expression to their hatred they said: "Mayst thou become a bottle to hold salt water for thy mother;"¹ or "Mayst thou be baked as food for thy mother;" or "Take out your eyeballs and give them to your mother to eat." But this seeming degradation of the women was simply the result of superstition, and did not hamper their personal freedom, nor impose any restrictions upon their ordinary movements and actions. They enjoyed a life of ease and luxurious indolence, and they employed their time in coquettish arts in order to please and be pleased. Although wives owed perfect submission to their husbands, and an illicit connection without the consent of their lord was punished with death, yet their chastity was not guarded with jealous vigilance, and with the connivance of her husband the mistress of the household bestowed her favours with the utmost liberality; and wives were even urged to yield themselves up to their lovers. Young girls acted without the least restraint and indulged in the pleasures of love with the tacit consent of their parents, and the approving smile of public opinion. If a single woman became pregnant and bore a child to one of her lovers which he recognised as his own she became his wife by virtue of this recognition.

Polygamy was prevalent among the Tahitans under different forms. The higher chiefs were only allowed to marry one legitimate wife, who was generally nearly, if not entirely equal to them in rank; but they had the privilege of increasing their family establishment by gathering under their roof as many females as they deemed proper, who were of inferior rank, and who held the position of concubines. The *raatiras* or inferior chiefs could take two or three wives who were all treated with the same consideration, and enjoyed, in an equal degree, the respect of their husband. If the parties were of equal rank it often happened that they separated without dissolving the marriage relation, and the husband joined to himself other wives, and

¹ *Etatna miti nia oe na to medua.*

the wife lived with other husbands. But if the rank of the wife was superior to that of the husband she was at liberty to unite her fortune with as many husbands as she pleased without being divorced from the man who was her first choice. Separation could easily be effected at the will and pleasure of either party, if the existing marriage-tie no longer suited their inclination or convenience.

The Tahitans married at an early age, and boys, who were only fourteen or sixteen years old, were united in wedlock to girls who had only attained the age of twelve or thirteen. Among chiefs and people of high rank children were frequently betrothed by their respective parents, and the conditions of the marriage contract were generally complied with as soon as the bride and bridegroom had arrived at years of maturity. When an engagement of this kind had been agreed upon between the parents of the parties a platform of considerable elevation was constructed in the dwelling of the young bride's father, which was destined as the future abode of the little girl, in order to preserve her chastity intact, and place her beyond the reach of temptation. Here she slept, and here she was attended to, day and night, by a vigilant guardian, who supplied all her wants and accompanied her when she went abroad. The young men of the lower and middle classes conducted personally all the preliminary transactions of courtship, and without concealment or disguise gave expression to their wishes and sued without subterfuge or hesitation for the hand of the maiden whom they had marked out as their first choice; at the same time they never failed to offer a suitable present to induce the parents of the girl to give their consent. Marriages were celebrated by festive entertainments, dancing and other amusements. A company of *areoi* were always present on the occasion, and on the day preceding the nuptials they commenced their characteristic dances (*upaupa*), which alternated with pantomimic performances. The marriage ceremonies, which took place next day, had a semi-religious character to give divine sanction to the marriage contract. A temporary altar was erected in the house of the bride's father, upon which the ancestral relics were deposited covered with fine, white bark cloth. Presents of the same material were given to the bride by her parents and by the relations who had been invited to witness the solemnity. After these preliminary arrangements were completed the parties proceeded to the *marai*, where they laid aside their everyday dresses and arrayed themselves in their wedding garments. The bride and bridegroom took their separate stations in the temple area from fifteen or eighteen feet apart, and while in this attitude, the priest, clad in his official habiliments, approached them and addressed to each separately the same question. First turning to the bridegroom he said: "Will you ever cast away your wife?" Then addressing the bride he repeated: "Will you ever cast away your husband?" Both parties returned the expected answer: "Never!" The priest then expressed the admonitory wish: "Happy will it be if thus it shall be with ye two." He then offered a prayer to the gods, imploring their gracious favour, that the newly married pair might live together in conjugal affection, and enjoy the domestic happiness

which marriage was designed to secure. The couple then took their stand, clasped hand in hand, on the *ahu vauvau* or spreading-cloth, with which the pavement was covered. Sometimes the skulls of their ancestors, which were supposed to be emblematic representations of the guardian spirits of the family, were placed before the married pair for profitable contemplation. A piece of sugar-cane was next wrapped in a branch of the sacred *miro*, and the relations of the bride touched with it the head of the bridegroom; and the bridegroom's relations did the same to the bride. To efface any inferiority of rank that might have existed between the parties they frequently had recourse to some peculiar formality. The female relatives cut their faces and brows with sharks' teeth, they sprinkled a piece of bark cloth which they laid at the feet of the bride with the blood of the mother of the bridegroom and the bride, which they had previously mingled with their own. Henceforth both parties were considered of equal rank, and the two families were afterwards regarded in all respects as one. The marriage ceremony was concluded by throwing over the married couple the *tapoi* or large mantle of bark cloth. The *tapoi* as well as the wedding costume were sacred, and as they would have been profaned if they had been worn by ordinary mortals, they were delivered to the king who appropriated them for the use of the *areo*. The banquet prepared for the marriage celebration was more or less sumptuous, and the festivities continued for a longer or shorter time according to the means and rank of the parties.

Childbirth among the Tahitan women was unattended by constitutional weakness and a serious disarrangement of the ordinary habits of life. Immediately after the birth of the infant the mother and child bathed in the sea, and thus they were at once washed clean of all impurities. Boys designed as warriors had their frontal and occipital bones pressed upwards from infancy so as to give to the head a pyramidal shape; and as a broad nose was a mark of beauty female infants had their nostrils flattened by compression. All classes were required to comply with the formalities of the *oroa*, for until then the mother was tabu; she occupied a separate hut and was fed by her friends. Both the husband and wife proceeded with the young infant to the *maraë*. While the priest invoked the favour of the gods in a loud voice the mother struck her forehead with a shark's tooth, and the blood that oozed out of the gaping wound was received on the sacred *miro* leaf. The father of the child scarified himself in the same manner. The two blood-stained leaves were delivered to the priest who laid them upon the altar before the image of the god, at the same time reciting a prayer in behalf of the child. On their return to their dwelling the ceremony was concluded by feasting, to which the *areo* were invited. When the child of a king or of a chief of high rank was received by the *paia* or priest the implements of war—the emblems of greatness and renown, were deposited in due order on the pavement of the temple area; the infant was washed with water contained in the hollow leaf of the *Arum costatum* and it was consecrated for its high calling by laying upon it the sacred knife or the backbone of the sting ray. The officiating priest then offered the prayer of life

to the tutelary gods of the islands in behalf of the child, after which the usual surgical operation was performed. At the conclusion of these initiatory rites the young nurseling was conveyed to a kind of cradle-tent constructed of canes bent in a semicircular form with the ends stuck in the ground. This arched frame was covered with the sacred cloth of the gods to indicate that the infant, while unconsciously reposing upon a mat spread upon the pavement, was admitted to the society of the divine powers, and that it was henceforth exalted above ordinary men. The child was retained for five or six days in the precincts of the *marae*, in a temporary building erected for this purpose, before it was sent back to the parental home; and during this time the people were prohibited, under pain of death, from kindling a fire, launching a canoe or beating bark cloth.

Children were always naked and they were carried straddling across the hips of their mothers or nurses. After they had been weaned and were able to digest the ordinary food their daily supplies were furnished them in separate baskets; from time to time their head was shaved with a shark's tooth, and they were allowed to act without the least restraint or control according as they were prompted by their natural inclinations and desires.

Although children were treated with great tenderness by the Tahitans, yet infanticide was universally practised by all classes. The horrid deed was generally resolved upon by the parents before the birth of the child, and the victim was either despatched before it had seen the light of day, or immediately after it was born. It was either stabbed or pierced by a sharp-pointed cane; or it was strangled or trodden under foot. Sometimes the navel-string was left untied, so that the infant died from the loss of blood; or it was left to perish in the sea or in the stream in which the mother bathed after delivery.

The Tahitans ascribed death to supernatural causes, and sickness was considered as a punishment inflicted by the gods for the violation of the tabu, or in response to an offering made by an enemy to procure the destruction of the victim. When the sick person was in the last agonies of dissolution the friends and relatives, assembled round the dying man, commenced the *otohaa* by uttering the most distressing shrieks and wailings expressive of the most frantic despair and the most inconsolable grief. Their lamentations were loud and heartrending; they tore out their hair, rent their clothes, and lacerated their body in the most horrible manner with a cane knife set with sharks' teeth. As soon as the tidings of the death had spread through the neighbourhood the crowd of mourners was swelled to a considerable number, and all joined in the dismal chorus, so that the distant hills re-echoed with the dolesome sounds which gave a melancholy air to the tragic scene that was acted out around the corpse of the departed. If the deceased was a man of influence and high rank ballads and elegies were composed in his honour, and were recited as an act of condolence complimentary to the family. These poetic effusions were replete with sentiments of affection and sympathy, and gave expression, in figurative language and with pathetic emphasis, to the feelings of friendship and

attachment of the mourning relatives, reciting in eulogistic terms the great deeds which illustrated the life of the deceased, and the important events that transpired during his earthly career. The body had in the meantime been laid out in state on a bed of green odoriferous leaves arranged on a bier covered with white bark cloth and decorated with wreaths and garlands of the most fragrant and most beautifully tinted flowers. The interment took place on the first or second day after the death occurred, and the body was frequently committed to the grave in perfect silence, only occasionally interrupted by the piercing cries of sorrow uttered by the mourning relatives. Sometimes a father would deliver a funeral oration full of sentiment of love and affection over the grave of his son prematurely torn from his embraces. The corpse was placed in a sitting posture with the knees elevated, the face bent down between the knees, the hands tied together beneath the legs, and in this coiled-up position cinet cords were wound round the body which was covered with cloth, and was deposited in the ground in a shallow excavation. As the lower classes were consigned to the grave without ceremonial formalities their interment was called the dogs' burial. The bodies of deceased chiefs were preserved above ground by embalming,¹ for which various processes were employed. Sometimes all moisture was simply removed by pressure, and the more solid parts were preserved by dessication, which was effected by exposure to the sun, and by repeatedly rubbing them with fragrant oil. At other times the visceral organs and brain were removed, all the liquid parts were pressed out, and the body, having been made to assume a sitting posture during the day, was exposed to the direct action of the sun's rays; while at night it was placed in a horizontal position and was occasionally turned from side to side. As soon as the corpse was sufficiently dry, the inside was stuffed with cloth saturated with perfumed oil, while the tubular organs were injected, and the outside was rubbed with the same material. After the embalming process was completed the body was properly dressed and was placed in a sitting posture upon a kind of bier or platform about three feet from the ground. Here an altar was erected upon which offerings of food, fruits and flowers were laid by the relatives or the officiating priests who were in constant attendance. A temporary funeral hut was erected over the dead, which was simply a roof structure supported upon posts six feet high, and screened by mat hangings. Whenever the body was sufficiently decayed the skull was preserved as a family relic or it was deposited in an *ana* or mountain cavern; while the rest of the bones was buried in the precinct of the temple. The period of mourning (*eeva*) differed according to the degree of relationship or the rank of the deceased. The most common badge of mourning was a head-dress of feathers of

¹ Some employed a *haiva toupapau* or professional mourner, who visited the family cemetery each day for several weeks, dressed up in the richest costume of shells and feathers, representing the ghost of the deceased. Followed by a crowd of little boys he wildly ran round the *marae*, rambled all over the neighbourhood, striking every one he met on his way; he then returned to the cemetery where the dead was stretched out on a bier, and walking several times around it, he laid aside his fancy costume, and sat down to a hearty meal for his trouble. This is indeed much noise about nothing. See Moerenhout, vol. i. p. 547 *et seq.*

particular colours, and a piece of cloth which covered the face like a veil.

The Tahitans had but an indistinct notion of a future state of existence. They supposed that the spirit of the dying was drawn out of the head by a demon called *Oramatua* who stood by the bedside, and having thus taken possession of the vital spark he conducted it to *po*—the abode of night, the dwelling of the gods, where it was scraped with a serrated shell by the ancestral ghosts; it was then served up at the table of the gods and was eaten by the divinities of the place. It was only after it had been devoured and successively ejected three times, that it became deified and was transformed into an immortal spirit. This penitential purification was, however, dispensed with, if the person admitted to the privilege of another world, had a few months before his death abstained from all carnal intercourse with women, and if he came thus recommended he was at once introduced without preliminary preparation into the blissful state of the Tahitan paradise. This elysian abode was called *Rohutu-noa noa* (perfumed or fragrant Rohutu) which was situated in the ærial regions near the lofty mountains of Raiatea. It was remarkable for the most beautiful landscapes which presented highly romantic and picturesque scenery, enchanting views, widely extended plains carpeted with perpetual verdure, and enamelled with the most lovely flowers tinted with elegant colours and perfumed with exquisite fragrance. The atmosphere, which was pure and salubrious, was never impregnated with noxious or mephitic vapours. The pleasures and enjoyments of earth were here etherealised. The viands were most delicious, the fruits were luscious, and all things that could flatter the senses or gratify the appetite, were supplied in greatest abundance. Handsome youths and beautiful maidens thronged through all the avenues, and formed the centre of attraction. *Urutaetae* was the divine guide who, upon the petition of the priest of Romatane, conducted the spirit of kings, chiefs and *areoi* to the happy regions of ineffable bliss. No one could gain admittance into this empyrean home that could not purchase a passport from the priest who had the key to heaven, and the privileged orders only possessed the necessary means to defray the extravagant charges that were imposed upon those who wished to secure the honours and gratifications that were in store for the rich and great in a new world of pleasure and enjoyment beyond the grave.

Tahitan society was divided into distinct classes, which were separated from each other by impassable barriers; and each class was itself sub-divided into several branches. The privileged class that stood at the head of the social hierarchy were the *hui arii*, which included the king, the reigning chieftains of each island, the members of their families, and all those that were related to them. The king held the first rank, for he was the primary source of all honour and distinction. Next followed in regular order the queen, the king's brothers, their father and mother, and the rest of the royal house, who took rank according to their degree of consanguinity. This class, though inferior in number to all the others, was the most powerful and most influential. It was jealous of its dignity and was

held in high esteem by the inferior orders. If one of its members contracted an inferior matrimonial alliance the offspring born of the marriage was invariably destroyed, unless the stigma of inferiority had been previously removed by the observance of certain ceremonial formalities. Next in rank and dignity were the *bua raatira* comprising the gentry, landed proprietors and farmers. This class was not only numerous, but it constituted the bone and sinew of the country. They formed the great mass of the people, and they represented the strength and wealth of the nation. They were the land-owners and the cultivators of the soil, whose proprietary title was not derived from the king, but was based upon ancestral heritage. The higher branch of the *raatiras* had extensive landed possessions; some tracts were cultivated by their dependents, others were held by petty *raatiras* on condition of rendering military service to the proprietor, and paying a ground rent in produce. They constituted the aristocracy of the country, and were its most effective defenders in time of war. They checked the abuse of the kingly power by their prudence and energy, and no measure of importance could be carried through without their co-operation and consent. They enlisted in their service a numerous retinue of idlers and vagabonds who, being too improvident to lead an independent life, preferred to be placed beyond the apprehension of want and destitution, by being provided with the necessary means of subsistence from the abundant stores laid up by the rich. The *raatiras* frequently exercised the functions of the priesthood, not only in their own family temples, but in the national *maraës*, where they divided the honours of the sanctuary with the *hui arii*. The petty *raatiras* were small farmers who possessed from twenty to a hundred acres of land, on which they resided, and a part of which they enclosed and cultivated. They were most industrious in their habits, they worked their own plantations, built their own houses, made their own cloth, wove their own mats, and produced a surplus of manufactured articles to furnish an adequate supply to the royal family. The *manahune* or common people made up the lowest class which included servants, prisoners of war and slaves. Fishermen and artisans held an intervening rank between the lowest and next higher class. Next to these came the servants of chiefs (*tenteu*), and those who, as dependents of the *bua raatira*, held a subordinate position in society. The slaves were recruited from prisoners of war who, having been captured in battle, became the property of the conqueror, and their wives and children shared the same fate. Although this state of servitude was mild, and after long-continued peace the captives generally regained their liberty, yet their life was in constant jeopardy, and sometimes they were suddenly murdered to satiate the spirit of revenge of their master, or they were offered up as a sacrifice to the gods.

The government of the Tahitans was an absolute monarchy, and the reigning king exercised supreme authority under the sanction of religion. The reverence paid to the sovereign was equal to that paid to the gods, and if he was not regarded as a direct descendant of the divinity, he was considered equally powerful in shaping and con-

trolling the destinies of his people. He often assumed the office of high priest, and thus united, in his person, the highest civil and sacerdotal function. In the general administration of affairs the king was assisted by a chief of renown who was his confidential adviser, and acted as prime minister, with whom two or three other officers were frequently associated. To declare war, or to fit out a fleet a council of *raatiras* was convened, when the matter in question was discussed, and a resolution was taken accordingly. The assembly was held in the open air, and the chiefs and other nobles formed a circle, where the orators of each party occupied distinct places. The king, who presided, often took part in the discussion, and the *raatiras* and great warriors gave expression to their opinion with boldness and without the least reserve. It sometimes happened that the council was divided in sentiment; the speakers urged their arguments with impetuous fervour and passionate zeal, and often overstepped all bounds of reason and moderation, which broke up the assembly in a dangerous state of excitement, often giving rise to violence and bloodshed. The regal office, though hereditary, was not exclusively confined to the male sex. The regular succession to the royal dignity was somewhat peculiar and quite ingenious, so as to prevent all disputes as regards the legal exercise of sovereign power. As soon as a prince was born to the royal pair the father abdicated his titular prerogatives, but the mother was still recognised as the reigning queen. The princely infant was immediately proclaimed the sovereign of the nation with all the dignity and honour attached to the title, and the father, who had now descended to the rank of a subject, was the first to do homage to his son—the legitimate successor to the throne of his ancestors, by saluting his feet and declaring him invested with the rights and powers of the king. The royal banner was then unfurled, which was borne by a herald from district to district, announcing the accession of the young sovereign to the kingly throne. The old monarch still acted as regent, assisted by his counsellors, and while every edict was issued in the name of the young ruler, his father managed all affairs of importance, conducted all matters that related to the internal welfare, and transacted all business that had particular reference to the foreign relations. The person of the sovereign was hedged in by a factitious sanctity which imposed upon the vulgar and inspired them with awe and reverential submission. The king and queen were regarded as sacred (*tabu*), and the alphabetic sounds that entered into the composition of their names could no longer be profaned by being appropriated for ordinary significations, and the terms by which objects were known were frequently changed. No one was allowed the privilege of touching their body, which was considered sacrilege, and to stand directly above them or pass the hands over their heads, was equal to treason, and was punished with death. The ground which they trod was *tabu*, and the house which they once entered could no longer be occupied by the profane, and could only be appropriated by some sacred personage. When appearing in public or when travelling they were always borne on the shoulders of men who became at once *tabu*, and this was

deemed the most honourable office, of almost equal dignity with that of the bearers of the gods. All those that passed either on land or water were required to pay them the same homage as they paid to the gods, by stripping themselves of every article of dress, which they wore over their breast or was thrown over their shoulders.

When a chief assumed his new dignity his waist was encircled with the *maro* or sacred girdle which was woven in the *marae* under the patronage of the gods,¹ and was ornamented with the finest feathers, such as were dedicated to the divinities. The king was also invested with this badge of office; but otherwise he was only distinguished in his dress from the mass of the people by the finer quality of the cloth and matting in which he was arrayed.

The revenues for the maintenance of the royal household were derived from the patrimonial domain, from the produce of the sacred lands situated in certain districts, and the requisitions made from time to time, upon the people. The proprietary right to landed estates was vested in individuals, and they could be transferred like any other property by sale, by will or donation. The boundary lines of the different landowners were accurately traced, and were frequently marked by *tii* or carved images which denoted the extent of the possessions of each respective proprietor. Wills were made orally; the sick man called his friends together and declared, in their presence, in what manner he desired his property to be disposed of, and the last behest of the dying man was considered sacred and was executed with fidelity.

The districts, in which the islands were divided, were governed by chiefs who belonged to the class of *hui arii* or the *raatiras*, and although they acknowledged the supremacy of the king, yet they exercised sovereign power within the limits of their jurisdiction. The inferior *raatiras* exercised absolute authority over their dependents; but the king was nominally the dispenser of law and the fountain of justice throughout the whole country.

Treason, rebellion and withholding supplies were punished by banishment and confiscation of property, but the king could not appropriate the land thus forfeited, but simply possessed the prerogative of appointing a successor to the vacant estates. Among the *hui arii* and the *raatiras* the succession was hereditary, and all the property, honours and titles were transferred to the eldest son as soon as he was born, and the father acted only in the name and in behalf of the infant lord of the patrimonial domain. The father exercised unlimited control in his family, and the *raatiras*, who were responsible for the conduct of the people residing within their domain, tried all litigious cases in their district, but an appeal could be taken to the king, and the decision was accepted by the parties as final. The decrees and edicts of the sovereign were carried into execution by the chiefs in attendance at the seat of government, and by the servants that managed the household establishment.

¹ While the badge of royalty was prepared several human victims were offered up to the gods. Moerenhout, Voyages, vol. ii. p. 23.

There existed no regular code of law, nor were there any organised tribunals established, and injuries inflicted by private persons were generally punished by the exercise of self-revenge. Offences committed against the king or chiefs were capital crimes and could only be atoned for by death or banishment, and those who had incurred the displeasure of their superiors were frequently marked out as victims to be sacrificed to the gods. Although the higher and middle classes allowed their wives to bestow their favours upon an honoured paramour, yet adultery was sometimes punished with death. Theft was not legally considered a crime, which rendered the people watchful, and precautionary measures were taken to guard against its perpetration.

Tahiti had been placed under French protectorate since the year 1843, and the supreme control over the group of the Society Islands was exercised by the French authorities, who were supported by an adequate military force. After the population had been converted to Christianity, the missionaries had introduced a written constitution which maintained the monarchical form of government; but established a parliament composed of deputies of every district who exercised legislative powers, while the king was the executive head of the government. On the 2nd of June 1880 King Pomare V., being old and infirm, issued a proclamation which announced to the people that the island of Tahiti and all its dependencies are henceforth French territory, and that with the consent of the local chiefs, he has transferred the sovereignty of the country to the French republic. The country is divided into nineteen districts, each of which has a governor appointed by the parliament and a judge who is elected by the people for the term of one year. Each village is administered by a municipal council which regulates all the local affairs of the community, and manages all business of common interest. The members of the council are the *tavana* or president, the judge and the chief *mutoi*, and two counsellors elected by the inhabitants. Justice is administered by regularly organised courts composed of six judges selected from among the chiefs who decide any case that is brought before them for trial according to a written code of law. The proceedings are very simple; the accused can only be convicted upon his own confession, and if he denies the charge, of which he stands accused, he is acquitted; but if his statements are afterwards proved to have been false, he becomes an object of hatred and contempt among his neighbours and friends. Theft and tattooing which has also been made a criminal act, are punished by making the delinquent work on the public roads. Treason and murder are the only capital crimes for which the convicted criminal incurs the penalty of death by hanging. The Sunday laws are so strict that not even cooking is allowed to be done on that day.¹

The Tahitans gave much encouragement to warlike enterprises, and they were frequently engaged in hostilities with contiguous tribes or

¹ These absurd restrictions will probably be, if they have not already been abolished under the French administration.

neighbouring islands. The causes, for which war was resolved upon, were often of the most trivial character. It was deemed a sufficient provocation to take up arms, if a boundary mark had been removed; if the king's flag had been pulled down; or if the king's son had not been acknowledged as the legitimate sovereign of the land. War was even declared against those who spoke disrespectfully of, or had been guilty of the slightest insults to, the gods, the king or the chiefs. Before they had come in contact with Europeans, who had introduced firearms among them, their weapons of war were entirely of wood. The *patio* or spear, made of the wood of the cocoa-nut tree, was from twelve to eighteen feet long and was well finished and finely polished. The club or *omoro* was of heavy ironwood, and was either short and of bludgeon form, or it was long and terminated in a flat, sharp-edged lozenge-shaped blade. The *paeho* was another club-like weapon, which was armed at the inner side with large sharks' teeth, and was used to disembowel an enemy by a terrific side stroke. One of their most formidable arms was a two or three-bladed sword set at the edge with a row of sharks' teeth, or the serrated backbone of the sting-ray was substituted in its place. As defensive armour they made use of a helmet shaped like a rounded cap with a plume waving from the summit, or the cap was surmounted by a movable cylinder of canework frequently two or three feet high, curved at the top, and ornamented with dark glossy feathers of aquatic birds. The warriors were arrayed in their best costume, perfumed with fragrant oil and adorned with flowers, and with the *tijuta* or *ruuruu*; a finely braided sash encircled their waist, while their breast was covered with a handsome military gorget ingeniously wrought with mother-of-pearl, embellished with white and coloured feathers and with dogs' hair. Before a warlike enterprise was carried into execution many preparatory measures had to be taken to secure the safety of the army, and to render the campaign victorious without possibility of failure. When the question of war was agitated among the people, the *matea* was performed which was nothing less than the offering of a human sacrifice to Oro, the god of war; and the ceremony connected with it was called "fetching the god to preside over the *nuu* or army." The victim was offered up in the presence of the image of the deity, and a red feather, which was taken from the person of the sacrificial offering, was regarded as a symbolic sanction on the part of Oro of the warlike preparations which were about to be made. The involuntary acts, the writhings and contortions of the limbs of the human victim in the last agonies of death, or his peculiar appearance after he had been placed upon the altar, served as a means of divination interpreted in a manner so as to foreshadow, by clear and unequivocal indications, the ultimate decision of the gods. If war was declared in direct violation of an existing treaty which was called "the cutting of the cord of union," a human victim was sacrificed to induce the gods to approve this act of treachery; and the party assailed had recourse to the same bloody expedient, invoking the protection of the divine powers, and the punishment of their enemies. The *maui faatere* was a human sacrifice which was equivalent to a declaration of war. Immediately before the army or fleet

started out for its destination the sacrificial offering, which was called *haëa mati*, or "the tearing of the *mati* fibres," was repeated in the presence of the god who, if the sacrifice was accepted, declared through the mouth of one of his priests that the expedition would be successful.

But war was never determined upon without previously discussing the questions at issue in a public council composed of the king, the chiefs and the principal men of the priestly order. In these assemblies popular oratory played an important part. A bold and impassioned speaker who, in figurative language and with impressive emphasis, made an appeal to the patriotism and the personal honour of the noble body convened for deliberation to make a decision on the grave subject of peace or war, exercised a preponderating influence and swayed the minds of all those present. If war was the result of these deliberations, the *vea* or king's herald, who sometimes carried the king's flag, traversed the whole island, and summoned the warriors to meet at the appointed place, properly armed and equipped. While the men started out for the campaign the aged, the women and children, if they did not follow the army, were left in the villages or in places of security. The chief of each district placed himself at the head of his followers and dependents, and marched to the general rendezvous where he joined the national forces, and reported the number of troops under his command. The priests made continued invocations to the gods, and performed various ceremonies in their honour, in order to propitiate their favour for the success of the enterprise, and induce them to abandon to their fate the enemies of the nation, that victory might crown the effort of the invading forces.

The army was regularly organised, and was formed into divisions and sections. The rear was frequently composed of the wives and children of the warriors who kept watch over the baggage and the property of their husbands and fathers. The invading army was frequently transported to the enemy's country on a fleet of canoes, and battles were even fought on the sea. The king was the chief commander, and a select body of brave and tried soldiers formed the front line. The principal leader marshalled the forces for the fight and placed them in regular battle-array. On a given signal the troops united their voices in a war-song; or with deafening shouts and fearful imprecations on their lips they rushed forward with irresistible impetuosity to join in the combat. Their tactics were open and manly; they rarely had recourse to ambuscade, though they did not fail to take advantage of the enemy, and attack him by surprise in an unexpected onset. Sometimes the two hostile armies advanced face to face, and a select band, joined hand in hand, rushed into the fiercest of the conflict, and endeavoured to spread terror and confusion through the adversary's lines. At other times only a small front was uncovered, while the bulk of the army kept in the background, concealed from the view of the enemy. Or the forces were drawn up in lines which protected each other's rear, and when the front line was too closely pressed, it retired while those behind immediately filled its place and sustained the conflict with renewed vigour. The manner of fighting varied according to circumstances.

Sometimes the whole army formed a consolidated body, and repelled every individual assailant; at other times the attacking party singled out the chiefs and leaders, or they challenged each other to single combat, and for this purpose the most renowned warriors advanced beyond the first line to meet their respective adversaries; and in desperate situations the warriors forsook land, house, wife and children, determined to refuse quarter, and went forth to conquer or die. The bravest were selected as standard-bearers; they took their position in the centre of the army, and the red or black banners were unfurled to bid defiance to the enemy, while the flags and emblems of the gods were borne through the ranks to rouse up the courage of the warriors, and inspire the combatants with confidence. The troops were wrought up to the highest pitch of excitement by orators who were called *rauti*—men of commanding appearance, and distinguished for military prowess, and being simply arrayed in a girdle of green *ti* leaves they exposed their stalwart figure, always holding a bunch of green *ti* leaves in their right hand, and sometimes brandishing a spear with their left. They animated the troops by recounting the famous deeds of their ancestral heroes, and reminding them of the martial prowess of their tribes. They explained to them the great interest involved in the contest, and assured them of the invincible power of their tutelary gods. On the field of battle they mingled in the fray, rushed forward with the advancing host, cheered the soldiers with words of encouragement and appealed to their honour and their accustomed bravery to march onward to victory, and by their daring deeds of valour win new glory for themselves and honourable distinction for their country. As soon as the first man fell it was considered an intimation of the favour of the gods, and the most defiant shouts of triumph and exultation resounded far and wide; and when the dismal echoes reached the adversary's lines a panic generally seized upon the most stout-hearted warriors. The first captive taken by the victors, even if fatally wounded, was destined as a sacrifice to the god of battles. The head of the victim was entwined with sacred cinet, and he was borne on spears supported on the shoulders of men accompanied by the priests who offered up prayers and watched the last agonising throes, the writhings and convulsive movements of the dying warrior. If tears escaped his eyes it was supposed he was weeping for his unhappy conquered land; if he clenched his fist, it was regarded as an indication that the victory was not complete, and that a stubborn resistance on the part of the enemy had still to be overcome. According to credible authority it was not rare for a fallen enemy to be beaten flat with the club, and a hole being cut in his body, it was carried to the fight on the shoulders of the victorious champion with the head and arms hanging in front, and the rest of the body with the feet falling down behind. When a great chief or a distinguished warrior was struck down by the adversary's weapon, the bravest of his followers would retreat a short distance and calmly survey the field, and then suddenly rushing forward, with fury in their eye and revenge in their heart, they were determined, fearless of consequences, "to clear away the

blood." When the onset was led by two chiefs they walked side by side and arm in arm, and thus gave proof of the force of united efforts which inspired them with resolution to conquer or die together. A commanding chief was accompanied by a number of companions in arms on each side, whose duty it was to defend, with their lives, the person of their superior and beloved chieftain. The victorious army pursued the flying enemy who retired to their canoes, or to the fastnesses of the mountains, with unrelenting fury, and the dreadful carnage, called *tabaea*, which followed, was supposed to be a righteous act, in which the gods themselves took an active part. The villages of the enemy were destroyed, the bread-fruit trees were cut down, and all the movable property was plundered and carried away, while the women and children and the aged and infirm that remained behind, were mercilessly slaughtered. The captives taken alive, unless reserved to be made slaves, were murdered, and the bodies of the slain, after having been mutilated and pierced with their spears, were either left in the open air to decay, or they were collected and offered as trophies to Oro as a memorial of his prowess, and as an acknowledgment of his divine favour. The lower jaw-bones of the most distinguished enemies slain, with the skin and beard attached, were reserved as badges of martial renown, and were carried about on pikes; the arm and leg-bones were converted into tools or fish-hooks, and the skulls were often transformed into drinking-cups which were used at the feast of victory. Nor did the conquered party that surrendered at discretion meet with any clemency on the part of the victors. Their lands and property were divided among the conquerors; those that were captured with arms in their hand were killed, or were reduced to slavery, or they were reserved as sacrifices to be offered up to the gods. The same indignities were perpetrated upon those who had been slain within the precincts of a fortress. Some parts of their bodies were even eaten by the priests, while the remaining parts were heaped up on the sea-coast to putrefy and to be devoured by birds of prey. It sometimes happened that there was a drawn battle, and neither party could claim the victory. In order to establish peaceful relations an ambassador was sent with a flag of truce, who carried a bunch of sacred *miro* or a bunch of feathers which was attached to a reed, and proposals of peace were made to the adverse party. If the terms were considered acceptable a general council was held, the conditions were discussed and if mutually agreed upon, each of the parties furnished two or three green boughs with which the wreath of peace was woven, that served as bond of reconciliation and friendship. Two young dogs were then exchanged, and a strip of cloth called the *apu pia*, which was white on one side and red on the other, was brought out, the ends of which were joined by both parties in token of friendship and as a bond of union; and imprecations were pronounced upon those who should wantonly sever the ties that now bound them together in the bonds of peace. The *apu pia* as well as the wreath of peace was offered upon the altar of the gods, and the ceremony was concluded by feasting and the usual public amusements.

In order to resist a powerful and victorious enemy, the Tahitans often retreated to strong places of defence called *paré*. These fortresses were narrow, rocky defiles, or valleys sheltered by steep and rugged hills; or they were mountain passes difficult of access, yet affording an easy and safe communication with some rivulet or spring. Sometimes a platform (*pafata*) of tree trunks was constructed, which projected over the passage-way that led to the *paré*, and here they piled up a heap of stones and other missiles which they hurled down upon the heads of the assailants. The besiegers, like some kings of more civilised nations of the present day, invoked the aid of their divinities to take part on their side in the fratricidal conflict, and to induce the gods to come to the rescue they displayed in sight of the besieged the finest mats, and the most elegant bark cloth and other valuables which they offered to the powers divine as a return for their favour, and the priests frequently addressed to them the following invocation. "Tane! in the interior or the fortress, Oro! in the interior or the fortress, come to the sea, here are your offerings!" The besieged exhibited and offered in turn the most precious articles of value they possessed, in order to detain the gods in their midst, and with patriotic devotion and the most sublime self-abnegation, a warrior sometimes stepped forward and offered himself as sacrifice saying: "*Eiaha e haëré*," "Leave us not!" "Here is your offering, oh, Oro! even I."

The religion of the Tahitans was already sufficiently developed to be moulded into a systematic and mythological form. Although originally founded upon nature and hero worship, natural objects became personified deities, and ancestral heroes were recognised as gods. Their most revered divine personages were Taaroa, Oro and Tane, whose first origin as chiefs of a rising nation dates back to a period so remote and uncertain that they are said to be born of night (*janau po*). Taaroa was one of the progenitors of the Oceanian races and was revered by the Tahitans as the first and principal god, the beginning of whose existence cannot be traced back to any appreciable limit of time, and it was therefore said of him, that he emerged from *po* or the world of darkness. The *taati paori*¹ or wise men uniformly affirmed, that according to their traditional lore, Taaroa was a man of renown of their race, who, after death, was raised to the rank of a god by his grateful countrymen. In the course of ages many god-like attributes were assigned to him by interested priests. By some he was regarded as the progenitor of all the divinities, and they pretended that he called into existence, by his procreative power, not only the universe of matter and the inferior gods, but man, beasts and other animals. Others less imaginative and no more rational, assumed that all visible objects of nature existed anterior to the gods, but that Taaroa was the progenitor of the gods;² that Oro was his first son, and that between the father and the son three inferior orders

¹ Mr. Moerenhout calls them *harepo*, "night walkers."

² According to Moerenhout the wife of Taaroa was Feu-feu-maiteraï, while in the traditional legends she is called Hina.

of spiritual beings intervened. Taaroa was emblematically represented by a bird, and in this form he was supposed to visit the *marae*; there he transformed himself into his godlike self and took up his abode in the *tōō* or image set up in his honour, and in this manner he communed with the priests who were devoted to his service. Roa occupied the third rank in the celestial hierarchy and held an independent position uncontrolled by his superiors in power. Tane, the tutelary divinity of Huahine, who originated in the world of darkness, was an ancestral god with whom was associated a female companion called Taufaïrei¹ that gave birth to eight sons who were all deified and became objects of the highest veneration. Oro was the principal war-god, but his influence was by no means predominant, for it was shared by Tairi, Moahiti, Tetua-huruhuru, Tane and Rimaroa or the "long-handed," who were all ancient gods of war. The tutelary divinities of fishermen were Tamai or Tahaura and Terai-mateti whose favour was invoked before starting out on a fishing expedition.

There were numerous local, patron and nature divinities of an inferior order, whose descent was not traced back to *po*; but they were of more recent origin, and were simply men of renown whose history had been forgotten, but whose memory had been preserved by tradition, and time had enveloped their name in a luminous halo of immortality. Hiro was one of those hero-gods who was conspicuous among the great number of marine deities.² Tradition gave an account of his wonderful adventures, his long voyages, his combats with the gods of the tempest, his descent into the depths of the ocean, his visits to the monsters of the deep, where he dwelled in a cavern home. Here he was lulled to sleep, and while thus sunk in unconscious slumber, the god of the wind raised a violent storm and threatened the destruction of a boat on which his companions were embarked. At the decisive moment a friendly spirit roused him from his peaceful repose, and being informed of the danger, quick as lightning he swung himself upwards to the surface of the water, where he earnestly rebuked the storm-god who at once caused the winds to cease their howlings, and the friends of Hiro reached their destined port in safety. But the real ocean gods were called Tuaraatai and Ruahatu. The blue shark was the instrumental agency which they were supposed to employ as the messenger of their vengeance to bring about the destruction of their enemies. These divinely commissioned, voracious monsters were so well disciplined and trained to their calling that they always spared a canoe that carried a priest, whom they never failed to recognise. They came at his call, retired at his bidding, and left him unharmed in case of shipwreck, while they eagerly devoured his impious companions. Veromataūtoru, the brother and Tairibu, the sister of the children of Taaroa, were the gods of the air, who had

¹ Mr. Moerenhout calls this goddess Patifouirei and assigns to Tane the third rank and to Roa the fourth rank. The same author gives the names of nine principal gods, and also the names of some of their wives and children, but as no particular attributes are assigned to them these names have no other value than to show that the Tahitans professed a polytheistic creed, if such it can be called.

² Moerenhout calls Hiro the god of thieves.

their place of abode near the great rock which formed the solid foundation that supported the world. They were the master spirits that commanded the hurricane, the tempests and the blustering winds to do their bidding, and they thus punished the impious mariners who neglected the worship of the gods. Liberal offerings were presented to them when the howling winds and the surging waves threatened destruction to the frail craft that navigated the sea, and their aid was equally invoked, that they might give free scope to the violence of the tempest and thus sink an enemy's fleet that approached the shore. Urataetae was the principal god that presided over the games. Totoropotāa was the god of hair-dressers, whose favour was invoked in making the toilet. Roo, Temata, Temaru and others were ranked among the beneficent divinities; they imparted inspiration to the exorcising priest, and their intervention was graciously asked that the effects of sorcery might be removed, and the evil spirits which, through the incantation of an enemy, had entered the body of the sufferer, might be expelled. Tama and Tetua-huruhuru were the patron divinities of surgery, to whom supplications were addressed in cases of dislocations, fractures and bruises; but the god of medicine was called Oititi or Rearea.¹ Oihanu or Ofanu was the god of husbandry; Taneetehia was the patron divinity of carpenters, canoe-builders and wood-carvers; Minia and Popea were the tutelary protectors of those who followed the pursuit of thatching houses, and Heva was the god of ghosts and apparitions. Matatini was the patron of net-makers. There were numerous gods who were invoked before setting out on a sea-voyage, others presided over music and dance, and others were the protectors of fishermen. In addition to all these divine personages every king, chief and family of rank and distinction had its own tutelary god.

All these divine personifications, whether manifested by hero or nature worship, were known by the general term of *atua*, which included all the deified beneficent agencies of nature, or deified heroes who had been instrumental in giving direction to the most important events in human life. The *oramatuas*, on the other hand, were *tii* or demoniac spirits of a subordinate class² or they were the malignant ghosts of their dead relatives, to whom *po* or the region of darkness was assigned as an habitual residence. The chief *oramatuas*, whose nature was particularly malignant, who were of irritable temper and were implacable in their resentment, were called Mouri, Bua-rai and Teufao. They selected as their temporary abode the skulls of deceased warriors and the carved images intended to represent them; but their favourite dwelling-place was a beautiful sea shell—the *Murex ramosa*—

¹ According to Mr. Mørenhout his name was Panona, though Oititi is also mentioned as well as Rearea in the same capacity.

² Mr. Mørenhout calls the *oramatuas* household gods, whose action was for the most part beneficent, they maintained the peace of the family; but in the next sentence he adds that they punished with sickness and other evils, the least quarrel or domestic dissension, striking indiscriminately the quarrelling parties, as well as their children and those that are dear to them. He admits that they also represent the ghosts of the dead. Mørenhout, Voyages, vol. i. p. 454.

which served as magic tool to the sorcerer, who pretended that the dull humming it produced when held to the ear was the voice of the demon spirit that dwelled within. Though these demon agencies were invested with godlike attributes, and prayers were addressed to them, yet they were only invoked by the sorcerers to obtain their aid in taking vengeance upon an adversary, or inflicting an injury upon those whom they were hired to destroy. Offerings were also made to the spirits of the dead to propitiate their favour when commissioned to execute deeds of malice and revenge.

The Tahitan gods were deemed to be supernatural beings who were possessed of much power in shaping the destinies of men. They were not considered as actively benevolent, for they never interfered in the natural order of events, unless the homage and obedience which they exacted was refused, and the offerings to which they were entitled were withheld. It was then that their wrath was kindled, and they were represented as spreading death and destruction among the children of men. Certain birds and fishes, which were supposed to serve sometimes as their temporary abode, were sacred and they were honoured by pious worshippers. The heron, the kingfisher, the woodpecker were objects of veneration as the representatives of the gods, who frequently resorted to the precincts of the temple to feed upon the sacrifices, and it was believed that their cries were the symbolic responses of the gods to the invocations of the priests. The blue shark (*Squalis glaucus*) was never destroyed, for its destructive power was regarded as being of a supernatural order; temples were erected in its honour, where officiating priests presented offerings and addressed prayers to its divine nature in order to propitiate its favour. It was also a common belief that the gods, from time to time, entered the images—the symbolic types of their power, that were set up in the *marāë*, and that by the indwelling of their spirit they gave life to the dead matter and transformed it into a divine agency. Some of these idols were merely wooden logs, rough, unpolished and rudely carved, from six to eight feet long, of the *aito* or casuarina tree, which were wrapped in numerous folds of sacred cloth. Sometimes they were shapeless pieces of wood not more than six or eight inches long, enveloped in netted cinet-work, or in neatly braided stuff of the fibre of the cocoa-nut husk and ornamented with red feathers. The red feathers of a small bird and the beautiful, long tail feathers of the tropic bird were the offerings most pleasing to the gods, and it was through this medium of communication that they transferred their supernatural power, and imparted their divine influence to the bearer of these sacred gifts, or to the object to which they were attached.

The national *marāë* or temple was the consecrated place where the images of the gods were set up, and where the public festivals were celebrated. The local temples were the sanctuaries belonging to several districts, while the domestic altars constructed of wicker-work were appropriated to family worship, or they were erected in honour of a departed friend. Both the national and local *marāës* were simply open enclosures without roof covering, in the form of a square or a parallelo-

gram, of which the sides were from forty to fifty feet long, divided into various compartments and containing several altars and sacred dormitories. In some of the district temples the images of the gods were set up in a secluded spot of one of the inner courts of the temple area. The side walls were of stone; the front was closed up by a low fence, and in the background a solid pyramidal structure, often forty or fifty feet high, was erected, in front of which the images were kept and the altars were fixed. This monumental pile was often of immense compass, it was constructed of coralline rock and basalt, and the stones were carefully hewn and nicely squared. It was provided with a flight of steps that led to the summit of the pyramid, which was frequently crowned with the images of a bird and a fish carved of wood or stone representing some of the divine powers. The large altars (*fata*), which were of wood, were generally eight or ten feet high, and were supported by wooden posts or pillars sometimes neatly carved and polished. They were decked with green boughs and ornamented with a border of yellow plantain leaves. The small altars, which were of round form, rested on a single post firmly fixed in the ground. The enclosure also contained the private dwellings of the priests and of the guardians of the images. Trees, with large and sombre foliage, were planted in the temple area and around its exterior walls to diffuse delightful shade over the open space. The tabued trees planted in consecrated ground were the cypress, the *tamanu* or *Calophyllum inophyllum*, the *miro* or *Thespesia populnea*, the *aito* or *Casuarina equisetifolia*, and the *tou* or *Cordia*. The precincts of the temple were considered so sacred that the profane mortal who approached too closely without express permission was punished with death. The *toos* or images of the *atuas*, before whom the priests deposited the offerings, were rudely cut or carved of stone or wood. The stone image was frequently nothing but a column or block of triangular form dressed up in characteristic habiliments. The wooden idols were hollow, almost formless or presenting a hideous caricature of the human figure. The *maro uru* which was a girdle worked with red and other coloured feathers was an object dedicated to the gods, and the king and the chiefs of the *areoi* societies had alone the privilege of wearing it when first installed in their office, and henceforth their person was considered sacred and inviolable.

The priests of the national *marais* formed a distinct hereditary class; their families were sacred (*tabu*), and the chiefs and even the kings often combined the office of the priest with their civil functions. The highest sacerdotal dignity was frequently vested in a member of the royal house. The father, who exercised patriarchal authority in his family, also acted as priest. The kings not only pretended that they ruled over the vulgar masses by the "grace of the gods," but they assumed the vicarious powers of the divinities, received the offerings made in the temples, and the suppliant prayers of the worshippers were addressed to them.¹ The higher order of priests were members

¹ At Raiatea the principal chief Tamatoa often received the homage of the people in his quality as god. Moerenhout, vol. i. p. 480.

of the aristocratic class, and their authority was nearly equal to that of the most powerful chiefs. They not only indicated what kind of sacrifice had to be offered to the gods, but they were considered the divine dispensers of good and evil, and they were more feared than respected. It was believed among the common people that they could afflict with disease, death and other calamities the victims of their vengeance. They also possessed the exclusive privilege of marrying twelve legitimate wives. They were abundantly supplied with all the necessities and luxuries of life, for all classes courted their favour and dreaded to incur their displeasure. Each district was presided over by a *faaia puré* or high priest who acted as principal sacrificer and presided at public solemnities and important ceremonies; the *amoi tooa* was the guardian of the images, the *puré* or *paia* was the subordinate priest, and the *opoa nui* were the temple servants.

The form of worship of the Tahitans was very simple. Their *ubus* or prayers were ordinarily brief, precativ sentences; and it was only on certain public occasions that they were prolix and tedious, and remarkable for their manifold repetitions. The worshipper, in preferring his prayer, either knelt on one knee or sat cross-legged, or assumed a crouching posture on a flat stone, his back being supported by an upright basalt column erected at the extremity of the smooth pavement usually six or ten yards distant from the front of the image. Before the worshipper repeated the usual prayer he threw a branch of the sacred *miro* at the foot of the idol, and addressed to it the introductory invocation (*taro-taro*). He sometimes implored the divine powers in a boisterous, exclamatory voice; while the priests recited their prayers in sharp and shrill accents, or in monotonous, chanting modulations. Every natural object, all articles of manufacture and any property of value, including animals and fruits of every kind, were acceptable as offerings. Fruits and provisions were generally though not always dressed. Sacred animals, whether pigs, fowls or fish, were cooked in the temple at the sacred fire; a portion was laid upon the altar, and the rest was consumed by the priests or other sacred personages, who enjoyed the privilege of eating of the sacrifices. When live pigs were offered they received the sacred mark, and they were then allowed to range at liberty, for being destined to be offered up to the gods no one would have dared to kill them, and when brought in to be sacrificed, great care was taken not to break any of the bones, or in any manner disfigure the animal. Human sacrifices were only offered up on extraordinary occasions, but more especially in time of war; on high national festivals; during the illness of the king or a chief; and on the consecration of a new temple. The victims selected for sacrifice were mostly prisoners of war, or persons who, by their acts, had made themselves obnoxious to the king or to the chief of his district; or the victims were persons who had been guilty of sacrilege in violating the *tabu*. At the request of the priest the king despatched a certain stone to the chief, in whose district the sacrificial victim resided; and if the missive was accepted it was an indication that the requisition would be complied with. The victim, when summoned to appear in the presence of his superior, was

entirely unconscious of the doom that awaited him, and while he enjoyed the munificent hospitality of his treacherous host, it sometimes happened that he was suddenly struck down without the least premonition with a club or a stone, and was thus stretched lifeless on the ground; or the executioner was lying in ambush near the way where he passed and strangled him by throwing a noose over his head. His body was then placed in a basket woven of cocoa-nut leaves and was carried to the temple, where it was laid out in front of the idol, and was dedicated by the priest by pulling out one of the eyes which, after placing it on a plantain leaf, he handed over to the king. The sovereign raised this complimentary gift to his mouth, giving himself the appearance as if he had wished to eat it; but passed it to one of the priests or attendants. In the meantime prayers were offered up, and some of the hair, which was plucked out of the head of the victim, was presented to the god. At the conclusion of the ceremonies the corpse was placed in a basket of cocoa-nut leaves, and was ordinarily suspended from the branches of a neighbouring tree, and whenever the flesh was putrified and the liquid parts had evaporated, the skeleton was taken down and was buried beneath the pavement of the *marae*. If the authority can be considered trustworthy, prisoners of war, who were doomed to be sacrificed to the gods, were treated with the most fiendish cruelty. It is said that they were securely tied to a pole, were then laid in a horizontal position over a hole dug for this purpose in which a fire was kindled, and were thus roasted alive. It is further stated that the victim supported the agony of this horrible death with the most stoic endurance without uttering a groan or a sigh or giving any sign of suffering, which would have been considered disgraceful.¹

The religious temperament of the Tahitans was so highly developed that they offered particular prayers (*ubu*) as a preliminary preparation to every important act in life. Before partaking of the food spread out before them at the regular meals; when about attending to the labours of the field or the garden; or when they commenced to build a house; or proceeded to launch a canoe or to cast a net; or returned from a long voyage, they always rendered thanks to the gods or invoked their blessings. At the commencement of the fishing season the first fish taken, in addition to those that were held to be sacred (*tabu*), were laid as consecrated offerings upon the altar. The first fruits of the orchards and gardens as well as a portion of their pigs, dogs and fowls were set apart for the use of the temple in order to protect the cultivators of the soil from sudden death and from grievous afflictions.

Of the numerous stated festivals of the Tahitans the *paë atua* was the most universally celebrated. Every three months the idols were brought out from their sacred depository and were exposed to the

¹ This is unquestionably cruel on the part of barbarians and savages; but have not the Spanish inquisitors who pretended to be Christians, burnt alive for the glory of God over a hundred thousand of human victims, who were more moral and more religious than their fiendish executioners. These were really human sacrifices offered up to a fetish god.

rays of the sun.¹ The draperies, in which they were enveloped, were renewed, and the sacred feathers which had been deposited in their hollow interior were taken out. They were then anointed with fragrant oil, new feathers, supplied by the worshippers, were placed in their interior concavity, they were again wrapped in the finest sacred cloth, and were then restored to their dormitories—their usual place of repose, after various ceremonies had been performed in their honour by the officiating priests. These religious rites were followed by a feast, for which every kind of food was supplied in greatest abundance. The people were also summoned to attend the religious solemnities, to appease the anger of the gods, when the country was invaded by an enemy; when the king or a great chief was dangerously ill; or when any other national calamity threatened the people with death and destruction. They also celebrated the festival of first fruits, which were offered to the gods. Even new boats, mats and bark cloth were presented to the priests as offerings to propitiate the favour of the divinities. A great multitude of people assembled around the principal *marae* of the island, and they vied with each other in their liberalities. All the immense supplies furnished by the people were transported by the priests in procession to the *marae*, where the religious ceremonies were performed and prayers were recited. A small quantity of the first fruits were laid upon the altar, and the announcement was made that the rest belonged to the head chief or king. But the multitude clamoured loudly that the rest of the offerings should be delivered up to them, to which the king, on being consulted, generally agreed, reserving only a sufficient quantity for himself and his followers. After much scrambling and confusion quiet was finally restored, and they all feasted on the fat of the land.

The modern Tahitans have long since been converted to Christianity. The greatest number of the native population profess Protestantism of the strictest sect. They attend divine service twice a day on Sunday and Wednesday, and they are the most assiduous attendants at prayer-meetings and other church assemblies. They have well-educated native ministers who preach regular sermons from a Biblical text, and lead in singing the hymns at public worship. The chapels are substantial buildings and are provided with pews neatly carved.

The Tahitans were naturally excessively credulous and superstitious. Through the intermediate agency of the priest they consulted in every great emergency the oracle of Oro; and Opoa, being the birthplace of the god, contained the sacred shrine, where the divine will was communicated to the credulous devotees. No event of importance was determined, and no great enterprise was undertaken without previously

¹ M. Moerenhout supposes that these four festivals celebrated the vernal and autumnal equinox and the summer and winter solstice, but this is evidently a false appreciation, for as their country is situated in the torrid zone they had only two seasons, the rainy season which commenced in December and the dry season which commenced in March, and their nights and days were nearly always of the same length, so that they did not mourn over the absence of the sun or rejoiced at its reappearance as pretended by M. Quatrefage.

ascertaining the probable issue from the oracular responses of the god. An offering was presented by the priest who acted as mediator, and he imparted to the anxious inquirer the precise words pronounced by the divinity. When a decision had to be taken on matters of great national interest the will of the gods was supposed to be indicated by the unmistakable signs furnished by the sacred hog (*buaa tapena*). After the hog had been killed and the hair had been singed off by the application of lighted reed-torches, it was transported to the sacred pavement in front of the depository of the idols, where it was disembowelled, and if the entrails, on being taken out, were affected with a quick and continued movement it was regarded as a favourable omen, and was a happy foreboding of unfailing success. The sacrificial victim was then bathed in its own blood; and while the priest offered an appropriate prayer it was surrounded with the sacred coconut leaf; this being considered the *tapāi*, or means by which the god might enter and manifest his will. While several orders of diviners took the station assigned to them, they watched with great care the characteristic signs which gave expression to the will of the god as soon as the priest deposited the heart and other visceral organs on the small altar, and placed the carcass in an erect position on the large altar, at the same time making known in a loud voice the subject of inquiry which was to be answered by the favourable or unfavourable omens that might present themselves.

The art of divination was practised in different ways according to the object intended to be accomplished. A kind of water ordeal was employed for the purpose of discovering the person who had committed theft. The party, to whose prejudice the robbery was perpetrated, was sent for by the diviner who, after he had been informed of the circumstances connected with the criminal act, offered a prayer to his familiar *oramatua*. He then ordered a hole to be dug in the floor of the house which was filled with water, and taking a young plantain in his hand he addressed another prayer to his demon spirit, who, if favourably inclined, conducted the ghostly resemblance of the thief to the brink of the water, where his image was faithfully reflected on the surface, which was only visible to the priestly impostor who declared that the god had shown him the identical individual that had been guilty of the theft, and he then mentioned his name. Sometimes the process had to be repeated several times before the desired result was obtained.

As the Tahitans believed that death was sometimes brought about by the machinations of some wicked sorcerer, the *tehu-tutera* or priestly conjurer was employed in order to ascertain the precise cause which produced the death of the deceased. To effect this object the priest sailed up and down in his canoe along the sea-shore, close to the house, where the deceased person was laid out in state, and watched the demoniac goblin if he should show himself flitting about, under some representative form he might have assumed, with the object of killing his victim. If he had been doomed to destruction by incurring the displeasure of the demon god, the spirit would manifest itself in the disguise of a flame, for fire was the magic

instrument employed in incantations. If a malicious sorcerer had bribed the god to kill the deceased by taking possession of him through the food which he devoured, the emblematic sign of the demon would become visible in the form of a red feather. Having thus accomplished the object of his mission the conjurer returned to the house and announced to the surviving relatives the cause of the death of the deceased, and as a labourer worthy of his hire, he was always liberally rewarded for his services.¹

The belief in sorcery was common among all classes. They imagined that malignant sorcerers might inflict incalculable evils upon those whom they were hired to injure, by calling to their aid the supernatural power of their familiar *oramatuas* who were supposed to be bribed into compliance by liberal offerings and valuable presents. To counteract the charm or neutralise the incantation the injured party had recourse to the same expedient and endeavoured to induce the god to favour the victim and restore him to health by the acceptance of still more costly offerings. They supposed that by this means the demon spirit would turn his fatal shaft against the very enemy that had been the cause of the impending evil. Sometimes before an incantation was performed a curse or imprecation was pronounced in the name of the *oramatua*, or in the name of the king, or of the tutelar god of the party. To render the magic power effectual it was not only necessary to offer prayers and present offerings to the demon spirit, but the possession of an object connected with the body or person of the victim was an indispensable preliminary condition. The parings of the nails, a lock of hair, a portion of saliva or any other secretory matter, a small quantity of the food designed to be eaten by the person to be injured, were the *tubu* or intervening agencies through which the demon entered the body with the object of tormenting or destroying the individual marked out for divine vengeance. The wretched sufferer was in a state of frantic madness, his body was writhing with the most terrific distortions, and his whole bodily frame was affected with the most horrible throes of the last agonising death-struggle. The fear of the fatal and dreadful power was alone sufficient to bring about a speedy dissolution. Their superstitious credulity led them to believe that an eclipse of the moon was brought about by the malignant influence of some evil spirit who, by his magic power, had enshrouded it in a cloud of darkness with the object of destroying it. To save the unlucky planet from this sad catastrophe, they repaired to the temple and offered fervent prayers in its behalf. Others imagined that when an

¹ According to M. Mœrenhout, the person accused of having caused the malady went to the *marae* with a rope round his neck, and throwing himself down upon the ground before the idols he exclaimed, "O gods take me as victim, but restore him to health whom I have caused to be sick. I have offered to you all my clothes, my fowls, my pigs; at present I come myself before your altars with a rope round my neck, as if I had brought before you the victim. Accept O gods! this last sacrifice, as a sign of my sincere regret, and bestow health and happiness upon my family." Mœrenhout, Voyage, vol. i. p. 543.

eclipse occurred the sun and moon were swallowed by some angry god whom they had offended, and to appease the wrath of the voracious deity, and to induce the god to eject the two luminaries from his capacious maw, the most valuable offerings were deposited upon his altar in the temple dedicated to his service. The seventeenth, the eighteenth and nineteenth nights after full moon were regarded as the time most propitious to the depredations of thieves, for it was then that the demoniac spirits or *tiis* were supposed to wander about to play their mischievous pranks on unwary mortals.

The traditional and legendary lore of the Tahitans has evidently been perverted by the missionary teachings, but still enough remains of the original diction to discover under the new garb, in which it has been clothed, the spirit and essence of the original conceptions. We are told that Taaroa, like the God of Genesis, had given existence to the world and then created man out of red earth (*araea*), which is evidently a literal translation of the Hebrew word *adam*; and it is said that red earth was the food of men (Tahitans) before the bread-fruit was produced. On the island of Raiatea, which was considered as the place of abode of the *tiis*, the existence of man was explained by making the spirits the progenitors of mankind, either by assuming, of their own accord, the human form, or by being transformed by the gods into human beings. The two procreating *tiis*, whose names were supposed to be synonymous with Taaroa, were Tii Māārāunta ("the Tii spreading towards the land") and the Tii Māārāntai ("the Tii spreading towards the sea"). Previous to the advent of the two generative spirits it was thought that the islands were inhabited by the gods or some other supernatural beings. Another version of this myth makes *Tii* the first man produced by the gods, and the woman who was associated with him as his consort was sometimes called *Tii* and sometimes Hina, and though they died, yet their spirits survived and still retained the name of *tii*, and on this account the name given to departed ghosts bore the same signification.

There existed a tradition, which was simply speculative, for the facts upon which it is founded could not have been known even to their remotest ancestors. It was pretended that all the islands were once united with a large continent; and it was the anger of the gods which caused the earth to tremble to its very foundation, and the vast extent of the earth's surface was thus broken up into fragments, which being scattered over the ocean formed the islands of which Tahiti was supposed to be the largest. Others ascribed the production of Tahiti to Taaroa who, it was said, laboured so hard in giving the proper development to the world that the profuse perspiration, which his efforts produced, filled up the profound concavities, and thus formed the ocean which, on this account, is even now impregnated with saline materials.

The most original myth affirms that man was brought into existence indirectly by Taaroa and Hina, his divine daughter and companion, and that the human being thus produced occupied the fifth rank in the order of intelligences. Hina perceiving that the earth was with-

out inhabitants turned to her father and husband asking him in what manner man might be called into existence. "Behold," she said, "the gods of *po* are permanently established and are imperishable, but man is not." She was then directed by Taaroa to go on the shore, and from there to the interior, where she would find her brother. Hina replied that she had been there, but found him not. She was then told to go to the sea, where he might be, or she would meet with him on land, if he be there. Hina in her childish ignorance asked: "Who is at sea?" The reply was Tii Māārāatai. She then wanted to know whether Tii Māārāatai was a man; and she was assured by the god that he was not only a man but her brother; and that she should go to the sea to look for him. As soon as the goddess had departed Taaroa revolved the divine conception in his mind, about the means he should employ to give existence to man; and to accomplish this great act he went to the land and assumed the appearance and substance which constituted the form and natural elements of which man should be composed. In the meantime Hina returned from her unsuccessful search for Tii Māārāatai at sea, and meeting Taaroa in his disguised form, which prevented her from recognising him, she said: "Who are you?" "I am Tii Māārāatai," he replied. "Where have you been?" said the goddess, "I sought you here and you were not. I went to the sea to look for my brother, and he was not." "I have been here in my place of abode," answered Taaroa, "and behold you have arrived, my sister come to me." "So it is," said Hina, "you are my brother, let us live together." Thus Taaroa and Hina became man and wife, and from this union a son was born that received the name of Tii who was the first-born of mankind. Hina gave afterwards birth to a daughter who was called Hinaereeremonoi, and she became the wife of her brother Tii. A son was the fruit of this union who was called Tāāta or "Man." To propagate the human species it was necessary that Hina, the wife and daughter of Taaroa and the grandmother of Tāāta, should be transformed into a beautiful virgin, and as such she became the wife of Tāāta, and she bore him a son and a daughter called Ouru and Fana who were the immediate progenitors of the human race.

According to another myth Taaroa produced all the inferior divinities in connection with his wife who was represented by a rock called O-te-papa. After the appearance of the sun the god is said to have seized upon his companion, and on carrying her over the sea from west to east many fragments of the rock-goddess detached themselves which became the islands that are now scattered over the ocean.

A myth, which was undoubtedly composed in recent time by an *harepo* or keeper of the traditional lore, who had been converted to Christianity by the missionaries, and who had read the Bible and had learned to write, presents a curious medley of European ideas dressed up in a barbarous Oceanian garb, even aping, in a rude form, some of the expressions of Genesis. The original framework is of Tahitan origin, but the spiritual superstructure is made up of abstract con-

ceptions and generalisations which the native mind could neither originate nor even properly understand.

"He was ; Taaroa was his name !

He dwelled in vacuity (immensity).¹

There is neither earth (*fénoua*) nor sky (*rai*).

There are neither sea, nor men (*taata*) ;

Taaroa calls, but no answer is returned.

Alone existing, he changes himself into the universe (*té ohé*).

These pivots (axes or orbits) are Taaroa ;

The rocks (*te papa*) (foundations) are he,

Taaroa is the sand (atoms or elements) ;

It is thus that Taaroa has called himself.

Taaroa is light (the day or intelligence) ;

Taaroa is the centre (in all things, the principle of all),

Taaroa is the germ (the generator) ;

Taaroa is the base (the support) ;

Taaroa is the incorruptible (*taii*).²

Taaroa is the strong.

He created the earth (universe) (*fénoua hoaii*) ;

Which is only the body (*paa*)³ (shell) of Taaroa.

It is he who agitates it (vivifies it) and brings it into harmony (*te ori, ori ra fénoua*).

You pivots ! you rocks ! you sand ! We are !

Come ye who should form this earth (*fénoua*).

He presses, still he presses them ; but matter will not unite ;

Then from his right hand he hurls down the seven heavens (*rai*), (to form the first foundation).

And light (*rai*) is created (*fanai*) ; and darkness did no longer exist.

All became visible, the interior of the universe is illuminated (*pau ahai té partia*).

The god was ravished to ecstasy at the sight of immensity⁴ (*à la vue de l'immensité*).

Universe (*hoaii*) (creation) great and sacred.

There was an end of immobility (motion was created).⁵

¹ The words in parenthesis are not in the Tahitian text, but are simply arbitrary explanatory additions made by the translator.

² This word indicates the hardest part of any object, but taken figuratively it means skill, sagacity, foresight. Moerenhout.

³ *Paa* means more particularly egg, but it also signifies sometimes the exterior of a body.

⁴ The sight of immensity is an expression that contradicts itself and it is even impossible, for such a great god as Taaroa to obtain a sight of immensity, nor did the idea of immensity ever enter the mind of a Tahitian, nor is it possible that the word translated immensity should bear that sense, if the whole verse is not an arbitrary addition of the translator, for the original Tahitian has been cautiously omitted.

⁵ The text at least, if correctly translated, might be accepted as embracing an idea coming from a Tahitian, but the explanation that motion was *created* is absurd. It may be affirmed, however, without fear of contradiction that the Tahitians had no conception of what we understand to be the universe, that they had no such word in their language, that *fénoua* translated "earth" as well as "universe," meant nothing more than "earth" as the ground on which they stood, and not the terrestrial globe, nor did they know that it was in motion. Neither had they any idea of *creation*, nor does there exist an equivalent term in their language, and still the translator gives to the verbs *fanau* and *fanai* the sense of "created," while it really means to "be born." The translation as a whole cannot be relied on as correct. *Rai* is translated "the sky, the skies" (or heaven as the missionaries

The function of the messengers was at an end.

The mission of the orator was at an end.

The pivots are fixed, the rocks are arranged, the sands are heaped up ;

The skies (*rai*) surround him (turn around him), the skies are raised,

The sea is in the deep, the creation of the universe is finished (*épau fénoua no hoaii*)."¹

By another legend, also of modern origin, Taaroa is no longer represented as a supreme god, the creator of the universe, but like ordinary mortals he *sleeps* with his wife Hina, here called the goddess of the sea, and gives birth to white and black clouds and to rain. As goddess of the earth she produces the first germ and gives birth to all that grows beneath and above the surface of the earth ; fogs are produced, the strong and the brave are born, and finally woman, beautifully ornamented, is also born. As goddess of the air Hina gives birth to the rainbow, to the light of the moon, to red clouds and to red rain. As goddess of the interior of the earth she produces the subterranean commotions. The following gods are born of Taaroa

would say) and also "light." *Fénoua* is "the earth" as well as "the universe," and the word "universe" is rendered by *té ohé, fénoua-hoaii* and *hoaii*. Vacuity is rendered in Tahitian by *té aéré*, which is undoubtedly a word introduced by the missionaries in translating the Bible, for it is not probable that there exists a word for "air" in the Tahitian which outside of the wind or the breeze is an unknown element to savages ; but the translator has preferred, in order to impart greater spirituality to his version, to give to the word *aéré* "air" the meaning of "*vide*," vacuity ; but *aéré* is not only translated vacuity on page 419 but on page 428 it is translated vegetation (*épau té aéré, "mourra la vegetation"*). *Epau* means literally to finish, and *té* is the article. In one of the verses *fénoua* "earth" occurs, but it is not translated.

¹ That this legend is of modern origin and has been composed by a native that had been converted and educated by the missionaries who had translated the Bible in Tahitian and consequently reduced the language to writing, can be proved from M. Morenhout's own statement. In his explanatory remarks he says : "I lived for a long time familiarly at Papara with the chief Tati whose father was high priest and he himself, in his youth, had officiated at the altar. He frequently spoke to me of an old man, formerly priest and *harepo* at Riatea, who he said was acquainted with the ancient traditions, all that related to religion and the condition of the people from the remotest time. It was only by dint of long importunities that I succeeded in making him speak." To accomplish the object he had in view, he sent a messenger to the old priest who, after a long delay, returned and drew forth from under his *tapa* a large banana leaf upon which a part of the above legend was written. He adds : "En approchant de la lumière la feuille qu'il m'envoyait j'y lus ces paroles. 'Il était : Taaroa était son nom, il se tenait dans le vide. Point de terre, point de ciel, point de mer, point d'hommes. Taaroa appelle, mais rien ne lui répond ; et seul existant il se changea en l'univers.'" He went then in a boat to Tahiti to pay a visit to the old man. He was served with a breakfast, and European manners had been so far introduced that a knife and fork were furnished him. He adds : "Le vieillard dit à haute voix et d'un ton pathétique une courte prière (que ces insulaires observent si exactement d'après les prescriptions de la religion chrétienne) à laquelle toutes les personnes présentes répondirent : 'Amen !' J'eus beaucoup de peine à lui faire reciter quelques passages de la cosmogonie du pays. Il commença par un chant d'aréols, auquel je ne compris rien ; ensuite il recita ce qu'il m'avait envoyé la veille. Si je l'arrêtais pour écrire, il ne savait plus rien, ne pouvait poursuivre, et il fallait recommencer. Ce ne fût donc qu'à force de répétition que je parvins à jeter sur le papier les détails qu'on va lire." These converted natives studied their Bible very diligently. On page 238 he says : "Avant de nous coucher Tati se fit apporter la Bible, y lut quelques passages d'une des épîtres des apôtres et dit une prière." It must also be remembered that this legend was furnished in 1831, seventeen years after the introduction of Christianity into Tahiti, which took place in 1814, and the missionaries were even protected by King Pomare as early as 1803.

and Hina : Tairi, Fatou and Ruanua. Then the god Roo, seizing what was contained within his mother's bosom, and coming out through her side, there issued forth irritation, anger, fury and appeased anger.

The following legend has been manufactured to explain how death came into the world. Hina, who is here represented as the goddess of the moon, said to Fatou, who is supposed to be the genius of the earth, "Cause men to revive after death." "No," replied Fatou, "I shall not cause him to revive. May the earth perish, may vegetation die like men whom it nourishes, may the ground pass away that produces it, may the earth be destroyed, may it end never to be reproduced again." Hina rejoined, "that is sufficient, do as you please ; as for me I shall cause the moon to be renewed, and that which belongs to Hina will continue to exist." That which belonged to Fatou perished, and men were bound to die.

Papeiti, the capital of Tahiti, is situated at the end of a semi-circular bay and contains, including the surrounding country, a population of 2861 souls, of whom 800 are Europeans, whose dwellings are ranged along the beach. The hill-sides are shaded by palms, orange, bread-fruit and cocoa-nut trees. The streets have received French names of Parisian renown. The Rue de Rivoli presents good shops well supplied with merchandise, and here are also found two hotels, a few liquor dens, and coffee-houses. The Rue de Pologne is lined with a row of Chinese shops and tea-houses. The principal public buildings are the governor's residence, the court-house, the Catholic cathedral and a Protestant church.

AUTHORITIES.

- Polynesian Researches. By William Ellis. 1829.
 Souvenir du Pacific. Par M. A. Pailhes. 1872. (Tour du Monde, 1 vol. 1876).
 Voyage autour du Monde. Par De Bongainville. 1777.
 Observations made during a Voyage round the World. By J. R. Foster. 1788.
 First Voyage around the World from 1768-1771. By Captain James Cook.
 Coral Lands. By H. S. Cooper. 1880.
 Second Voyage around the World from 1772-1775. By Captain James Cook.
 Dialect of Tahiti. Par P. L. J. B. Gaussin. 1853.
 United States' Exploring Expedition. By Ch. Wilkes. 1846.
 Aperçu de la langue des isles Marqueses et de la langue Taitienne. Par J. C. E. Buschmann. 1843.
 Souvenir de Taïti. Par E. G. de la Richerie (Bulletin de la Société de Géographie). 1866.
 Neue Reise um die Welt. Von Otto von Kotzebue. 1830.
 Voyage autour du Monde. Par P. Lesson. 1839.
 Taïti : son Present ; son Passé et son Avenir. Par J. Metenier. 1883.
 Die Inseln des Indischen und Stillen Meeres bearbeitet. Von Dr. W. F. A. Zimmerman. 1863.
 Voyages aux îles du Grand Océan. Par J. A. Mœrenhout. 1837.

MARQUESANS.

THE Archipelago of Mendana was first discovered in 1595 by the Spanish navigator Alvara Mendaña Negra. The Archipelago is situated between 8° and 10° S. latitude and between 143° and 141° W. longitude from the meridian of Paris. It is composed of eleven islands and islets, of which Eiao, Mutuite, Hututu, Patu-Huku and Matane are uninhabited. To the north-western group belong Hauka with a population of 450 souls, Nukahiva with a population of 2700 souls, and Hapu with 1220 souls. The south-western group is in part composed of Tamata with 630 souls, and Fatuhiva inhabited by 1000 natives. The Marquesas Proper which form a group quite distinct from Washington Islands, discovered in 1791 by the American Captain Ingraham, are composed of five principal islands, which occupy a little more than one degree of latitude, and a little less than half a degree of longitude. *Matre de Dios*, which is one of the best harbours of the group, is situated in $9^{\circ} 55' 30''$ S. latitude and in $141^{\circ} 28' 55''$ W. longitude from the meridian of Paris. San Pedro or O-Niteio, Santa Christina or Wahitaö, Dominica or O-Hivahöa form a separate group. La Madelena or Oïtao occupies the centre of the group, at a distance of eight leagues in a south-south-east direction, and Hood Island is situated at a distance of five and a half leagues from the most eastern point of O-Hivahöa. The coast of Wahitaö, which is the most elevated of all the islands, presents a barrier of rocky caverns whose black, spongy, friable stone indicates its volcanic origin. The surface area of all the islands is hilly and undulating, interspersed with a few valleys and plains covered with thick forests and perennial verdure. The coral reefs are of moderate extent, but they form nowhere safe and secure harbours. The central portion of the islands rises in a conglomeration of rocky eminences heaped up in wild disorder, forming mountain ridges which send out ramifications extending to different points on the coast. The climate is hot if not oppressive, and yet the country is sufficiently salubrious. The thermometer varies during April—the period of high summer—from 87° to 97° F. The rainfall is very irregular, and there are whole months when not a speck of a cloud is seen in the sky.

There are but few or no quadrupeds indigenous to the islands. Hogs have existed there from time immemorial, but it is not probable that they are an aboriginal production, but must have been introduced at some remote period. Cats and rats have been naturalised, and they have multiplied to a prodigious extent. Vampire bats abound in the forests. Partridges, quails, pigeons and birds of the most brilliant plumage are numerous. Fowls are domesticated and are reared round the dwellings. The waters swarm with fishes of every kind. The sword-fish (*Xiphias*), with its long lance-shaped upper jaw, is very destructive to sharks and whales and other monsters of the deep. Tortoises and crustaceans are very common along the sea-shore. Among the useful trees the most important are the sandal-

wood, the *Inocarpus edulis* or nut tree, the *Casuarina equisetifolia*, several species of palm, the paper mulberry, the bread-fruit and the cocoa-nut tree. Sugar-cane and New Zealand flax (*Formium tenax*) grow wild in the forest swamps. The *ama* (*Aleurites triloba*) furnishes the candle-nut used in place of candles; the *haa* (*Pandanus odoratissimus*) supplies the leaves suitable for thatching, and the *ponitu* (*Abrus precatorius*) is much esteemed for the red seed it yields.

The Marquesans of the ancient stock, like the Tahitans, to whom they were closely related by race affinity and language, no longer exist. The modern inhabitants of the islands, although the direct descendants of the aboriginal race, have been bastardised by the introduction of a form of civilisation foreign to the soil, uncongenial to the climate, and not at all adapted to the character of the people who have contributed nothing to its development; who passively submit to its exactions, but remain strangers to the benefit it confers. They have even lost not only their moral and social but their political independence, for France took possession of the group of islands in 1842, and now exercises supreme control over the native population, which is constantly diminishing and is gradually dying out. The administration of the government is conducted by a Resident who is subordinate to the governor of Tahiti. He is the executive officer and carries into effect the decrees and orders transmitted to him by the higher authority. In case of emergency he may adopt such measures as he may deem necessary, but he must submit them to the approval of his superior. He acts as judge in all cases over which he has original jurisdiction, but an appeal lies from his decision to the superior court of Tahiti. The natives were converted to Christianity by the Catholic missionaries, but they are Christians only in name; they have only exchanged their pagan superstitions for a creed equally paganised.

The Marquesans of old were superior in physical development to all other Oceanian races. They were of commanding stature, their common height being five feet eight inches French measure. They were finely formed and well proportioned, their bodily frame was stout and muscular, without the least tendency to corpulency. Their features were agreeable and almost regular; they had a gentle look, and a frank and open countenance. Their complexion was a light brown which graduated into much lighter shades, especially among the women. They had a vaulted chest, large shoulders and strong muscular limbs. Their hair varied much in colour; it was either black, chestnut or auburn,¹ and was long and sometimes curly, or smooth and coarse. Their eyes were large, black and piercing. The lips of some of them were somewhat prominent, and their teeth were universally well-ranged, white and beautiful. The physical characteristics of the women are described in flattering terms resembling a fancy picture. They are reported as having been exceedingly beautiful, not quite as tall as the men, but of a much lighter complexion approaching to whiteness with

¹ The chestnut and auburn hair was probably an artificial production, for it was a common practice among the Oceanians to discolour their hair by the application of lime.

a soft, delicate skin, distinguished for elegance of form, perfectly regular features, sparkling eyes, most beautiful teeth, pretty hands, a moderately developed foot, all combined with gentleness of manners, an easy bearing and the most charming face. By others they are painted in less glowing and much more sober colours; they are hurled down from their empyrean height, and are represented as women who have been accustomed to perform the labours of every-day life. They are said to have been distinguished for a large head, a square face, a high forehead, thick eyebrows, fallen cheeks, strong and broad shoulders and enormous breasts. The women of the common people probably answered to this description; but it can hardly be disputed that among the higher classes many of the women were pretty, well-proportioned and finely formed and were as agreeable as they were spirited.

The moral character of the Marquesans was highly prepossessing, though it was disfigured by some dark shadows. They were gentle and humane in the ordinary affairs of life, they were hospitable to friends and strangers, generous and kind-hearted to those who applied to them for aid, and they were no less affable and obliging in their social intercourse. In disposition they were rather fickle and unstable; their feelings and passions passed in an instant from the most depressing grief to the most exuberant joy. They were easily excited, but their enthusiasm was readily dissipated, and their apprehensions were easily quieted. Their want of reflection and their light-heartedness caused them to pilfer small trifles from strangers; but when caught in the act they returned the object purloined in a laughing mood and in perfect good-humour; and yet in their dealings among themselves as well as with strangers they were perfectly correct and strictly honest. They were open and candid in all their social relations and were entire strangers to deception. Like children they were immoderate if not unreasonable in their desires, and yet after they came in possession of the object it was treated with perfect indifference. They were amiable in the company of their friends, were fond of pleasure, and were constantly seeking distraction and amusement. But the darkest spot of their character was the cruelty with which they treated their enemies; and actuated by superstition they even delighted to feast on the flesh of human victims. The women were as changeable as the men in their tastes and inclinations; constancy formed no part of their character, and they changed their affections with the same facility as they changed their ornaments. Caprice alone determined the choice of their lovers, and they passed from the arms of one of their favourites, and threw themselves into the embraces of the first new wooer that attracted their attention or flattered their vanity.

In some of those islands which are situated seven or eight degrees from the equator, and where the temperature is mild and is subject to but slight variations, the dwellings were rather of inferior construction; but in many parts the houses were quite substantial buildings of considerable capacity. The most ordinary huts were erected upon a stone platform raised above the level of the ground. They were from eight to fifteen feet long, and from five to six feet wide, and were sometimes of rectangular shape. The external walls, which were

formed of bamboo stems placed close together, were six or seven feet high. The roof structure, which was equally of bamboo sticks placed parallel in an inclined position so as to meet on the top, was thatched with the leaves of the Bourbon palm, or the leaves of the bread-fruit tree, or with rattan splits. An opening on one side served as door, and a smaller aperture in an opposite direction performed the office of window for the admission of light. The floor was paved with stones, regularly arranged, and was covered with mats. Outside of the huts platforms were constructed equally paved with stones, which were used as lounging places where the people met to engage in social chat or other amusements. The houses of some of the landowners and of the higher classes were from twenty to fifty feet long. The frame was frequently of wood placed upon a stone foundation about two feet above the ground, and the interstices between the woodwork were filled up with loam and tree branches interwoven with palm leaves, so that the walls became entirely impermeable to the tropical rains. The gable ends of the projecting eaves were left open for the admission of light and air. The sleeping places in all the family dwellings were arranged round the interior walls, which were hung with mats, and were partitioned off by rounded boards, while the intervening space was covered with a layer of dry grass, upon which mats were spread. Each village community had a *tabu* eating-house, which no woman was allowed to enter. Here the men feasted on hogs' flesh—a luxury which was hardly ever shared by the women, and on all public occasions the assemblies were held here. There were besides three other public establishments, which were *tabu* for all purposes foreign to their destination. One of these community buildings was the lodging place of the candidates who were subjected to the tedious operation of *tattooing*; another was exclusively designed as a kind of hospital for the accommodation of the sick; and a third one served as a cloistered retreat to married women and maidens during the period of their menstruation. Their villages were frequently surrounded by entrenchments as a precautionary measure against invading enemies; and to these fortified places they retreated when too hard pressed by a pursuing foe, and here they sought safety and protection.

The Marquesans were not much encumbered with clothing. Their chief article of dress was nothing more than a sash or girdle of bark cloth which was wrapped round the loins, was passed behind between the thighs, and the ends were tucked in, one of which hung loosely down in front. The same kind of sash was also worn by the women; but they let it hang down freely in the form of a petticoat, rarely reaching below the knee. They negligently covered their shoulders with a long scarf that fell down to the heels, but left the breasts exposed, and hardly hid their nakedness, and it was always thrown off in the house, or when going to the bath. The men arranged their hair as well as their beard in various graceful styles. They never let their hair grow its natural length; some shaved the crown of their heads, or only the temples; some wore their hair smooth and others frizzled; but generally they gathered it into a bunch at the side, and arranged it in the form of two horn-like eminences. The greatest number wore

their beards long with a portion plucked out in the centre of the chin, leaving a distinct tuft on each side. Many separated their beard into distinct locks which they plaited into tresses, to which they attached fish teeth, or even human teeth, or little pieces of bone or shells; and at a later period they intertwined them with strings of coloured glass beads which they had procured from Europeans. Some of them, however, shaved off the whole or at least a part of their beard. They often adorned their head with a crescent surmounted by a cock's feather; or they encircled it with a plaited band of cocoa-nut fibre, to which two or three large pearl oyster shells of a rounded form and five or six inches in diameter were fixed, surrounded by a semicircular tortoise-shell plate which was itself encircled by a curved rim of mother-of-pearl, having in the centre a little plate of shell. This ingenious combination formed a neat cockade with concentric stripes; and in some exceptional cases it was surmounted by a plume. On certain occasions they wore a cask-like head-dress covered with white bark cloth, on which several designs were traced in black. They were equally capricious as regards their neck ornaments. Some of their neck-bands were composed of little pieces of light wood strung together, to the sides of which were glued, by means of an adhesive gum, a number of tiny red seeds with black spots at one end. Or they wore chaplets entirely made of red coloured pods of a peculiar kind of fruit, of which they formed the outer envelope. Some suspended from their neck pieces of polished bone, or fragments of shell or white coral, or stones of various forms, but mostly resembling teeth. Both sexes had their ears pierced, and they made the holes, which had a diameter of three or four lines, the depositories of some of their valuables. The memorials of their deceased relations, which they valued most highly, were braids or tufts of hair, with which they ornamented their head, their arms, their knees, their girdle, the ends of their clubs and other weapons. From their girdle and shoulders were often suspended two or three human skulls which were trophies of war that were readily disposed of for any article of value given in exchange. They carried large fans of plaited bark fibre or coarse grass often bleached by the application of lime; and during the hot season they were provided with sunshades made of palm leaves and adorned with feathers of various colours. On occasions of public solemnities the chiefs threw a mantle of bark cloth over their shoulders, their head was encircled with a diadem, broad necklaces ornamented with red seeds hung from their neck, and large, white-coloured, wooden tablets were inserted in the perforations of their ears. The women went about with their hair entirely dishevelled loosely floating in the wind; or it was cut short and was covered with a head dress, of which the corners were turned up in puffs. To preserve their fair complexion from the effects of the burning sun they used a large palm leaf that served as sunshade. Black seeds intermixed with little shells, which were strung together, made up their most valued necklaces, and on festivals strings of the teeth of the porpoise were favourite ornaments. In more recent times glass beads were adopted as a substitute, and they were very highly esteemed. Whales' teeth were often suspended

E

from the lobes of their ears. Tattooing was universally practised among the Marquesans. The operation was reduced to an art, and was performed by professional artists. The instrument employed was a tortoise-shell plate into which five or six sharp, straight teeth were cut, and for more convenient manipulation it was fixed to a wooden handle seven or eight inches long. The operator covered the teeth of the instrument with black colouring matter or pulverised charcoal, and applied them to the skin, causing them to penetrate a certain depth by striking the upper edge of the dentated plate with a stick of casuarina wood. To complete the operation, in all its details, required many years, and old men only could reach that high degree of manhood, which was indicated by a fully tattooed body with all the usual heraldic devices. The tracings were perfect circles or arcs, or spiral lines, or squares, or ovals, or straight or oblique chequered fields. On the forehead the figures had an hieroglyphic form. The designs were distributed over all parts of the body with the utmost regularity, and the laws of symmetry were most strictly observed, although in many young subjects, whose tattooing had not been perfected, the symmetric counterparts were not completed for a considerable space of time. The women shared, to a limited extent only, the privilege of using this process of embellishment. They had the upper part of their feet and hands tattooed, and some slight transverse lines were drawn on their lips, while a few had their arms marked with small stars. Both sexes anointed their body with cocoa-nut oil; and the women rendered their hair glossy by rubbing it with the same material. Although some of the lower classes were rather uncleanly, yet as both men and women frequently indulged in the luxury of the bath several times a day, it cannot be doubted that the greater number were cleanly in their habits, and an irreproachable cleanliness prevailed in their dwellings.

Bread-fruit constituted the staple article of food among the Marquesans. Their means of subsistence were principally derived from the vegetable kingdom; and nature had bestowed upon them an abundant supply of bananas, sweet potatoes, taro, water-melons, sugar-cane, cocoa-nuts and several kinds of tropical fruits. *Popoï* was one of their favourite dishes. It was prepared by burying a quantity of bread-fruit in the ground, where it was left until the putrefactive fermentation had commenced, when it was withdrawn and made into a sour paste which was baked in the oven until it was sufficiently hard. When prepared for immediate use it was mixed with fresh bread-fruit and water which constituted the *popoï* resembling a thick mush of a yellowish colour. It was eaten with the fingers and was considered a nutritive and well-tasted article of diet. Their meat dishes, which were very limited, were confined to pork, chicken and fish. The last were often eaten alive, at the moment they were withdrawn from the water, but hogs' flesh was principally reserved for festival occasions. They were exceedingly fond of human flesh; their appetite being stimulated by the gratification they felt in taking vengeance upon their enemies by devouring them body and soul, thus dooming them to eternal annihilation. Roasting in subterranean

ovens lined with hot stones, and boiling in wooden vessels, into which heated stones were immersed, constituted their only mode of cooking. They took their principal meals at noon and at nightfall; and men, women and children assembled to take their ordinary repast in common. Their common drink was water; and they partook of sea water without the least inconvenience.

They were exceedingly hospitable, and carried their friendly services so far as to chew the food for their guest, who had nothing to do but to swallow the prepared morsel; and this was considered the highest act of politeness. It is even said that they took particular pleasure in eating their own vermin, and it was deemed a great compliment to be presented by a friend with such an epicurean delicacy.

The time the Marquesans spent in agricultural pursuits was extremely limited. Their principal care and labour were bestowed upon the cultivation of bread-fruit, cocoa-nuts and bananas. They also produced sweet potatoes, cucumbers, cresses and ginger; while sugar-cane, yams and other roots were the spontaneous growth of the country. Fishing was one of their chief employments to provide for themselves the necessary means of subsistence. Their fishing-tackle consisted of nets made of cocoa-nut fibre, and hooks cut out of a single piece of mother-of-pearl shell, or it had a pointed hook of bone fixed to the shank by means of twine. The line was a twisted cord of the fibre of a species of nettle. They were not far advanced in the art of canoe-building. Their boats were formed of three pieces roughly worked, and so badly connected that the water percolated through all the seams. They were from twenty to thirty feet long and one or one and a half feet wide. An elongated figure of a fish-head projected from the bow; and the stern was composed of two planks four inches high which were set up edgewise and terminated in a long oblique spiral. For greater safety and to prevent upsetting two boats were frequently connected; but generally the same object was accomplished by an outrigger, which consisted of a beam of light wood tied to two bamboo transverse stems which projected from one side of the hulwarks, to which they were fastened. The simple canoes carried from three to seven men, and were propelled by means of oars. The Marquesans were such excellent swimmers that an overturned canoe was righted without difficulty by the crew who threw themselves into the water, raised it, baled it out, and embarked again as if nothing had happened. They showed most mechanical skill in the manufacture of their weapons, which were finished with considerable taste. Their lances were from nine to eleven feet long; their club, which terminated in a knob at its upper extremity, was made of hard casuarina wood and was often neatly carved. They had also a kind of wooden sabre, pikes or javelins and slings, though they were far from being expert slingers. Their stilts, which they employed during the rainy season for locomotive purposes, and sometimes also for amusing exercises, were of elaborate workmanship. The two parts of which they were composed were the foot supports, which were of hard wood and the vertical rods of light wood that differed in length according to the stature of the person that used them. The foot supports were eleven or twelve feet high and four inches wide at their

upper extremity, but measuring only half an inch in width at their base. They were rudely carved in the form of two human busts, the head of the lower resting on the breast of the upper one. There was a groove in the posterior part into which the vertical rods were fitted, and to which they were tied with braids of cocoa-nut fibre. The foot rest was curved transversely, and beaked at the outer end, so as to prevent the foot from slipping. They made their household ware of large calabashes; some of the larger kind served as water vessels which were effectually closed, so as to prevent the liquid from leaking out when travelling. Dishes were hollowed out of solid pieces of wood, and they were elaborately carved with figures of men, fishes and birds. Their implements and tools were of the most primitive type. Their axe was cut of a hard block of stone in the form of an elongated wedge or chisel, and it was fastened to a wooden handle at a right angle by means of braids of cocoa-nut fibre or cinet cords. Shells sharpened to a fine edge constituted their knives; or they were serrated and formed into a kind of saw. Pointed bones served as piercers; and the rough skin of a fish was used as polisher. Their dress materials were prepared from the bark of the paper mulberry by beating with a mallet; or they were made of the cortical fibre of the bread-fruit tree. Their mats were woven of palm-leaves, and this work was performed with great care by the women.

The language of the Marquesans may be called a dialect of the Tahitan, both languages having one and the same common origin. The Marquesan has numerous vowel sounds which render it soft and harmonious; it is quite flexible, and its pronunciation is natural and easy. It is sufficiently copious, though many words are used, without change, as nouns, adjectives, verbs and adverbs. In its grammatical forms it agrees in almost every respect with the Tahitan. The definite article is *te*, which, if placed before a verb, gives to it a substantive meaning; as, *te ao*, "the world;" *te enata*, "the men;" *te ite*, "the act of seeing." Nouns acquire a qualitative signification in succeeding the word to be qualified; as, *enata maitai*, "man good." There exists no grammatical gender, which is designated by sexual words, yet father is expressed by the specific word *motua* and mother by *kui*. There is also a specific designation for male chief or king which is *ha-kaiiku* contracted from *haka ariki*, and another for female chief or queen which is *haâte peiru*. There are some specific words which apply only to one sex; as, *kōoua*, "old man;" *pakahio*, "old woman;" *opoea*, "beautiful" when applied to man, and *pootu* "beautiful" when applied to woman. The plural is generally denoted by the particle *tan* placed before the substantive and in certain cases it is entirely omitted; as, *te tan vehine*, "women." The plural is also formed by the word *mou*, which as a collective term gives a plural sense to substantives; as, *te mou moēnga*, "the mats." There are other collective words which are applied to specific terms. The indefinite article is expressed by *na moo*, but more especially by *e*; as, *e kea*, "a stone" or "stones."¹

¹ Properly speaking the language has neither a definite, nor an indefinite article, for *e* is simply the numeral "one"; and *te* is the demonstrative pronoun "this or that."

Nouns have no inflection and the cases are simply indicated by prepositions; as, *o te motua*, "of the father." The adjectives are invariable, they have neither number, gender nor case, and they always follow the noun which they qualify; as, *atua meitai*, "god good." There are no degrees of comparison, and to give expression to comparative or superlative sentences, circumlocution is used. Thus for "Peter is taller than John," it would be necessary to use the expression: "Peter is tall, John is little." The absolute superlative may be expressed by repeating the adjective; thus, *poto poto*, "very short." Their system of numeration is decimal, and formerly they could only count with the aid of their fingers; *lima*, "five," being the word that signifies hand. They have specific words for the units and for ten which is *onohuu*; the succeeding numbers are formed by placing the units after the tens connected by *me a* equal to "with;" as, *onohuu me a tahi*, "ten with one," i.e. "eleven." Twenty is denoted by a specific word; all the rest of the digits are compounded from ten and twenty with a multiple unit. The personal pronouns have two forms in the singular; one is employed when the pronoun is the subject of the discourse or sentence, or when preceded by a preposition indicating possession, and the other is used in all other cases. There are also exclusive and inclusive forms in the dual with reference to the person spoken to. The language has neither relative nor possessive pronouns, and their absence is supplied by circumlocutory phrases. Verbs or verbal expressions are not conjugated, and all their tense and mood modifications are effected by the use of particles. In the present tense the radical of the verb is followed by the particle *nei* which signifies "now," and the pronoun is placed after it, while the verb is preceded by *e*; as, *e kite nei au*, "I see." The past tense has no other sign but the prefix particles *i*, *u*, or *ua*; as, *ua kite au*, "I have seen" or "I saw." There exists no real future tense; but the imperative mood expresses to some degree future time; as, *a kite oe*, "see thou," or "thou shalt see." The infinitive mood is designated by the prefix particle *e*. The past passive participle is formed by suffixing *a* or *ia*, or *tia* to the radical; as, *ha nau*, "to bear;" *hanaua*, "to be born." The verb has no other participle.

The Marquesans passed much of their time in various diversions and amusements. Dancing was their chief means of recreation. In one of the most common dances, the performers formed a circle and indicated the measure of the movement by striking the bent elbow of the left arm, supported on the side with their right hand, or by clapping their hands together in regular cadence, while one of the dancers stepped into the centre, and moved his legs one across the other in rapid succession without changing his position. Whenever his strength was exhausted another dancer stepped out from the ring, and repeated the same shuffling step, keeping perfect time with the indicated measure.

They found much amusement in outdoor exercises, such as swimming matches and running races upon stilts. They always indulged in feasting and merriment at their regular festivals, which recurred at certain seasons, or they were celebrated on the occurrence of important

events. They had a well-organised society similar to the Tahitian *areoi*, of which the members assembled on public occasions in the community-houses, where none but the initiated were admitted; and it is said that they selected one of the women belonging to their order who, as the common wife of all those present, bestowed her favours indiscriminately upon all the members of the household. Sometimes they embarked in canoes with a sufficient supply of provisions on board, for some of the uninhabited islands of the group, and there celebrated their orgies without the least restraint, and abandoned themselves to the most libidinous practices.

The musical instruments of the Marquesans were rude, and their performances were rather boisterous, and but little harmonious. Besides the drum they had the conch trumpet which was a large sea-shell to which a calabash tube was fixed as a mouthpiece, and when blown it gave forth loud, grave and monotonous tones. The bamboo flute had a tubular mouthpiece connected with the instrument at right angles.

The Marquesan woman occupied a position of perfect equality with the men; she belonged to herself and owned no master, and she could dispose of her person at her will and pleasure. Whether single or married she had the same rights as those exercised by the men; she was at full liberty to choose her lover and bestow her favours on whom she pleased. She could follow the promptings of nature whenever she felt the instinctive necessity of indulging in carnal gratification. She was no stranger to the art of coquetry; her captivating smile, the rapid glance of her eye, and endearing word gave encouragement to her rival wooers, and their preference flattered her vanity as much as their refusal excited her spite and jealousy. Girls even before they had arrived at the age of maturity, left the paternal home, and took up their abode in a separate hut, and although sexual union rarely took place before they had attained the age of maturity, yet they abandoned themselves to all their capricious desires, and as soon as they reached the years of ripe womanhood, they indulged in licentious amours, frequently accepted the homage of several lovers at a time, until they became attached to one of their suitors who showed himself most tender and most devoted, and thus exercised a decided influence over their heart; and entertaining for each other sincere affection and attachment, they lived together, for a time at least, as husband and wife.

Marriage, in the technical sense of the word, did not exist among the Marquesans; the union of the sexes was simply based upon mutual agreement, and the only ceremony was the consummation of the marriage act. As soon as the young wife became a mother, and the new-born child required the care and attention of its parents, these new duties imposed upon the young couple, bound them together in stronger ties of friendship; and they lavished their most tender caresses upon the dear pledge of their love and affection. But the marriage relation bound neither the wife nor the husband to inviolable constancy and irreproachable fidelity. The union of hands and hearts was broken upon the slightest motives, either by common

consent, or upon the simple wish of one of the parties. Generally, however, the husband took the liberty of becoming faithless to his conjugal duties by bestowing his affections upon other women that gave themselves up to his caresses; and the wife, in turn, never failed, with the consent of her husband, to have several men at her disposal who pandered to her pleasure, and complied with the requirements of her capricious desires. These paramours were generally the relations and friends of the legal husband who, so far from becoming offended at this freedom of action, felt himself flattered, and he even provoked the polite attentions paid to his legal spouse. It was considered a high honour for the head of a family, if his wife or daughter or even his mother was visited by a crowd of admirers, and in his polite condescension he offered his house, and all the privileges the act implied to a friend or to a distinguished stranger that happened to pass through the country. The husband had, however, sufficient control over his wife to prevent her from indulging in carnal connection with a man inferior to him in rank and social position; and women were sometimes brutally treated if they violated this injunction. In some exceptional cases violence was resorted to, to obtain or preserve the conquest of a woman; but on the other hand it also happened that women beat the men who slighted their advances or resisted their charms. Sexual union was also prohibited between father and daughter, mother and son and brother and sister.

But notwithstanding this unrestricted intercourse of the sexes, they were not immoderately addicted to the voluptuous pleasures; the facility with which their passions could be gratified bridled, if they did not blunt, their desires. They entertained the superstitious notion that they would become affected with disease and would be struck down by death, if they were to carry or lift up any part of a woman's dress, or the mat on which she slept.

The Marquesans not only honoured their dead; but they gave unmistakable proofs of their attachment to, and sympathy for, their agonising friends before they passed away and ended their earthly career. A kind of bier was prepared in advance made of the hollowed-out trunk of a cocoa-nut tree, which was finely polished, and a funeral hut was constructed contiguous to the family dwelling. Persons, in a dying condition, were surrounded by their relations and friends—males or females, according to the sex to which they belonged, and as soon as the last agonising struggle was over the body was removed to the funeral hut, where it was laid on the bier; while the mourning friends, who stood around it, wept tears of the deepest sorrow giving expression to their regret for having sustained such an irreparable loss, and they pronounced a eulogy, in a plaintive tone of voice, on the eminent qualities and the great virtues of the deceased. These funeral ceremonies were repeated several days in succession; and they were continued during five hours each day. On some islands the corpse of the distinguished dead was embalmed by the women, who rubbed the skin daily with cocoa-nut oil, and at the end of five or six weeks the body was sufficiently dried up to be preserved in a mummied form. It was enveloped in bands of *tapa*, was placed in the coffin wrapped in a *tapa*

covering, and was suspended from the roof frame, or was supported on a high scaffolding. Sometimes the *tupapako* or embalmed body was removed from the family dwelling and was placed on a platform supported by posts and protected by a thatched roof constructed in the vicinity. When a great chief died the whole tribe was placed under a restrictive tabu for several days. They shut themselves up in their huts and carefully closed the door, to prevent the ghost from paying them a visit. They were not allowed to make any noise, to speak, or to move about, and the women cut their hair short as a sign of mourning. When a *taua* or conjurer died his head was cut off which was interred in a sacred precinct and sacrifices of tortoises and dogs were offered to his manes. The anniversary of the dead was celebrated by feasting, sometimes accompanied by sacrifices.

There existed no real class distinction among the Marquesans, and yet the large land-proprietors called *ariki* occupied a social position much superior to that of the common people, who were frequently subordinate to them as adherents, followers or dependents. Nor did they recognise any regularly established government. Every father of a family was absolute master within the limits of his own household, and exercised the power of life and death over his children. The right of self-revenge was the supreme law, and was sufficiently effective to maintain order and preserve the peace of the community. In every district, however, some of the *ariki* who, by virtue of their family connections, their numerous adherents, their success in war, added to their remarkable stature, a fine figure and imposing bodily strength, acquired a real superiority over their countrymen, and they were thus enabled to exercise a preponderating influence in adjusting difficulties, and in determining questions of peace and war; and their wishes never failed to be consulted whenever it was proposed to pronounce a general tabu. Men of this character were called *ariki noni*, "great chiefs" and they sometimes received the title of *haka-ika*. But they had no real authority, could not command obedience, nor employ force to carry their resolutions into effect. They received no tribute, and no service was due to them by the people, nor were they distinguished by any mark of dignity, except that they wore their hair generally tied up in a knot, and were more richly attired on public occasions.

The lands were possessed by the people without distinction of class, although the *ariki* were the largest landowners, especially close to the sea-shore. They leased out their high valley lands to tenants at will, and received a small rent in kind from the tillers of the soil; and as the two parties were more or less dependent on each other for kind offices, the lessees were in some respects the vassal or followers of the *ariki*.

As they had no organised government they had no need of any definite laws. Their instinct, their interest and their natural sense of right dictated to them the propriety of their acts, and they were a free, happy and contented people. Though they feasted on the flesh of their enemies, yet murder was unknown among them, and homicide was only justified as an act of retribution or retaliation. Theft was

only considered a venial offence, and the owner of the property stolen was not allowed to recover his goods and chattels by employing force, but had to await a favourable opportunity to get possession of his lost valuables by stratagem or stealth.

The tabu, which was pronounced by the priest with the concurrence of the chief, was an ingenious expedient adopted in all the Oceanic islands to give an inviolable sanction to customs or laws, that were promulgated for the protection of a public or individual interest. Frequently, however, it was simply a capricious mode of establishing an exclusive right, or of perpetuating an ancient custom, though the reason of its origin had long since been forgotten. Canoes were tabu to the women, and they were neither allowed to embark on them when afloat, nor touch them when hauled to the land, and the masts and outriggers were included in the prohibition. Hogs, distinguished by certain marks, were often protected from the poaching practices of freebooters by having the seal of the tabu affixed to them. The tabu was employed to prevent the desecration of their weapons by the unhallowed touch of a woman. The priest, who established the tabu, declared that it was communicated to him by some *atua*, or the spirit of a departed chief, who would make them feel his displeasure if they should violate the tabu thus imposed; but the punishment to be inflicted upon the criminal was left entirely to the supernatural powers.

The Marquesans were frequently engaged in war either with tribes belonging to their own people, or with tribes of the neighbouring islands. Sometimes the inhabitants of different valleys and even the members of different families encountered each other in hostile conflict. When a warlike enterprise was determined upon, it was the prevailing practice to send a deputation in the person of one of the chiefs, who was charged to declare to the enemy that if the wrong was not repaired, or the conditions imposed were not accepted, war would inevitably follow, and he showed them that it was to their interest to shape their action so as to avoid the fatal consequences of a defeat. The ambassador, after having accomplished the object of his mission, returned next day to his own people, and repeated word for word the discourse he had delivered, and the answer he had received, which, if not satisfactory, was followed by a formal declaration of war. On their march to the enemy's country they destroyed any isolated hut which they found on the road, and invariably killed its inmates, or carried them away captive. As their tactics consisted entirely in ambuscade and surprise their warlike manœuvres were always executed at night, and they fought without order and discipline, each warrior acting according to his own personal judgment. It was only if one of their men was taken prisoner that they boldly advanced towards the enemy's lines and fought bravely hand to hand, for it was considered a point of honour to retake the captive warrior either dead or alive. Their wars were by no means bloody, for as soon as five or six men were killed on either side they sued for peace, or abandoned the valley and took refuge in the mountains. Ordinarily the vanquished party was expelled from the territorial domain which they occupied,

and they were compelled to seek refuge among a friendly tribe, or they were reduced to slavery, and were sacrificed to be devoured at a cannibal feast. If the victorious party made but a single prisoner he was offered to the war-god who was represented by one of the warriors that was expressly apotheosised for this purpose. If they were lucky enough to secure several captives they were highly elated at their success, and they celebrated their triumph by kindling a hot fire over which they placed the victim after he had been killed by a vigorous blow of the club, though it sometimes happened that he was still alive. As soon as the body of the captive was sufficiently roasted all sat round and presented the ghastly spectacle of glutting their vengeance by devouring their fellow man in a cannibal banquet. Women and children were not permitted to partake of human flesh which was tabu, and being consecrated food the warriors alone enjoyed the privilege of feasting on such delicious food. In their civil wars and in their hostilities between neighbouring families, the prisoners were killed, but they were not eaten, and children were always spared. Hostilities were suspended during the period of great festivals, and three additional days of truce were observed after the conclusion of the festivities. The enemy could then traverse the country unmolested, and they were hospitably received, and even took part in the feast and the amusements. On the night of the third day after their departure they were exposed to all the contingencies of a state of war. It is said that the tribe that inhabited Taia-Hoy was in a permanent state of hostility with all the neighbouring tribal communities, and that they mercilessly killed all those that landed on their coast.

The religious notions of the Marquesans were confined to hero-worship, and their gods, like those of the Tahitans, were simply ancestral chiefs who had been deified on account of their merit. Tetoo and his sister-wife Te Haka were held to be the originators of things and the procreators of mankind. Tiki was the divine artificer who introduced the practice of tattooing and taught his people the art of making images. Hanau represented the creative forces that produced the various species of fish, and Atea called the rocks into existence. They venerated the spirits of their departed chiefs as beings endowed with divine powers. Their *atuas* were represented by certain images and were personified as invisible mysterious actualities; and as they were invested with the power of exercising retributive justice, they afflicted with misfortune and sickness those sinful mortals who were guilty of the violation of the tabu. These demoniac agencies were known by different names, and were possessed of different attributes. Amo-mei and Haka-man were voracious demons who devoured the eyes of men. Tohe-Tia the god of thunder, and Oko were still more gluttonous, for they devoured men body and soul; while Tuivivi and Patoro-fiti simply bound men in chains.

The conjurers (*tauas*) of the Marquesans were the most influential men of the community, and they were in a manner invested with priestly functions. On festivals they were arrayed in a grotesque costume, when they pretended to be inspired and executed solemn dances, accompanied by gestures of a supplicating nature.

AUTHORITIES.

- Voyage autour du Monde pendant les années 1790-1792. Par E. Marchand. An. VI.
- Taïti : son Present, son Passé et son Avenir. Par J. Metenier. 1883.
- Souvenirs de Taïti. Par E. G. de la Richerie (Bulletin de la Société de Géographie). 1866.
- Voyage autour du Monde. Par Louis A. de Bougainville. 1772.
- Journal d'un Voyage autour du Monde en 1816-1819. Par Camille Roquefeuil. 1823.
- Archipel des Marquises. Par M. Jouan. 1858.
- Voyage autour du Monde. Par A. Du Petit-Thouarts. 1841.
- Lettres sur les isles Marquise. Par le Père Mathias. 1843.
- Voyage around the World from 1776-1777. By Captain James Cook.
- Dialecte de Tahiti et celui des Isles Marquises. Par P. L. J. B. Gaussin. 1853.
- Observations made during a Voyage round the World. By J. R. Foster. 1778.
- Voyage pittoresque autour du Monde écrit sous la direction de M. Dumont d'Urville. 1833.

NUKAHIVAHS.

THE New Marquesas, which constitute the north-western portion of the Mendana Archipelago, are situated in the Pacific between $7^{\circ} 55'$ and $10^{\circ} 30'$ S. latitude and between 141° and 143° W. longitude from the meridian of Paris. The Archipelago is divided into two groups; that of the south-east discovered by Mendana and Cook¹ and that of the north-west called Washington Islands discovered by Ingraham and Marchand. The north-western group comprises the following islands: Nukahivah, Hooa-Pou, Hooa-Huna, Hiau and Feta-u-hu.²

Nukahivah, which forms the principal island of the group, is about eighty miles in circumference, and presents gigantic mountain ridges of almost perpendicular elevation composed of dark-coloured masses of rock of volcanic origin, interspersed with contracted but excessively fertile and well-watered valleys. It is surrounded by coral reefs, which, on the southern coast, are broken through by many openings that serve as secure and commodious harbours. Being situated within a few degrees of the equator the summer temperature is hot and oppressive, and the thermometer rarely descends lower than 72° or 77° F. Although heavy and abundant showers are of frequent occurrence during the rainy season, yet it sometimes happens that not a drop of rain falls during a period of nine months, which dries up all vegetation and causes great suffering. The easterly trade wind

¹ For a description of this group see *supra*, page 61.

² M. Jouan gives the following names to the group: Ua-Uka (Solid-Isle), E-Jas (Masse Isle), Hatu-Tu (Channel Isle) Ua-Pou, Roa Poua (Marchand and Trevanion Isle), Motu-Iti (Two Brothers), and Hergest Islands which are uninhabited but are important fishing stations.

blows most strongly in autumn, while the south wind is most common in the winter season, which renders it favourable for visiting the neighbouring islands.

The Nukahivahs are divided into numerous tribes of Oceano-Melanesian origin. The higher classes are distinguished for their remarkable physical development, for their tall stature, their fine bodily form, and their almost regular features. They are of a robust and healthy constitution, and are well made and well proportioned. Their complexion is comparatively light, but it gradually changes with age into a light brown, especially among the lower classes, who have rather small bodies, a disproportionately large abdomen, and a slow trailing walk. All without distinction have a pleasing, open and animated countenance. Their hair is black, long, strong and curly. Their beard is rather scanty, and they are in the habit of plucking out all the straggling hair. Their eyes are dark and piercing, and their general appearance is frequently prepossessing. They have a large vaulted breast, a slender waist, small well-made hands, and their feet would be equally good if they did not go bare-footed. Their face is rather oval than round, their forehead is high; their nose is but slightly flattish, but frequently approaches the aquiline form. They have large incisors, but otherwise their teeth are most beautiful. Their mouth is of moderate size, their lips are full and their cheekbones are rather widely separated. Their senses are most acute; they are the most dexterous climbers, and they ascend the loftiest trees and the steepest rocks with the greatest facility by the prehensile capacity of their toes. The women are much smaller than the men, but they have good figures, are well-made and are rather fleshy than corpulent. Their head is well formed, their face is full, rather round than large; their eyes are large, lively and sparkling, their complexion is clear; their teeth are beautifully white and brilliant, and their hair is jet black and curly. Women of distinction are of pleasing form with a remarkably slender waist which, being combined with vivacity and agreeable manners, gives them a just claim to be considered handsome.

The moral character of the Nukahivahs is much changed since they have come in frequent contact with Europeans. Their social virtues are of a high order. They are remarkable for their parental affection; they treat their children with great tenderness and overwhelm them with their caresses. They reverence old age and show great deference to women. They are generally hospitable to friends and strangers, and are of a gay and cheerful disposition. They are gentle and kind in their social intercourse, industrious in their general habits; but voluptuousness is their master passion. Their mind is lively, penetrating and joyous, and they are light-hearted like grown-up children. On the other hand, their vices, which are mostly acquired, are no less prominent. When occasion requires them to bring into exercise their wicked propensities they are cunning, perfidious, distrustful and vindictive. They have a considerable share of vanity, are taciturn, are wanting in generosity, and their ideas of equity and justice are not well-developed. They may be pronounced corrupt if judged by a

social standard which is not their own; and they are of a turbulent temper, are deficient in discipline, because they are probably impatient to submit to foreign domination. They are quite intelligent and their capacity for imitation is very remarkable.

The habitations of the Nukahivahs differ not only in size and kind, but also in the use for which they are designed. While some of their cabins exceed fifty feet in length and six feet in width, the ordinary houses are commonly twenty-five feet long and six or eight feet wide, with the posterior wall about ten or twelve feet high, while the front of the building does not exceed three or four feet in height. At the four corners strong posts are planted in the ground, to which horizontal transverse poles are fastened, and this rude frame is closed up by means of slender bamboo stems placed perpendicularly about half an inch apart. The interior walls are lined with the leaves of the cocoa-nut tree, and the dried fronds of some tree-ferns. The roof is thatched with several layers of leaves of the bread-fruit tree; or palm leaves are bent over long rods to which they are firmly tied, and these are fastened to the rafters perfectly overlapping each other, so as to form a sufficiently compact covering to keep out the water from the heaviest showers. The door is exceedingly low and occupies the middle of the low anterior wall. The floor of the best family dwellings, which is raised above the ground from three to five feet, is composed of immense square, smooth stones which are laid in regular order and are fitted without cement; and as they extend several feet beyond the front of the house they constitute a kind of platform which is used as the lounging-place of the family. The interior is reached by ascending a deeply notched bamboo stem which can be removed at pleasure. The interior is divided into two unequal parts. The smaller apartment is bare of all furniture, while the larger division has a smooth beam of the cocoa-nut tree at one end and another at some distance from it; and the interval, which is strewn over with dry grass covered with straw mats, serves as sleeping-place to all the members of the household without distinction of age or sex. From the interior walls are suspended cocoa-nut hulls, fishing-tackle, lances, slings, battle-axes, hatchets, drums and many ornamental and useful articles. The men and the women have each their own calabashes which serve as water-vessels, and their use is confined to the party to whom they belong, being tabu to all others. The rich have not only temporary huts in different parts of the valley, which are built up and taken apart in a short time, but they erect at a short distance from their family dwelling a building which is called *popoï tabu*, and being exclusively constructed by the men for their own use no woman is permitted to enter the sacred precinct. Here they indulge in feasting on hogs' flesh without being disturbed by the presence of their wives. Another tabu house is erected on the premises for the benefit of the women, who are required to pass there the critical period of child-birth. Every new house, before it is occupied by the owner, is consecrated by the priestly sorcerer who performs certain mummeries to drive away the evil spirits, and protect the building against their future intrusion. The charlatan mutters forth magic formulas

composed in mystic language which no one understands; he is then regaled with hogs' flesh, over which he performs some strange ceremonies, and he alone is allowed to sleep in the building the first night.

No fire is kindled in the family dwelling, but the cooking is done under a shed (*ajupa*) that serves as kitchen. Near by are large holes dug in the ground, which are used as receptacles to preserve the cooked bread-fruit after it has been reduced to a paste, and here it is securely kept by being covered with large stones.

The community-houses, which are only allowed to be visited by the higher classes, and to which the entry is interdicted to women, are large edifices with columns elaborately carved representing the various images of the *atuas*. The basement of these buildings is made of solid rocks two or three feet above the level of the ground, which forms the lower floor, and is ascended on an inclined, notched log. Here the *kava* parties are given and all public festivals are here celebrated.

The dress of the Nukahivahs is extremely simple. The women wear a scarf of bark cloth bearing the name of *teveu* or *kaeu*, which is wrapped round the waist in petticoat fashion, and falls down in folds as far as the knee. When they go abroad they throw a spare piece of bark cloth, in the form of a mantle, over their shoulders, which, on festival occasions, is of the finest quality either of a white, red or yellow colour. The men wind a piece of *tapa* or bark cloth, called *tshiabu*, round their loins which is passed between the thighs, with the ends tucked-in in front.¹ Both sexes are exceedingly fond of ornaments. Their ordinary necklaces are composed of tablets of sandalwood strung together, to which the red and black, pointed beans of the *Abrus precatorius* are attached with the gum of the bread-fruit tree. As a mark of distinction warriors suspend from their neck a string of human teeth pulled out of the jaws of the heads of enemies whom they killed with their own hands. But the common neck ornament consists of strings of hogs' fangs, bits of human bone cut in relief in the form of the god of battle, or they are carved of some peculiar kinds of shells. Bracelets and anklets of tufts of hair—the trophy of a fallen enemy, encircle their wrists and ankles. They insert into the large perforations of their ears mussel shells of considerable size, or an oval piece of wood of the bread-fruit tree, or a wooden stick or leaves rolled up; or chains of wooden links; or strings of coral are sometimes suspended from their ear-lobes. When no ornamental trinkets are at their disposal the enlarged holes of their ears frequently become the depository of various objects, such as a tiny fish, a little crab, a flower, or even a knife or a nail received as a present. Feathers of gay and bright colours are highly valued, and one of their favourite articles of ornamentation is a bunch of hair called *hopemoa* which they cut off from the head of their wives.

¹ At the present day most of the Nukahivahs and the people of the north-western islands have adopted the European fashion; the men wear pantaloons and shirts, and the women are dressed in gowns of calico or muslin. See Eyriaud des Vergnes, p. 40.

Men of distinction wear a *tuhava* or diadem round their head composed of a band trimmed with cocks' feathers and mother-of-pearl plates. The head of the women is encircled by a band, from which a piece of matting is suspended behind. The men frequently arrange their hair in a fanciful style. They shave their whole head except two circular spots above the ears, of which the hair is gathered in two bunches, and being puffed up they have the appearance of two horns. Women are very careful to preserve their fair complexion, and never go abroad without carrying a sunshade which is simply a green branch or a banana leaf. They also employ as cosmetic, to whiten their skin, the sap extracted from three different plants. On rubbing their body with this substance they turn entirely black, but when the bleaching process is completed, in the course of five or six days, they wash themselves with fresh water, and their complexion becomes perfectly clear and almost white. They also anoint their body with a mixture of cocoa-nut oil, and the sap of certain plants which imparts to it a yellowish tint. This is more particularly used by the men, and it adds much to their appearance; it softens the skin, prevents profuse perspiration, and imparts to them greater ease and facility of movement in swimming. Both sexes pluck out all their hair on their breasts, arms and other parts of the body.

Tattooing was once universally practised, and the artistic devices, which were drawn over every part of the body with the greatest care and commendable perseverance, evinced, on the part of the artists, much ingenuity and taste, and as it took considerable time to complete the operation they were paid for their services in hogs. A tabued house was provided for this purpose in every community; and the process, which was commenced as soon as the boy reached the age of puberty, could only be completed during a period of a lifetime. The instrument used by the operator was the wing-bone of the *Phæton æthereus* which is jagged and pointed in the manner of a comb, and for more convenient manipulation it was firmly fixed to a bamboo handle. The figures intended to be marked by the puncturing process were previously traced over the body with the black dye obtained from the soot of the burning nut which was also rubbed in, after the operation had been performed, in order to render the punctures visible and indelible. During the first year the groundwork of the figures upon the back, arms, breast and thighs was traced out, and the filling up of the outlines by adding their complementary parts, could only be effected after longer or shorter intervals. The women were but slightly tattooed; they had lines drawn on their hands so as to give them the appearance as if wearing lace gloves. Many had their feet marked, and some had their arms encircled with punctured bracelets; while a few had even figure-tracings on their ears and lips. The operation was either performed in the community-house, or in the family dwelling. In tattooing a woman, which was mostly done at home, a feast was frequently given to celebrate the joyous event, and as an exceptional allowance hogs' flesh was served up to the invited female guests. The artists, who were devoted to this profession, performed no other labour, and they were bound together in a fraternal alliance, so that those who

were prosperous and rich could lend assistance to the poor and needy, as far as their means would allow. In time of scarcity the district chief kept open house for the benefit of a number of poor artists who enjoyed his munificent hospitality, and in return for this generous treatment they liberally dispensed a few strokes of the tattoo upon those who took the trouble to apply for their gratuitous service. Through the influence of Europeans with whom, in recent times, they have come much in contact, they have entirely abandoned the practice of tattooing. But it is still fashionable among men of the higher classes to let their nails grow to an immeasurable length, in order to show that they are not in the habit of performing any kind of hard labour.

The chief article of food of the Nukahivahs is the bread-fruit (*Artocarpus incisa*) which is either roasted in a subterranean oven, or it is broiled upon coals; or it is subjected to fermentation by being buried in the ground, after which it is converted, by the addition of water, into a paste called *popoi*, a cooling and nourishing sort of gruel resembling buttermilk in taste. They are also supplied with an abundance of bananas, yams (*Dioscorea alata*), taro (*Arum esculentum*) and sweet potatoes (*Convolvulus batatus*). Cocoa-nuts and other fruits are also valuable articles of consumption. In times of scarcity they gather several kinds of roots and wild fruits in the forest, which possess considerable nutritive qualities.¹ Their meat supply is rather scanty, and is principally confined to hogs' flesh, unless the fortune of war has procured for them human victims to be sacrificed, whose flesh they once devoured as a great delicacy.² Fish and shell-fish are abundant, and are eaten raw. Sharks if a little tainted are considered a delicacy. Fowls and birds are more valued for their feathers than their meat. When the season is extraordinarily dry, and vegetable productions are but sparsely supplied, they are not very fastidious in the choice of their food, and eat even rats, medusæ and other radiate animals. The fire of the husband is tabued to the wife and she is not allowed to cook by it; nor eat of the food cooked at it by her husband. A man is tabued and must abstain from having connection with his wife if he roasts in the night a mess of bananas in the subterranean oven; otherwise the dish itself will be tabued and cannot be eaten. The higher classes are excessively fond of *kava*, and their *kava* parties are conducted with much ceremonial formality. The root of the betel pepper is chewed by persons of the inferior orders, who are present as simple spectators, for they are not allowed to partake of the heavenly nectar. After the article is sufficiently masticated it is spit into a wooden vessel which is filled with water, and when the liquid is properly mixed and pressed out of the fibrous material it is served up in cocoa-nut hulls which pass from hand to hand. The beverage has a pungent taste and is slightly intoxicating. In more modern times the *koko*

¹ The *mahinee* is a very good fruit in flavour like a chestnut. The *tefah* or *tepah* is a red fruit never eaten but in time of great want. The *tih* is a thick root which may be had all the year round, but is considered a resource only in time of scarcity. Langsdorff, Voyages, p. 104.

² This practice has long since been abandoned.

brandy¹ which they distil themselves is largely taken as a stimulating draught at all their festivals in the south-eastern group, and on Ua-Uka Island.

The Nukahivahs cannot be said to be an agricultural people; formerly they neither sowed nor reaped. They pay, however, considerable attention to the proper growth of the bread-fruit and the cocoa-nut tree, and they cultivate, to some extent, bananas, yams, sweet potatoes and the *taro* root. Imitating the example of the more civilised Marquesans they have recently devoted some of their labour to the planting of fruit trees and to the cultivation of garden plants. But all these vegetable products thrive without much effort on the part of man, if the seasons are sufficiently propitious. Sugar-cane is indigenous and grows spontaneously in the forest. The paper-mulberry (*Brussonetia papyrifera*) attains here its most perfect development without much care. The burning-nut (*Aleurites triloba*) is a forest tree, of which the nuts are burnt in place of candles. The *Casuarina equisetifolia* is also a valuable timber tree on account of the hardness of its wood, from which they manufacture their war weapons. Gardenias, with odorous flowers, sandalwood, and the *Thespesia populnea* grow wild in the forests. Formerly hogs and rats were the only quadrupeds known on the island, but cattle have in recent time been introduced, and they take some trouble in the rearing of live stock. Poultry are raised round the dwellings, more as an object of luxury than utility, for they are rarely killed to be eaten except on festival occasions.

The Nukahivahs are neither huntsmen, for no wild animals roam in the forest, nor are they very expert fishermen. Their large fish hooks of the size of the hand for securing sharks are of oval form with a stout blunted point. Their small hooks are sometimes cut of human bones in an angular form, having an attenuated point. But they also employ nets in fishing, and they frequently plunge into the water and scatter over the surface a stupefying poison of the *Calophyllum inophyllum*, which renders the fish helpless, when they are easily taken with the hand. They have made but little advancement in the mechanic arts, and their architectural skill is not of a high order, although to prepare and smooth the huge stones for their platforms requires considerable application and labour; but their ordinary dwellings are nevertheless of primitive construction, and in doing the work they are not only assisted by their women but by their neighbours. Nor do they exhibit higher ingenuity and skill in building their canoes. They are generally hollowed out of a single tree trunk, are from twenty to thirty feet long, and do not exceed one foot in width. The sides are made of planks, which are fastened to the body of the canoe with cocoa-nut fibre, and the joints and crevices are caulked with moss, and are rubbed over with the gum of the bread-fruit tree. They are steered by a rudder and are propelled by paddles, which are of fair workmanship. Though these canoes cannot carry more than six or seven persons, yet they are generally provided with an out-

¹ The *koko* brandy is distilled from the palm wine extracted from the tapped cocoa-nut tree. In Nukahivah Island the distillation is prohibited.

rigger in the form of a small beam attached to one side by means of transverse poles. Their war-boats (*valkee*) are, however, of larger size, for they are of sufficient capacity to carry from forty to fifty men.¹ They are propelled both by oars and sails, and two are sometimes united for greater safety when sailing out to the high sea. The sails are mostly made of matting cut in a trapezoid form, or they are latine sails suspended from one or two small masts. They have no other indication for sailing directions than the sun and the stars. If they are not very expert mariners, they are the most daring and fearless swimmers; for if a canoe upsets they plunge into the water, turn the craft over, embark anew, bale out the water with their hands, and continue rowing in the usual manner. Their tools are most simple and primitive. The upper jaw teeth of sharks are used as knives and razors; the lower jaw teeth serve as piercers which, for facility of manipulation, are fastened to wooden handles; small pieces of coral answer the purpose of a rasp or scraper, and pieces of sharks' skin are efficient polishers. Before iron was introduced among them, and foreign ships brought them iron axes, they felled trees and split timber by means of stone hatchets tied to a wooden handle by cords.

Their dress material called *tapa* is prepared by the women from the bark of the paper-mulberry and the bread-fruit tree, by beating it with a wooden mallet. Their weapons are of the most elaborate workmanship; their lances, spears and clubs are tastefully carved or ornamented with braids woven from the hair of enemies killed in battle. Their slings are of twisted bark fibre. Their fish-hooks are cut of mother-of-pearl shell, and their nets are knotted of bark fibre with great labour and care. The calabashes used for household vessels are neatly ornamented with bones or network. The large wooden salvers in which their food is served up, are tastefully carved with designs resembling the human face or the figure of a fish or a bird. They obtain a quantity of cocoa-nut oil by pressure applied to the soft kernel which is scraped out, is exposed to the sun, and is preserved for use in bamboo joints. They manufacture fans of a semicircular form; they are light and pliant, are bleached with lime, and are neat and well finished. Their stilts composed of a foot-support and an upright staff, are masterpieces of carving.

The language spoken by the Nukahivahs is a dialect of the Marquesan, and does not differ from it either in its mode of expression or its grammatical forms. It is soft and harmonious in pronunciation, for the vowel sounds greatly predominate. Their system of numeration only differs from that of the ancient Marquesans. They have specific words for the units and ten, for twenty, for forty, for four hundred and four thousand; all the other numerals are compounded of these with the aid of ten and the units. Thus *tekau-onohui* = 20 + 10 = 30; *etahi-touha* = 1 × 40; *ua-touha* = 2 × 40 = 80; *etahi ao'* = 1 × 400; *tou-ao'* = 3 × 400 = 1200, *etahi-mano* = 1 × 4000. Their intellectual

¹ These large boats have disappeared; and well-constructed whaling boats, partly purchased from whalers and partly constructed at home, have taken their place. See Eyriand des Vergnes, p. 52.

knowledge is somewhat primitive. They count time by days and nights and moons, and the twenty-eight nights (*po*) of the lunar month or rather the succeeding days have each a particular name. Ten moons (*meama*) make up their year, which commences at the beginning of the rainy season. They believe that the sky (*papahenna*) is the lid that covers the earth. An eclipse they suppose to indicate that one of their *atuas* is angry, who is hiding himself and is hesitating whether he will destroy the earth. They have observed some of the constellations, have called the Pleiades the "little eyes," and have marked the morning and evening star.

The Nukahivahs have but few ceremonial forms of etiquette. When friends or acquaintances meet they salute each other by mutually touching the point of their nose, and if they wish to make a demonstration of friendship they point with the index finger at the person for whom the compliment is intended.

The Nukahivahs have made no progress in the musical art. Their drum (*pao*) is made of a section of a tree trunk four feet or four feet and a half high, and one and a half or two feet in diameter, which is covered with sharks' skin and is beaten with a stick. Their war trumpet is simply a large Triton shell perforated at the point, with the hull of a burning-nut for a mouthpiece. Their flute (*pu-ihu*) has but two or three finger-holes, and is blown with the nose. The *ki* is a whistle, the *utete* is a monochord in the form of a bow strung with catgut, which is played by holding one end between the teeth and scraping the string with a small stick. The measure of the dance is indicated by the song, which is often accompanied by a loud clapping noise produced by striking with the right hand the left side of the breast, while it gives support to the bent left arm; or a heavy blow is inflicted with the hollow of the hand upon the left shoulder. On solemn occasions the drum adds its monotonous rattle to the musical charivari.

The chief amusement of the Nukahivahs is the dance (*aka*). The performers confine their movements principally to their hands and arms, which they bring into action with great rapidity accompanied by expressive gestures, while they perform some bold saltatory feats, without, however, advancing or retreating in any direction. During their high festivals, especially that celebrated at the time the bread-fruit attains its maturity, the men, who take part in the dancing exercises, are expected to appear in a perfect state of nature, naked and unadorned; but they are prohibited from entering that part of the public arena which is reserved to the musicians. The spot selected for these festal gaieties, called *tahooa*, is a level plain in the valley not less than a hundred fathoms long, carefully paved with large flat stones arranged in perfect order, so as to render the ground even and smooth. All the neighbouring communities are invited, and during this period of merriment and joy hostilities are suspended, all enmity is laid aside, and the inhabitants of contiguous districts seldom fail to take part in the festivities. Commonly, however, as a matter of precaution, their head is encircled with a braided band which they use as a sling, if an occasion should arise to put themselves in a state of defence.

Stilt races are common amusements. The champions who enter the lists, nurse themselves for three days for their work. During this time they are considered as being tabued; they do not walk abroad, feed on the good things of the land, and abstain from all intercourse with their wives. At the given signal the race commences; the runners try to cross each other's path and to run each other down; and he who has the misfortune of falling becomes the laughing-stock of the spectators. As they are quite at home in the water they frequently engage in swimming matches. They can fix themselves in a single spot in an almost upright position, with the head and shoulders above the water. While floating along they shell and eat a cocoa-nut; or hold articles for sale tied to a stick high above their head, so as to prevent them from being wetted, and they even swim along with little children on their shoulders.

The women stand on a footing of equality with the men, unless restrained by the tabu, by reasons of state, or from superstitious motives, from the exercise of certain privileges. They perform their share of labour whenever circumstances require their assistance, or the nature of the work comes within their sphere of duty. Otherwise they are treated with much consideration, and they are objects of desire and rivalry. Young unmarried girls may dispose of their person at pleasure without dishonour or reproach, and they may engage in affairs of gallantry without the least interference on the part of their parents. Marriage is simply a personal engagement between the man and the woman, who agree to live together as husband and wife, and the matrimonial union may be dissolved by mutual consent or at the will of either party. As soon as a young man and a young girl have pledged their troth to each other, presents are exchanged between the bridegroom and the parents of the bride, and the consummation of the marriage act immediately follows. From whatever cause separation may take place, the children are taken care of in accordance with the arrangement agreed upon by the parties. Among families of high social position the marriage is celebrated by a feast which lasts two or three days. A considerable number of hogs are killed and all the relations and friends are invited, and are liberally regaled with an abundance of pork and all other good things provided by the generous host, and it is even said that all the male guests enjoy the enviable privilege of sharing with the husband, with the consent of the bride, the pleasure of the nuptial night. But as the wife of a chief is tabued to all her relations and friends, and to those who bear her family name, they are not allowed to take any liberties with her, and are necessarily excluded from enjoying her favour. After the close of the festivities, however, the wife is bound to the strictest fidelity, and any illicit intercourse is punished by the infliction of stripes, and the husband has not only a right to divorce his faithless spouse, but to give her away against her will to any one that is willing to accept the gratuitous gift. The seducer is punished in a private way according to the discretion of the injured husband. Polygamy may be practised without restriction, and rich men are allowed to marry as many wives as they can procure and maintain, but ordinarily they are satisfied with

one wife. Polyandry is also tolerated to a limited extent, and it sometimes happens that several husbands live in peace together with a single wife.

Childbirth among the Nukahivah women is effected without the least difficulty and without assistance. When the time of delivery approaches a small tabu hut is erected to which the pregnant woman retreats accompanied by some of her nearest female relations. A large piece of bark cloth is spread upon the floor, and as soon as the labour pains commence another piece of the same material is thrown over the shoulders of the patient. Immediately after delivery the mother goes to the nearest stream, and one of her female friends who accompanies her, carries the child. Both are then carefully washed, and after the purifying process is completed they all return to the house. The birth of a child is always celebrated by the killing of a hog which is eaten by the husband alone. Another hog is slaughtered at the sloughing off of the navel string; and the nearest relations and friends are invited to partake of this family feast. Whenever a child is born in a family a bread-fruit tree is set apart for its use, or if the parents are too poor a sapling is immediately planted, and even the father and mother are henceforth prohibited from touching its fruit which is tabu to all except its rightful owner. Mothers treat their children with much tenderness and suckle them until they are able to walk. When boys have reached the age of puberty they are circumcised, and the operator, who is tabued while engaged in this sacred duty, is regaled with an abundance of hogs' flesh, and as soon as the wound is healed he receives a hog as a compensation for his services.

On some of the islands of the Marquesas, as soon as a woman shows signs of pregnancy several of her neighbours claim the child that is to be born to become an adoptive member of their family, and as there are always several rival claimants the nurseling is ceded by the parents to the highest bidder who pays for the privilege a quantity of cloth, implements or hogs. Four or five months after delivery the child is gradually weaned and after the promised presents have been furnished the adoptive parents carry off the little babe to their home where it is nursed and cherished with greater assiduity than if it were their own offspring.

The Nukahivahs honour their dead, and dispose of them by preserving them in private cemeteries. Immediately after death the corpse is covered with a piece of *tapa*, after having been duly washed, and is deposited on a kind of bier composed of a number of lances and clubs over which a sheet of bark cloth has been spread. The small tabued hut, in which the corpse is laid out in state, has, as a mark of distinction, long poles stuck into the ground, from which pieces of fine, white cloth are suspended. The funeral feast is then prepared by killing at least one-half of the hogs which form a part of the succession of the deceased, to which the *taua* or priest and other tabued persons are invited. Messengers are sent out, dressed up in ceremonial costume, wearing a white mantle, with the forehead entwined by a white band, and the head covered with banana leaves arranged

in the form of a mitre ; and as insignia of office they hold in their hand a fan and a rod, to which streamers are fixed. Thus arrayed they pass from village to village to invite the chiefs and the people of the higher classes to attend the funeral feast.¹

The *taua* accompanied by four large drums proceeds to the house of mourning, and performs the funeral ceremonies by muttering, in mystic language, the funeral formulas, which are not intended to be heard, for the sound of his voice is drowned by the monotonous roar of the drums. At the conclusion of this pious mummary the feasting commences, and the guests do full justice to the hogs' flesh, the *popoï*, the bread-fruit, the cocoa-nuts and the bananas until the last morsel is consumed. The officiating *taua* is entitled to all the heads for his portion of the feast, and the chief of the district receives the hind-quarters of one hog as his legitimate share. While the guests are banqueting at the expense of the dead man during a period of three days, the relations give expression to their grief by singing and uttering plaintive cries, at the same time they watch the corpse, and rub it from day to day with cocoa-nut oil to prevent its putrefaction ; and if this method of embalming is continued for a considerable length of time the body is transformed into a stiff, mummified mass which is finally enveloped in cloth saturated with oil, and is then carried to the family *maraë* where, enclosed in a box, it is placed upon a bier. If there is any apprehension that the corpse might be carried off by an enemy, which is looked upon as a deed of audacious daring, it is generally removed and buried in the ground contiguous to the family cemetery. All cemeteries are tabu or sacred which a woman can only approach by covering herself with an ample drapery, but she is not allowed to enter. Formerly human victims called *heana* were sacrificed in honour of deceased persons of rank and high position.

At the expiration of a year the anniversary funeral festival is celebrated, and as the body is now reduced to a mere skeleton, the bones are wrapped in white *tapa* and are carefully preserved. A shed is built over the last remains of the dead, and pliable rods, with white streamers fixed to the upper end, are planted all around it. The poorer classes, who do not possess the means of preparing the funeral feast, are simply buried without any ceremonial formalities.²

When one of the *tauas* or a distinguished chief is dangerously ill all the relations and friends assemble round the couch of the dying, uttering the most doleful wailings and piercing howls, and the nearest of kin stops up with his hands the mouth and nostrils of the agonising sufferer to hasten his final delivery. As soon as the death struggle is over a group of hired mourning women weep artificial tears, and utter

¹ It is stated that the messengers give the invitation by simply saying "*toou ki*," but not the least information is furnished about the meaning of these words.

² The mode of disposing of the dead as described in the text is now no longer practised except in the south-eastern group. The corpse is dressed up in the finest apparel and ornaments of the deceased and is laid in a hoat-coffin, which is prepared in advance ; and some salt fish, a little *popoï*, brandy and perfumed oil are placed by his side. Next morning the body is carried to the place of burial, where it is consigned to its last resting-place, amidst the tears and lamentations of the mourning relatives. See Eyraud des Vergnes, p. 59.

feigned moans while standing round the corpse, which is anointed with cocoa-nut oil and rubbed over with *ena* or saffron; and while this service is performed certain matrons, in a perfect state of nudity, execute obscene dances in front of the mortuary dwelling, crying out: "*matua-e! matua-e!*" "father! father!" The body is then dressed up in the best garments of the deceased, and is laid out in a coffin made of a hollowed-out tree trunk prepared in advance; his arms, his club, his feather head-dress (*tovaha*), bundles of hair taken from slain enemies, and his necklaces are all placed by his side. At the end of two or three days the corpse is flayed and the skin is preserved as a family relic. The body is then wrapped up in an infinite number of bands, and being deposited in an hermetically closed coffin, it is placed upon posts at some height from the ground close to the roof of the funeral hut. Fish, pieces of roast pork and cocoa-nuts are supplied for a considerable length of time, and these are suspended from the roof-frame as an offering to the manes of the dead. A commemorative festival is celebrated at the end of a month, and at the expiration of ten months the festivities of the *mau* or anniversary are continued for a period varying from eight to thirty days, according to the wealth of the relations of the deceased. The funeral hut is decorated with green branches; streamers are flying around it, and renewed offerings of food are presented to the departed. The Nukahivahs believe in a future state of existence, but the chiefs and the rich occupy a higher position in the land of shades than the common people, who merely enjoy in the *havaiki* all the good things they were able to procure in their earthly home. The *vaine*hai or ghosts who dwell there possess the power of returning to their terrestrial abode to torment the living, and bring about their death.

Class distinction, with all its abuses and prejudices, exists among the Nukahivahs. The chiefs and the priests form the tabued class, and the common people belong to the non-tabued order.¹ The first rank of the sacred or tabued part of the population is held by the divinities or *atuas*, and those priests or *tauas* who have reached a certain degree of apotheosis during their lifetime. The chiefs bearing the title of *akaikis*, or *hakaikis*, with their wives who are called *atepeioo*, occupy the second rank. Their dignity is not marked by any external badge of honour. They mix with the common people, navigate their own canoes, are engaged in fishing, and attend personally to the construction of their huts and *praos*. They are, however, the absolute proprietors of the lands, and exercise considerable influence over the people of the inferior classes. To secure the assistance of their neighbours in the execution of some important work they generally give a feast to those who, of their own accord, are willing to render them the service demanded. The *tauas* formerly exercised great influence and power over all classes of natives. It was supposed that after their death they were changed into *atuas*, and while living they possessed

¹ These distinctions have been abolished, and every one has free access to the house of a chief without the least restriction. In ordinary times chiefs are not distinguished from the common people, nor can they claim any particular rights or privileges.

the hereditary privilege of being inspired by the spirit of deceased *tauas*. The *tahoonas* are a still more numerous but less privileged class. They are simply masters of ceremonies, and functionaries of a ministerial order. They offer up the sacrifices, sing the sacred hymns, beat the drum on occasions of public solemnities and at funerals, and perform all surgical operations. They attend to the warrior that is wounded on the field of battle. They wear as badge of recognition a head-dress made of cocoa-nut leaves, while a split leaf-stem encircles their neck. The *uhoos* are the assistants of the *tahoonas* in the offering up of human sacrifices. Only those are permitted to exercise this function who have killed an enemy with the club. The *toas* are the war chiefs famous for their prowess. But their title is merely nominal, they enjoy no exclusive rights, nor do they exercise any privileges. They are expected to give the example of undaunted bravery when they act as leaders of the warriors, although in the heat of action every soldier is at liberty either to fight or take to flight, as he deems it most suitable to the circumstances by which he is surrounded. The *nati-kahas* are professional sorcerers who practise the art for malicious purposes and are, as a class, much inferior to the *tauas*. The non-tabued classes possess no lands, they are not famous warriors, nor are they greatly skilled in any art. The *peio-pekeios* are the servile part of the population who are attached to the chiefs by whom they are employed for the cultivation of their lands, for the gathering of the fruits, and preparing the food for the daily repasts, of which they are entitled to their share. The *averias* are the professional fishermen who dwell in the maritime districts, and fish form their principal means of subsistence. The *lakis* or *kaioas* are the wandering minstrels who go from tribe to tribe to entertain the multitude with music and dancing at the public festivals. Their songs are improvised, and they are the poets of the country. Their habits are somewhat effeminate, and although they enjoy some consideration, yet they are frequently exposed to the scorn of the sterner part of the population. The *nohuas* constitute the lowest class. They subsist entirely on the productions of the ground, and their social status is considered so far inferior to the rest of the people that all human victims intended for sacrifice, were formerly taken from their ranks.

The government of the Nukahivahs has no organised existence. Every man is master of his own actions as far as his conduct remains unaffected by the tabu. Self-revenge and retaliatory retribution are the principles of law recognised in all cases of crimes and offences. Each district and valley has a nominal chief called *hakaiki* who possesses no real authority, although, on account of his extensive possessions, his sagacity and other personal qualities, he exercises much influence in the decision of questions of general interest and in the settlement of private quarrels. His groves of bread-fruit and cocoa-nut trees and his banana plantations enable him to furnish subsistence to numerous retainers and followers who become his absolute dependents. He can exact no contribution from the people, and he can only supply his wants by exchange or barter, or by voluntary gifts. The chieftainship is hereditary both in the male and female line. At

the birth of the first son he becomes the chief of the house, and his father loses all his titles, who though regarded in the light of a vassal, still exercises supreme authority in the capacity of regent which he retains until his son reaches the proper age.¹

The tabu² is the only positive law which the Nukahivahs implicitly obey, and it is a very ingenious method of establishing disciplinary regulations among a barbarous race unaccustomed to control, which are enforced by an inherent mystic sanction that strikes the imagination and subdues the most stubborn will. The tabu serves, like religion is intended to do in more enlightened countries, as a civilising agency by opposing the moral and intellectual power of man to the physical force of wild, untamed nature. Like religion, it is among the ignorant and uncultivated classes, an effective mechanism to establish regular rules of police and enforce them without the assistance of measures of coercion. The authority from whence the tabu proceeds though, like every kind of religion essentially human, is supposed to rest upon a supernatural foundation, of which the *tauas* or conjurers, like the priests in civilised countries, are the ministerial agents, who are not only feared and respected, but their persons, their household utensils, their implements, their canoes and other articles of value, are considered sacred; their person cannot be injured, and their property cannot be stolen, for no profane intruder is ever allowed to touch either. The chiefs and other men of distinction are equally sacred, and to strike or to offend them would be fraught with the most fearful retribution. The head of every man is tabued, and it would be an unpardonable offence to step over the head of a person asleep. The tabu serves not only as a protection against theft, but it is used to inflict punishment upon the thief by attaching a name to some of his property, and thus imparting to it a tabued character, so that it can no longer be used by the owner; and the person thus punished for his misdeeds, is sometimes compelled to leave the community. To keep the interior of their dwellings free from the effects of a humid atmosphere no washing is performed in the house, and no water is ever poured over the stone pavement, and in this sense it is said that the house is tabued to water. A hog that lies across a footpath and happens to be asleep, is tabued, and must not be disturbed, nor is any one allowed to step over him. Hogs' flesh is generally tabued to the wife, but her husband may offer her a hog as a present, and she may cook it and invite her female friends to a feast. Or her husband may give her a sucking pig, and if she raises it she may kill it for her own use, and her husband is not allowed to eat of the flesh. Just before the bread-fruit gets ripe almost all fish are tabued, for it is supposed that if this interdiction were violated it would be the inevitable cause of scarcity. The wife is tabued while preparing cocoa-nut oil, and

¹ Formerly each island recognised a supreme chief, whose title was *papa-hakaiki* to whom the other chiefs were, in some measure, subordinate. But at the present day the supreme chieftainship is virtually abolished, for the supreme authority is exercised by the French Resident.

² The laws of the tabu have been much modified, and if they are still partially observed it is more from habit than from the fear of punishment.

the oil made by her is tabued to her husband and vice-versâ. He, who transgresses against the prescriptions of the tabu, although he is considered *kikino*, or criminal, yet the punishment is not inflicted by human agency, for it is supposed that the *atua*, upon the invocation of the *taua*, will sooner or later strike down the daring wretch by causing him to sicken and die. Murder is always punished by the relations of the victim, who pursue the criminal, and try to reach him by every means at their command; but if he should escape one of his kinsmen is necessarily slain in his place. As soon as their spirit of vengeance is satisfied, both parties lay aside all animosity, and perfect harmony is restored between the two families. In case of adultery the husband may kill his wife provided he has not previously given his consent. The party, whose property has been stolen, has a right to go to the house of the thief, if known, and seize the object feloniously appropriated, and take possession of it, and he is in addition entitled to three times its value.

The Nukahivahs formerly waged incessant war against each other; but their encounters were of short duration and were rarely very bloody. The causes of their wars were mostly the kidnapping of persons from neighbouring tribes, to be offered up as a sacrifice at the death of a chief; or the encroachment upon the territorial domain of an independent chieftain. A declaration of war was made before hostilities were commenced. A chief was always sent who announced the projected warlike enterprise of his tribe, and for this purpose he passed the night in the village of the enemy, where his sacred character of ambassador was uniformly respected. Next morning he returned to his people and repeated the discourse he had addressed to the party to be attacked, and the answer he had received. If no satisfaction was offered by the adverse party the war-conchs were blown, the drums were beaten, and the warriors assembled from every direction to be ready for the fray. Previous to starting out for the enemy's country, human sacrifices, called *no-utoo*, were offered to the *atuas* as an act of propitiation. Before the introduction of firearms their tactics were confined to skirmishes, they fought from two neighbouring heights, leaving a valley between them. One or two of the champion warriors advanced dancing, bidding defiance to the enemy, and daring him to accept the challenge. If they were met by a superior number of the opposite party they were bound to retire. In the meantime lances and darts were exchanged between the two armies, but they were the most skilful in dodging, and in avoiding the weapon that was hurled against them. Formerly their weapons were the lance and the club; a bunch of cocks' feathers was stuck into their hair, strings of boars' tusks hung round their neck, tufts of the hair of enemies were attached to their bracelets, anklets and girdles, and a piece of red stuff was tied to one of their shoulders. Their hair was loose and flowing, their face was tattooed, their body was painted black in various devices, and sometimes an enemy's skull hung down their back. The warriors were followed by their wives dressed in white bark cloth, they sometimes took part in the fight from the summit of some rock, and when the victory was won they

hastened away to announce the glorious news to their friends that remained at home. They frequently left the field of battle after having slain a single adversary. Nor did they always meet their enemy in an open fight, but during the rainy season they sometimes took advantage of the absence of the greater portion of the fighting men, and lurking behind the bushes, or behind some other object that concealed them from view, they killed the first straggling enemy that came in sight. As soon as an adversary had bitten the dust, the lucky warrior cut off the head of the slain, opened the skull at the sutures, drank the blood and a part of the brain on the spot; and after the flesh had been removed the lower jaw was tied up with cocoa-nut fibre, and the bony case being ornamented with hogs' bristles, was regarded as a token of valour, and was carried about by the proud warrior as a badge of distinction. If a person of rank was killed the hero was tabued for ten days, during which time he was obliged to abstain from all intercourse with his wife, he was feasted on hogs' flesh which was presented to him by his friends ready cooked, for he was not allowed to make a fire for his personal use. All their prisoners were killed and devoured in a cannibal banquet; and it is even said that in time of scarcity they sacrificed their wives and children to their fiendish lust and unnatural appetite.¹ Human flesh was only eaten in the *marae* of the *taua*, and no one was permitted to partake of this food of the gods but tabued persons or chiefs and warriors of distinction.

The Nukahivahs, who are now mostly converted to Christianity, are not only very credulous and superstitious, but they always had some distinct notions of religion, although they had no real conception of the true nature of an invisible divinity. Their *atuas* were all ancestral spirits or ghostly spectres of the dead, and being possessed of demoniac powers they were in part at least agencies of evil; and the *tauas*, who were both priests and conjurers, were supposed to be in constant communication with these hero-gods who imparted to them all the necessary information, which enabled them to take vengeance on their enemies, and counteract the malicious designs of their adversaries. The *atuas* were supposed to possess the supernatural power of controlling the elements; they might bestow an abundant harvest or curse the earth with sterility, and they could inflict disease and death upon those who incurred their displeasure. The roaring of the tempest, the clashing of thunder, the rustling of leaves, the humming of insects were believed to be the voice of these supernatural beings, by which they manifested their presence. Many of the *atuas* were nature gods; they were the spirits of the mountains, they ruled over rivers, forests, the interior of islands and the sea. Some were the dispensers of peace and war, and others presided over song and dance. Their number was considerable, and some of the most powerful, who represented their ancestral heroes, had specific names. Their chief ancestral *atua* was Tiki, whose image was carved in wood, and it was represented in the

¹ As they respected their wives and loved their children, this assertion is probably unfounded; but cannibalism is still practised to a very limited extent.

corner posts of their community-houses.¹ Bowers were erected on the top of the mountains, which were consecrated to the *atuas*, and here human sacrifices were offered in their honour, whose flesh was eaten by the pious devotees. Rustic altars were set up by the wayside surrounded by bundles of white staves from which bits of rags of various colours were suspended, and here offerings of food were presented to Tiki. At public festivals or on occasions of solemn ceremonial performances, the old *tauas*, with a long necklace of hogs' fangs suspended from their neck, and the young *tahoonas*, wearing a necklace of whales' teeth and a head-covering of cocoa-nut leaves, sang in a grave, solemn and monotonous voice, hymns of a religious or mystic import in which they invoked the *atuas* by name, or the theme of their songs was an impending war, or a sacrifice that was about to be offered, or a traditional legend.

They celebrated several festivals at certain periods of the year. The *koika-ika* or fishing festival took place when a great haul of fish had been made. The whole village assembled under the far-branching *aoa* tree. A seat of honour made of stones was assigned to the principal chief, who was surrounded, in separate groups, by men and women dressed up in their finest apparel. The music, which was confined to singing accompanied by the drum, gave animation to the variegated scene, while the *tauas* addressed their invocations to the *atuas*. Some of the audience amused the most sober portion of the assembly by dancing and grotesque evolutions. At the close of the ceremonies all retired to the beach, where the fish were divided out among the different families. During the *konia-tapa-vau* or harvest festival, every kind of tabu, which prohibited the women from eating certain kinds of food, was suspended; all hostilities between different tribes were interrupted, and the hostile tribe was frequently invited to take part in the public rejoicing. In more recent times firearms were discharged in honour of the occasion, while hogs were roasted, *popoï* was handed round in great profusion, and bananas were furnished in great abundance. The praises of the *atuas* were proclaimed in solemn songs for the plentiful harvest vouchsafed by them to the people.

The influence of the *tauas* and the *tahoonas*, who were the master spirits of the tabu and gave to it its most effective sanction, was very great, and their own personality was hedged in by the severest restrictions, so that if any one spoke slightly of them, the affront was immediately communicated to their familiar spirit, and death was the inevitable consequence of this sacrilegious act. These wonder-makers and priestly charlatans interposed, by their mediatorial offices, to arrest the impending calamity that threatened with destruction one of their friends, by accepting offerings for their own use and benefit, but ostensibly dedicated to their familiar spirit. To impose upon the vulgar multitude, and while pretending, in the presence of numerous spectators, to commune with their divinities, their faces were seemingly contorted by wild grimaces, their bodies were agitated with violent

¹ This god is generally represented with a large head, short legs and with his hands joined over the belly. Eyriaud des Vergnes, p. 29.

convulsions, and they worked themselves up into a state of beatific ecstasy, during which time they remained motionless and without giving the least sign of conscious existence. But all at once they were roused up from their feigned torpor, and they gave a faithful account to those who witnessed the performance, of what had passed during the mesmeric fit, and related all that had been communicated to them in their ecstatic vision. When their appetite for human flesh became much excited, they affirmed that it was the imperative command of the *atua* that a certain person in the neighbouring valley or on the opposite banks of the river should be seized, in order to be sacrificed as an offering to the angry god. They carried their insolence so far as to prescribe the number of prisoners that had to be taken in a projected warlike enterprise. When a *taua* fell sick, his recovery could only be secured by feeding him with human flesh; and if he died, the fatal event was supposed to have been brought about by the enemies of the tribe, from whom a number of prisoners were captured in a warlike expedition, and these were sacrificed as victims to pacify the manes of the deceased. The flesh of the sacrificial victim was devoured either cooked or raw according to existing circumstances.¹

The *tauas*, by virtue of their supernatural power, were also professional sorcerers. They could not only cure but produce diseases. For the practice of this art it was only necessary to prepare the *kacha* or magic bag made of fibre netting which contained, tied up in a bundle, the skin of a recently killed lizard, certain kinds of plants, a stone of a particular form, a small piece of bamboo cane and other trifling articles. But to impart magic virtue to this simple conglomeration of heterogeneous objects it was necessary that during the preparation the sorcerer should seclude himself in a tabu house, should abstain from food for three days, should but sparingly partake of any kind of drink, and should renounce all intercourse with the female sex. To accomplish the object proposed three *kachas* were made, and as soon as they were provided with the magic bundle they were perfumed and each was buried in the ground in a separate spot. In order to reach the individual intended to be injured some object had to be procured connected with his person either naturally or incidentally, such as a lock of hair, some remains of the food he had been eating, or the least portion of some secretory matter, otherwise the *kachas* would fail to produce the desired effect. If a person fell sick it was at once presumed that it was the work of a sorcerer, and the *taua* was sent for to discover the enemy that had been guilty of this act of malice. The suspected man was then tabued, and by means of this expedient he was made to confess, for in case of refusal he would have been considered a violator of the tabu. He was then brought face to face with the patient who presented him with a number of hogs that he might unearth his *kachas* and save the sick man from imminent death. The *tauas* were supposed to be acquainted with the cause and origin of every disease, and in case of dangerous maladies

¹ They had a proverb: Haa tee te kuhane aoe pohne mai. "When the spirit is eaten raw he never returns."

they were always sent for to cast out the spirit of the disorder. By stroking the patient with their hand over the breast they pretended to force away the demon-spirit ; and pronouncing some incomprehensible jargon, to make those present believe that they were communing with the supernatural powers, they declared that the patient had been guilty of some transgression, and that to insure his recovery a suitable peace-offering must be presented to the offended divinity which, of course, they appropriated for their own use.

The Nukahivahs have a traditional legend of very little merit, by which they pretend to account for the origin of the Archipelago and of things in general. According to the myth the land, of which the Archipelago was composed, made a part of *havaika* or the lower regions, where the ghosts of the dead have their dwelling-place ; and the islands were raised to the position which they now occupy by an extraordinary effort of one of the *atuas*. At that time no sea existed upon the earth which was produced by a woman who also called into being all animals and plants. Men were first shut up in caverns in the depth of the earth ; and a great explosion took place which threw out the men on the surface and precipitated the fishes into the sea.

Tupa one of their mythological hero-gods was the reputed father of all the other gods. In a violent fit of anger he one day cut with his sword the neck of land which once united Ua-po and Ua-uka to Nukahivah, which was then placed under the government of one of his sons. To punish the inhabitants of that rebellious island who neglected him, he gathered in a cocoa-fruit all the *nonos* or mosquitoes of the Archipelago, and marching upon the water, he broke the fruit open, and scattered the venomous insects, one-half over Nukahivah and the other half over Ua-po. He is reported to have ascended to the upper regions of the sky on a flight of steps in Hau-Tupa Bay, of which the first four are still seen cut in the rock.

AUTHORITIES.

Voyages and Travels in various Parts of the World from 1803-1807. By G. G. H. Langsdorff. 1813.

Die Inseln des Indischen und Stillen Meeres, Bearbeitet. Von Dr. W. F. A. Zimmermann. 1863.

Lettres sur les Iles des Marquises. Par le Père Mathias. 1843.

L'Archipel des Iles Marquises. Par P. E. Eyriaud des Vergnes. 1877.

Archipel des Marquises. Par M. Jouan. 1858.

Voyage round the World. By Capt. Edmond Fanning. 1850.

POMOTOOS.

THE Low or Pearl Islands, also called Pomotoo Archipelago, are situated in the Pacific Ocean east of Tahiti and south of the Marquesas, between the fourteenth and the twenty-third parallel of north latitude, and between 137° and 151° W. longitude from the meridian of Paris.

Anāā or Chain Island, which was discovered by Cook in 1769, is about two hundred and twenty miles distant from Tahiti, and is encircled by coral reefs. Its circumference is about seventy miles. It has no harbour, and the ships that approach it are bound to remain in the open sea and send their small boats to the landing-place, which can only be reached through a shallow lagoon. Faarava or the Pearl of the Pomotoos, which is about forty miles distant from Anāā, is in the form of a parallelogram composed of a chain of islets connected by submarine coral reefs, and circumscribing a lagoon or interior sea. Ships of heavy tonnage can only enter this lagoon through two very narrow passes. Both islands are composed of coral rocks only a few yards above the sea level, and both present but a small extent of land susceptible of cultivation. There are numerous other islands belonging to this group, of which the best known are: Hea or the Harp, Melville, Narcissus, Cumberland, Egmont, Hood, St. Paul, Tekou and several others. The Gambier Islands are generally considered as making a part of the Archipelago. All the islands of the Archipelago are claimed as French possessions.

There are no wild animals on these islands, and some vegetable productions are either indigenous or have been introduced, of which the leguminous plants are most numerous. Besides the *Abrus precatorius*, which is the loftiest tree of the islands, there are also found here the pandanus, the *Hibiscus tiliaceus*; the *Guettaria speciosa*—a large tree belonging to the family of Rubiaceæ; the *Cordia Sebestena*—a high tree producing an eatable pulpos fruit; the *Lythrum pemphis*—a bush that grows upon the naked reef; the *Tournefortia argentea*—a bushy plant with succulent leaves; and the *Erythalis polygama*—a tree of the family of Rubiaceæ.

The climate of the Archipelago is excessively hot but sufficiently salubrious; for the atmosphere is almost always cooled by the sea breezes. The aggregate population of Anāā and Faarava does probably not exceed three thousand souls.

The Pomotoos belong to the Oceano-Melanesians, and in physical characteristics they do not materially differ from the Tahitans and Marquesans, for they were probably the original settlers of these islands. They are, however, inferior to them in stature, are more chunky and of a darker complexion. Their moral character, which is somewhat changed since their conversion to Christianity, is in part quite commendable. They are gentle, gay, communicative and ardent in their feelings. They are active and industrious from necessity, and their intelligence is above the common order of their race. Although ordinarily peaceful and quiet in their daily life, yet they are capable of committing the greatest excesses under the influence of some vexation, or if excited by fierce passion. They are very licentious and they gratify their voluptuous desires without restraint.

The dwellings of the Pomotoos are constructed of a light frame of posts of the cocoa-nut tree interwoven with trestle work made of the stipules of the cocoa-nut leaf cut into thin strips. The roof is covered with the plaited leaves of the pandanus arranged in layers overlapping each other. Air and light are admitted through one or two small

windows. The principal piece of furniture is a frame of planks resting upon four legs firmly planted in the ground, with a covering of rope-netting stretched over the upper surface, and a mat being spread over this it forms a very comfortable couch. The naked floor is decked with matting in place of carpets. Two chests, striped in gay colours and ornamented with copper nails, serve as wardrobe. Old men are excluded from the family circle and they are compelled to retire to a solitary retreat, where they live in miserable sheds made of cocoa-nut leaves arranged around a circular hoop, hardly affording them shelter from sun and rain. A mat spread on the ground is used both as seat and bed.

The costume of the Pomotoos is simple and well-adapted to the climate. They wrap round their waist, in kilt fashion, a piece of cotton cloth of European manufacture which reaches down to the knees. The women are dressed in an ample wrapper which effectually covers their body but disguises their form. They let their black hair grow long which, being braided into thick tresses, falls down to their shoulders. On festival days they ornament their head with a crown woven of the fibres of the young cocoa-nut tree. Both sexes are variously tattooed, the figure tracings being marked in black.

The food of the Pomotoos is principally derived from the vegetable kingdom, for it is rarely that they eat meat, which they prefer selling to the traders and to the foreign ships that touch their coast. Taro and cocoa-nuts are the staple articles of diet; but fish and shell-fish are no less important food materials. Bananas, bread-fruit and sugar-cane are less common, but occasionally they make up for the want of other supplies. They are fond of alcoholic liquors, and if they possess the means of satisfying their vicious appetite, they will procure them whenever an opportunity offers.

The Pomotoos are chiefly employed, as a means of subsistence, in the tillage of the soil and in fishing. Groves of cocoa-nut trees cover almost the whole island of Anãa. The nut supplies them with nourishing food; the milk is a cooling, pleasant-tasted drink; the trunk furnishes wood for their canoes and their huts; the fibre of the hull is converted into ropes and into fishing-nets; and the oil is burnt in their lamps. Bananas, papaws, the bread-fruit tree and sugar-cane grow only in scattered spots of a limited extent, which are covered with a vegetable mould to a sufficient depth. For the cultivation of the taro root (*Arum esculentum*) artificial fields are prepared by digging up the surface soil, where the waves have thrown out a thick layer of sand until water is reached, which is at once calcareous and salty; and the excavation thus produced is filled up with earth obtained from the cocoa-nut groves. In this transported soil, kept moist by the underlying waters, the taro is planted and is brought to full maturity. Their only agricultural implement is a kind of shovel composed of a valve of the pearl-oyster attached by means of cords to a wooden handle.

The pearl fishery is still sufficiently productive on some of the islands; the native divers bring up the pearl-oyster from a depth of ten, fifteen or even thirty fathoms. The mother-of-pearl supplied by

the valves is of itself of considerable value. Fishing is the most important occupation on Faarava. Their fishing canoes are dug out of the trunk of a cocoa-nut tree. They are in the form of an elongated oval, are provided with an outrigger, have the broadest end in front, and are navigated by means of paddles. As the water penetrates through the porous wood one of the boatmen is constantly engaged in baling it out. With these canoes they traverse the lagoon in every direction during the night, being lighted up by burning torches which attract the fish, and as soon as they appear on the surface they are instantly pierced with the pike skilfully hurled by the fisherman. In shallow waters fish are secured by shooting them with bow and arrow, after being surrounded by a circle of boats which they can but rarely pass. They also employ nets as well as the hook and line in fishing. The stem of their hooks is made of mother-of-pearl, to which a beaked point of bone is attached. For the construction of larger boats they use planks of cocoa-nut wood tightly sewn together. Two of these hulls are joined at an interval of a foot or a foot and a half by means of transverse spars which are covered so as to form a platform, in the centre of which a mast is erected carrying a wide sail of matting with a stay-sail in front, and a rudder in the rear for steering the craft. With these boats they make voyages to a distance of fifty-five or sixty miles, and being skilful mariners they thus pass from island to island without the least difficulty. The Pomotoos are almost too poor to furnish any surplus products of the soil or of their industry for exportation, and yet cocoa-nut oil, which is produced in considerable quantity, forms an article of exchange, which the coasting vessels take on board to be sold for burning in lamps or for the manufacture of soap.

The Pomotoos are not much skilled in musical performances; their only instrument is a nose-flute of reed, having three finger-holes, and an embouchure, which the performer applies to his nasal organ, and thus produces clear, well-modulated sounds. Their principal amusement is the dance. The *upaupa* is rather licentious in its movements, and thus betrays its barbarous origin. The dancers place themselves in the centre of a circle of amateurs who beat time upon a drum made of a section of a hollowed-out cocoa-nut tree which is covered with sharkskin. They utter some characteristic words which are responded to by the spectators by whom they are surrounded. Their figures, which are rather violent, are marked by the lascivious motions of the haunches, the grotesque contortions of the limbs, and the brusk and interrupted inflections of the body. During this unnatural mimic play the men and women cross, touch and turn each other in such giddy circles that after the continuance of two or three minutes they fall exhausted to the ground. They are, however, immediately replaced by other dancers who continue the frantic whirl, which is kept up for hours. The use of tobacco has also been introduced among them, and this indulgence affords them much pleasure.

The Pomotoo women are not restricted in their actions and movements, either by the vigilance of their fathers or the jealousy of their

husbands. They stand on a footing of equality with the men. Boys and girls associate together from earliest youth, and their intimacy soon ripens into fruition. Their practices, according to the notions of civilised Europeans, are considered licentious, but according to their ideas they are simply natural, undisguised by artificial concealment.

The Pomotoos have the same governmental organisation as the modern Tahitans; and Tahiti, being acknowledged as the mother country, they elect deputies who attend to the Tahitan national assembly, where they take part in the discussion of public affairs, and in perfecting the laws by which they are governed.

The Pomotoos, like the Tahitans, do no longer represent the original race of natives, who followed customs and were devoted to religious practices that had been developed by the inherent force peculiar to their intellectual and social condition. They have been converted to Christianity, and have been made to mimic a civilisation, which they had not originated, which they neither understand nor appreciate; nor have they the least notion either of its principles or its philosophy. They profess to be Protestants or Catholics or both according as they are prompted by their interests, but in reality they have no religious principles whatever, and their religion, like that of the majority in civilised countries, is nothing but a mechanical routine practice, and they have been taught by their instructors that the faithful performance of these ceremonial formalities can alone save them from eternal damnation.

AUTHORITY.

Les Iles Pomoton. Par V. de Rochas, Chirurgien de la marine (dans les *Annales des Voyages*. Ser. VI. Vol. 23). 1860.

WAIHUS.

EASTER ISLAND or Waihu is situated in the Pacific Ocean in $27^{\circ} 6'$ S. latitude, and in $109^{\circ} 7'$ W. longitude, from Greenwich. It lies south of Tahiti, east of the Galapagos Islands and north of Pomotoo and the Society Islands. It is of triangular outline, measures in its greatest length twelve miles, and in its greatest breadth four miles, having a superficial area of fifty-five square miles. It is of volcanic origin, which is clearly indicated by the numerous extinct volcanoes,¹ and though there are several open craters, yet no eruption has taken place within the memory of man. Cook's Bay, on the western shore, which is sheltered from the south-east and the east winds, affords the only safe anchorage for large ships. As the island is deficient both in wood and water, it cannot be considered very fertile, and in fact a great portion of the land is stony and hilly and is altogether barren, here and there interspersed with fertile patches, which are sufficiently pro-

¹ The most famous extinct volcanoes are the Rano Kaoh and the Rano Roraka.

ductive if properly cultivated. The vegetation is extremely scanty, no forests are seen here,¹ timber trees are entirely wanting, and the shrubs occasionally met with are confined to the paper-mulberry (*Brussonetia papyrifera*) which here never exceeds five or six feet in height, and mimosas, of which the stems have no more than three inches in diameter. From the foot of the mountains to the seaside the surface is covered with coarse grass, which seems to be suitable for pasturage. The only native land animal that existed on the island at the time of its first discovery was the rat, to which at a later period the wild hog was added; but both seem to have been introduced. The birds most numerous are frigate,² tropic³ and egg birds,⁴ noddies⁵ and terns.⁶ Fish and turtle are sufficiently abundant, but the last are not used as food by the natives. The climate is still more or less tropical; but during the rainy season the weather is excessively cool, and at times even raw, so that the cocoa-nut tree does not flourish here.

The island has received different names. Roggwein, its supposed first discoverer, who sighted it on Easter day, called it Easter Island; Cook mentions the three native names: Tamareki, Whyhu and Teapy, but he thinks that the last is probably the most correct appellation; Captain Geiseler adopts the name of Rapanui without giving any reason for it, for he expressly states, that the natives call the island Tepito te Tenua. As the island is best known to geographers as Waihu it has been preserved as the most proper name for designating the ancient inhabitants. Being small in dimension and deficient in natural resources which renders it unfit to sustain a numerous population, it is very probable that it was originally inhabited by a single tribe, whose number does not seem to have ever exceeded three thousand souls.⁷ Cook estimated the aggregate number of the islanders at six hundred or seven hundred, and he supposed that two-thirds of the population were males. La Pérouse, who visited the island about ten years later, raised the number to two thousand. Captain Geiseler, who landed on the island after the lapse of nearly a century, reduces the population to a hundred and fifty souls, of whom sixty-seven are men, thirty-nine are women and forty-four are children, who lived on the eastern coast in two hamlets called Hangaroa and Mataveri. This reduced number of the native population is attributed to the Chilian and Tahitan Jesuits who, when they became convinced that they could no longer sustain themselves in their missionary capacity, carried away about four hundred of the natives to Gambir Island, one of their missionary stations, where they employ their converts in pearl-fishing; and an equal number was transported to Tahiti, where they are hired out as labourers in the plantations. A great number of them were

¹ M. de la Pérouse supposes that the trees were all cut down by the natives at a very remote period.

² *Physalia pelagica*.

³ *Phaeton phaenicurus*.

⁴ *Sterna hirundo*.

⁵ *Anous stolidus*.

⁶ *Hydrochelidon fuliginosum*.

⁷ Captain Geiseler found along the coast line, the east coast only excepted, fifteen ancient villages which had long since been abandoned. The interior does not seem to have been inhabited.

kidnapped by the Chilian slave-dealers who carried their human cargo to the Chinca Islands, and the rest were swept away by the epidemic disease that broke out among them in 1870.

The Waihus of the ancient stock have ceased to exist, for those few that still survive are an amalgamate race, being more or less intermixed with European, Tahitan and Marquesan blood. The ancient Waihus were of Oceano-Melanesian origin, and while the island was still in a prosperous condition, it is very probable that their language did not differ much, in its word-formation and grammatical elements, from the other Polynesian languages. If any credit is due to their tradition, their ancestors came originally from the island of Pomotoo. They are described as having been of medium height, never reaching six feet; they were slender but well-made, had good features and an agreeable countenance. Their hair was glossy black, smooth and straight; their beard was copious; their nose was thick and bulky but not flat; their forehead was sufficiently high; their chin was rounded, and their lips were full; they were active and brisk in their movements.

The stature of the modern Waihus is hardly of medium height, for on an average it does not exceed five feet three inches.¹ They are slender but are well-formed; they have a swarthy complexion; deep black, glossy, stiff hair; large brown eyes; a moderately high forehead; a large mouth; full lips; straight teeth; a round chin; a long neck; a broad, somewhat vaulted breast, and lean arms and legs.

The moral character of the ancient Waihus was in part, at least, very prepossessing, when first visited by Europeans. They were of a friendly disposition, were perfectly harmless, exceedingly liberal and hospitable;² and free from suspicion they treated the white strangers with cordiality; and without the least hesitation they gave them all the information they desired, and served them to the best of their abilities. On the other hand instigated by curiosity, and ignorant as they were of the inviolability of individual property rights, they seemed to have a natural propensity to appropriate for their own use, by cunning and stealth, such small, trifling objects, as they could clandestinely pilfer, or snatch away by a kind of sleight-of-hand motion.

The modern Waihus are remarkable for their self-assurance, and having come in contact not only with the Jesuit missionaries, but with white traders, they have seen many of the wonders of a high civilisation, and consequently nothing strikes their fancy, or produces a feeling of astonishment or surprise. They have become sufficiently covetous to appreciate the value of money, and their vanity of dress has been modernised. They are exceedingly cunning, and love to overreach the white man. They do not respect old age, and even the sick are more or less neglected. They are neither active nor energetic, but are rather lazy and slow in their movements.

¹ Captain Geiseler gives it at 1.60-1.70 centimetres, and he says that the women are much smaller.

² The owners of the plantations brought to the explorers roasted potatoes and sugar-cane. Cook's Voyage, vol. i. p. 281.

The houses of the ancient Waihus were lowly huts, which were from twenty-two to forty feet long, and were constructed of flexible poles of reed or wood that were sunk at regular intervals into holes cut in a foundation of soft lava-stone. The central side poles were longer than those that formed the end walls, and as they were bent on the top to form the vaulted roof frame, the roof was higher and broader in the middle than at the extremities. The vacant spaces between the poles of the side walls and the roof were filled up with reed or rush matting.¹ The doorway in the centre of the front wall was so contracted that admission could only be gained to the interior by creeping on all fours. Some of the largest of these reed houses were sixty feet long, from eight to nine feet wide in the middle, for as their form was an oblong oval, their width was contracted to three or four feet at each end, and their height corresponded with their width. These houses seem to have had but one apartment, which served as sleeping-place and as shelter in inclement weather. The hearth, which was sunk in the ground, where the fire was kindled and the cooking was done, was in front of the house, and here they also squatted down to eat their meals. Their furniture was exceedingly scanty. A rush mat was used as bed, a bag made of matting was their wardrobe, and calabashes were their water vessels and drinking cups.

The stone structures or platforms, which were built of artistically hewn, flat lava stones, superimposed in regular rows, without mortar or cement, but fitted closely by mortice and tenon joints, were of different dimensions, varying from ten and thirty to fifty feet in length, and from three to twelve feet in height. The side walls were not exactly perpendicular, but were rather inclined inwards, and while the larger houses had two doorways, the smaller had but one. The first, which were mostly constructed on the brink of a bank facing the sea, were probably *maraës* dedicated to the dead, and were used for sepulchral purposes.

The huts of the modern Waihus did in former times differ very little, in plan and in materials, from those of their ancestors. They were still an oblong oval resting on a stony foundation with a framework of wooden posts which was covered with bark. In recent time, however, they have learned to construct their houses in a more substantial way, in European style; they are built of planks about sixteen feet square, and the slanting roof is thatched with long grass.² They are sufficiently high to allow the inmates to stand erect; and they are provided with a high and wide door, but have no windows.

The ancient Waihus were but scantily clad; their dress material

¹ Captain Geiseler who expressly states that he had seen none of the ancient dwellings intact, asserts that the posts were of *toromiro* wood, and the intervening spaces were filled up with plaited work of dried banana leaves called *hau*, and that the roof was thatched with stalks of sugar-cane and long grass. The text follows Cook and La Pérouse who had both seen the native huts.

² The principal reason for changing the style of architecture was the stranding of a ship along the coast loaded with a cargo of fir timber, which richly supplied the island with wood that could be employed for building purposes. All the old dwellings were torn down and were rebuilt in the new style. Geiseler's *Oster Insel*, p. 39.

was confined to the *tapa* or bark cloth, of which a kilt was tied round the waist; or a strip was passed between the thighs, and was tucked in before and behind into the girdle. The rest of their body was generally uncovered except on festal occasions and public gatherings when they threw over their shoulders a bark cloth drapery in the form of a mantle. The hair and beard of the men were cut short, and their head was encircled with a fillet; but the hair of the women hung loosely down over their shoulders, or it was tied in a knot at the crown of the head. Their head-dress was a bonnet of plaited straw ornamented with feathers. Many of the men were tattooed either partially or from head to foot, and some of the women even were slightly punctured. During public festivities or when engaged in the dance both sexes painted their face red and white. The ear-lobes of both the men and the women were perforated by a deep slit three inches long, which was filled up by a scroll of some elastic material, and was adorned with birds' down. They also hung round their person a number of amulets of bones and shells. They were very cleanly in their habits, and washed themselves several times a day in the fresh water wells, that furnished them their only potable water.

Some of the modern Waihus still dress in bark cloth, and the kilt is still the principal article of their ordinary costume, and it is only when going abroad that they throw a *tapa* mantle over their shoulders which covers their breast and the upper part of their body. But those who possess sufficient means dress in European fashion, and they purchase their garments ready-made from the traders. The men wear pants and jackets, and the women long robes provided with sleeves. During the hot season both sexes frequently cover their head with a hat woven of rushes, or in default of one, a handkerchief is used as a substitute. Though the ground is very pebbly and stony yet all classes walk about barefooted. During religious festivals and when taking part in a dance persons of rank formerly wore head-dresses composed of bands of *tapa*, which were encircled with bunches of cocks' feathers. Wreaths of feather-work were distinguishing badges of the warriors, and were favourite ornaments of the young men and the girls when engaged in the dance. Earrings are suspended from the ear-lobes of the women, which are no longer slit but are simply pierced; shell tablets and strings of carved pieces of wood hang round their neck; while young girls have their head decorated with garlands of green leaves and flowers. They still bedaub their face and the upper part of their body with white and red paint when joining in the dance, or when attending a festal celebration; nor has tattooing been entirely abandoned. The artistic figure-tracing commences at the age of twelve, and is continued till the boy is seventeen years old, but this expensive ornamentation is mostly confined to the richer classes. The women are marked with lines and dots on the lips, the nose, the chin, the neck, and sometimes on the forehead and temples. Formerly, to indicate the married state, their breasts and vulva were marked with tattooed figures.

The food of the ancient Waihus was principally confined to sweet potatoes, taro root, yams and plantains. Sugar-cane was chewed for

slaking thirst, as fresh or even brackish water was not always close at hand when most needed. Animal food was rather scarce, for fowls were only introduced by Europeans, but they had an abundance of fish at their disposal, if they made use of the proper means for securing a supply; and birds' eggs, which were a favourite article of diet, could be procured in immense quantities at the proper season. At the time the island was still sufficiently populous, cannibalism was practised whenever they were engaged in a hostile conflict with their neighbours, and succeeded in capturing some prisoners who, being reserved for the public festivals, were sacrificed in honour of the gods and were eaten. Water which was rather scarce, was their only drink, and they gradually acquired the habit of drinking brackish and even sea water without producing nausea. They cooked their animal food and roasted their potatoes, taro and plantains in a subterranean oven lined with stones, which were heated by means of burning straw, leaves or dried grass.

The modern Waihus make use of all the food materials that were most appreciated by their ancestors, in addition to a species of seaweed, which, at a certain season, supplies an article of food that is much relished.

The ancient Waihus provided for their daily subsistence by the tillage of the soil and fishing. The arable land was neatly laid out in plantations which, as there were no wild animals in the country, were not enclosed. Their mode of cultivation was very judicious, and it is very probable that in each village community the agricultural labour was performed in common, superintended by a headman who assigned to each his share of work, and distributed the products of the plantation to the families in proportion to their wants and necessities.¹ They prepared the ground by pulling up the grass which, after it had been dried in the sun, was burnt, and the ashes were spread over the field as a fertiliser. They produced sweet potatoes in greatest abundance, for they were an article of daily consumption, and yams and taro root were also grown. The yield of their plantain gardens, which were set out in regular rows, was sufficient to furnish them an adequate supply for home use. Sugar-cane was cultivated to a limited extent.² The only domestic animals reared by them were fowls which were introduced by Europeans.

Their canoes were very small, they did not exceed eighteen or twenty feet in length, and as they were very narrow they were fitted up with an outrigger to prevent their capsizing. As wood was scarce they were constructed of a number of detached pieces which were tightly sewn together with cords. The bow and stern, which were raised a little above the bulwarks, were neatly carved. They were of such limited capacity that they could never carry more than four

¹ Captain Cook supposed that the chiefs were the owners of the plantations; but La Pérouse considers this an error; and he states that each district has a chief who watches over the plantation, and the consent of all is necessary for selling any part of the produce.

² According to La Pérouse they cultivated the nightshade (*Atropa Belladonna* or *Solanum dulcamara*) probably on account of its narcotic properties, and it is possible that they might have smoked the leaves.

persons, and they were not at all suitable for distant navigation. They followed fishing with much success, they used for this purpose stone or shell hooks as well as hand nets and casting nets knotted of rush-fibre cords. Their tools were of stone, bone or shells; their stone hammers and stone chisels were used to cut and shape the soft lava rocks obtained from the craters of the extinct volcanoes; knives and scrapers were formed from obsidian, and piercers or needles were cut of bone or hard wood. Their chief industrial pursuit was the manufacture of *tapa* or bark cloth. The bark was peeled off from the *mahute* or paper-mulberry bush, and after it had been, from time to time, moistened with sea water, it was beaten with wooden mallets, until it became sufficiently thin and compact, when it was exposed to the sun to be bleached. As the pieces thus obtained were rather short and narrow, they were pasted together with potato starch, and were thus enlarged to convenient dimensions. The larger pieces were then sewn together with bone piercers and rush fibres and were transformed into kilts and mantles. The *tapa* was sometimes coloured red, yellow or brown with clay or ochreous earth.

The chief occupations of the modern Waihus do not differ much from those of their ancestors; they still cultivate the same food-materials, and fishing is still one of their most important pursuits. Their fish hooks are now of iron or brass; their hand nets measure from six to ten feet; their casting nets are often thirty feet long, and for deep sea fishing they make use of drag nets which are said to be two hundred feet in length.¹ They catch crabs and lobsters by employing a kind of trap of network, which is weighted with a heavy stone or a piece of lead, so as to make it sink.

The language spoken by the Waihus is probably Polynesian in its linguistic peculiarities, but its grammatical elements are unknown, for it has never been reduced to writing even by the Jesuit missionaries. It is, however, ascertained that their system of numeration is based upon the number of their fingers, and that the words used to designate the units bear the closest resemblance to the numerals of the Biaras of New Britain.² They seem to have invented a kind of hieroglyphic writing, consisting of a few simple signs, each of which designates a certain series of ideas. But the system is extremely limited in its scope of application, and was formerly only understood by the chiefs who used it as a medium of communication among themselves.³ It bears the same relation to alphabetic or syllabic writing as marine signals do to telegraphic communication, and is not of the least importance either in an ethnographic or intellectual point of view.

The ancient Waihus observed certain rules of etiquette when casually

¹ According to Captain Geiseler the modern Waihus have no canoes; their fishing operations must therefore be confined to shallow places along the shore, but it is not well understood how they can engage in sea fishing with a net 200 feet long if they have no boats or other contrivance to perform their fishing operations even at a short distance from the shore.

² The numerals are ka-tahi 1; ka-rua 2; ka-t-aru 3; ka-ha 4; kar-ima 5; ka-ono 6; ka-bitu 7; ka-waru 8; ka-iwa 9; ka-angahura 10.

³ Captain Geiseler affirms that there are still a few men on the island who can explain the import of these signs.

meeting a stranger or receiving a visitor. Their mode of salutation was rather formal; they stretched out both arms keeping the hands clenched, then raising their arms above their head they opened their hands and let them fall down to their side. The modern natives have adopted the European mode of salutation by shaking hands, and uttering the salutatory formula: *kohomai*.

The modern Waihus are fond of music and dancing. Their musical performances are confined to the song which is always a concord of three voices. They have peculiar melodies which indicate the measure of the dance, and others are sung at social games and even at funerals. The figures of their dances are not very complicated; they support themselves on one foot while they impart a kicking backward motion to the other foot, and some of their movements are more or less lascivious.

The Waihu women were not only well treated by their husbands, but they were highly respected. The men performed the agricultural labour, and attended to the fishing operations; the women managed all the domestic affairs; they did the cooking, took care of the children; prepared the *tapa* cloth, wove rush mats and rush bags, and knotted fishing nets. The men were by no means jealous and readily yielded up their wives to strangers for an adequate compensation; and young girls were at full liberty to favour their lovers and dispose of their person at pleasure without losing caste among their class, or being exposed to the censure of public opinion.¹ Some girls refused to be bound to a man by marriage, but preferred to become public hetæras to enable them to offer their charms to their favourite lovers; and on account of their accommodating disposition they were very highly respected. Adultery was very frequent, but the seducer generally disguised himself by wearing the female costume,² and he perpetrated the deed of wickedness without being detected. If the guilty parties were caught in the act, and the woman was the wife of a chief she was killed either by her husband or by his brother; but ordinarily she was simply flogged, and sometimes she was repudiated. The marriage relation had no binding validity, for both the husband and wife could declare that the union was dissolved, and henceforth they ceased to be man and wife. Children were betrothed at an early age by their respective parents, and the consent of the parties directly interested was never asked. Polygamy was not practised, for as the number of women did not equal that of the men, it was considered a good fortune to secure even one wife. Social position and rank were important considerations in concluding a marriage alliance. As soon as the arrangements for a nuptial union were completed the young husband tattooed on his breast the figure of a vulva as an indication that he

¹ They offered their favours to all those who made them a present, and the men insisted that their offers should be accepted. Some of them showed by example the pleasure they were able to procure, and while the women were teasing our men they snatched away our hats and picked the handkerchiefs out of our pockets. *La Pérouse, Voyage.*

² Captain Geiseler asserts that they wore a head-dress of horsehair, at a time when no horses existed on the island.

was married, and after having built a hut he took possession of his wife and set up an independent household establishment.

When a death occurred among the ancient Waihus, the corpse was dressed in *tapa* cloth and was wrapped up in rush matting. The body of a chief or a person of rank was carried to a stone platform, which was the *marae* or burial-place, and here it was left to repose with the head turned towards the sea, and as the place was marked by the tabu sign, no one ever disturbed the last remains of the dead. When the platform became crowded with skeletons, the bones were removed and the skull alone was left as a memorial. The bodies of head chiefs were deposited in stone houses which served, as it were, as burial vaults or even as temples. Their memory was perpetuated by colossal statues of stone which were set up on the platform. They represented the bust and terminated at the bottom in a stump, on which they stood erect. The sculptured work was extremely rude, but the features were sufficiently distinct; and while the nose and chin were very badly formed, and the ears were long beyond all proportion, the body was deficient in every element of the human form. Each statue bore the name of the chief it represented, and in course of time, it was probably honoured with divine adoration and was invoked as a god.¹ Over the corpse of the common people small mounds of stone were erected surmounted by a pyramidal headstone which as a tabu sign was whitened with lime, thus indicating the sanctity of the spot. The time of mourning varied, according to relationship, from one to three years, and during this period they abstained from certain kinds of food, which were henceforth tabu to the mourners. The modern natives deposit their dead in the ruins of the ancient platforms, and the spot selected is regarded as the burial-place of the family.

The island was in former times divided into districts, of which the number was equal to the number of *marae*s. The public affairs of the district were supervised by a chief, whose authority was, however, only nominal. It seems that at a time not at all remote, when the island was sufficiently populous, the political authority was vested in a head chief, but very little is known of his prerogatives, and the authority he exercised.² They had a few customary laws which controlled their mutual relations, based upon the principle of retaliation, or self-revenge. The nearest relatives were bound to take vengeance on the murderer

¹ They give names to these statues such as Gotomouro, Marapate, Kanaro, Goway-toogoo, Matta matta, to which they sometimes prefix the word *moi* and sometimes they annex *avekee*; the last signifies chief, and the first burying or sleeping place. Cook's Voyage, vol. i. p. 294.

It was formerly supposed that these statues were ancient, and were the relics of some antique civilisation of a very remote period. Captain Geiseler successfully refutes these antiquarian reveries of curiosity hunters. The stone idols (for such he calls the statues), have been cut by the ancestors of the still living Rapanui people. There existed at that time a specific class among the inhabitants, the so-called idol-makers who followed this trade as a profession and who stood in high estimation like the canoe-builders of Tonga or Fiji. A man was shown me, of whom it was known that his great-grandfather was an idol-maker. Geiseler's Oster Insel, p. 12.

² Captain Geiseler states that in very recent time their last head chief, to whom he gives the pompous title of king, was carried off by the Chilian slave-dealers to the Chinca Islands, where his majesty died, and since that time the grand nation of 150 persons can no longer indulge in the luxury of being governed by a king.

of their kindred. The avenger challenged the criminal publicly which he indicated by boisterous clamour, abusive songs, and by striking together two bones or two pieces of wood. The duel was fought with spears and clubs, and the challenger seems to have been as much in danger of being wounded or killed as the party challenged. Sometimes they revenged themselves by having recourse to the cowardly practice of killing the children of the culprit. The legislative and executive authority of the chiefs had no other sanction than the superstitious expedient of the tabu here called *rahui*. The neighbouring island of Motu-nui, where the natives collected a great quantity of eggs deposited by sea-birds, was tabu for nine months in the year, to prevent the destruction of the bird species that frequent the place; and it was only in July, August and September that the people had free access to this egg-producing islet. The tabu was partial, when applied to certain articles of food, principally sweet potatoes, which could not be eaten by certain families who were required to practise self-denial as a sign of mourning. The tabu sign was a small pyramidal contrivance composed of three stones serving as base, surmounted by a top stone which was generally whitewashed with lime.

Though the Waihus had no foreign enemies to punish or to conquer, nor could they practise hunting, for no wild animals roamed in the forests, yet they were compelled to be armed to defend themselves against the attacks of their immediate neighbours, or to punish the insolence or injustice of arrogant and ambitious intruders. Their principal weapons were the spear and the club. Their wooden spear, which was six feet long and about an inch in thickness, was armed with an arrow-shaped point of obsidian. They threw this weapon with such dexterity and precision that it inflicted a very dangerous wound. The wooden club, which was broad at the upper end and was tapering downwards into a handle, was stuck into the girdle by the chiefs as a badge of authority.

The religion of the ancient Waihus bore essentially the character of hero-worship, and was probably originally based upon the deification of a distinguished, deceased chief; perhaps the ancestral hero who formed the first settlement on the island. Make-Make, their principal god, also called the progenitor of their race, is the tutelary protector of the birds' eggs deposited on the islet of Motu-nui, which is his permanent place of abode, and he is represented under the rude figure of a sea-bird carved of wood or painted on a flat surface. He is invested with retributive attributes, for he devours the ghosts of the wicked dead, and protects those who, during their lifetime, had been distinguished for good conduct, and the last only are permitted to repose in peace in his island home. Since they have come in contact with the Jesuit missionaries they have become most adroit in making the sign of the cross in the orthodox fashion, which is about all the knowledge of the Christian religion they possess, and upon the suggestion of their teachers they now attribute creative power to Make-Make, for they affirm that he made the earth, the sun, the moon and the stars.

Nothing is really known of the religious practices of the ancient Waihus; they had neither priests nor temples, nor any particular form

of worship. As no divine honours were paid to Make-Make, they probably venerated and invoked the ancestral dead who were regarded as the patron protectors of the family, and when the stone statues ceased to receive divine reverence, small stone and wooden images, cut in human form, were preserved in each household as precious memorials of the dead, and they were looked upon as the good genii of the house. Wooden figures of a spherical form, or representing a lizard, which were worn round the neck, were in all probability nothing more than amulets.

Public festivals were celebrated at the time sweet potatoes and plantains reached full maturity, as well as at the beginning of the fishing season, and on first starting out on the egg-hunting expedition. On these occasions the whole village population, dressed up in their best style, assembled at the public place, singing their three-voiced melodies which was followed by a feast, and was concluded by dancing, games and other entertainments.¹

Though the Tahiti and Chili Jesuits had been engaged on the island in the business of proselytism during a period of ten years, and had even built a church which is still standing, yet the modern natives know nothing of Christianity, and of all the soulless ceremonials and formalities, in which they had been instructed, nothing is remembered except the mechanical finger worship consisting in making the sign of the cross. Here the seed was old and mouldy, and it fell upon stony ground and produced no fruit.

AUTHORITIES.

A Voyage towards the South Pole and Round the World in the years 1772, 1773, 1774 and 1775. By Captain James Cook. 1777.

Voyage autour du Monde. Par Jean François Gustaf de la Pérouse. 1797.

Die Oster Insel. Von Capitän-lieutnant Geiseler. 1883.

TONGAS.

THE Friendly Islands were, in great part, discovered by the celebrated Dutch navigator Tasman in 1643, and they were visited by Cook in 1773. The Archipelago, which is divided into three distinct groups, is composed of at least a hundred islands occupying an ocean space comprised between the eighteenth and the twenty-third parallel

¹ Captain Geiseler will have us believe that these festivities are of a religious order. He states that they keep their carved wooden images, which he calls inferior gods, packed up in sacks during the whole year; and that each head of a household only exposes to view during the public festivals, as many of these toy divinities as he was able to manufacture with his own hands, as evidence of his skill in carving; and while he joins the musical concert, he waves about in his arms his gods or idols. One of these toy gods is said to have received the name of Ahu, and is the god of the dance. These hocus pocus observances are called religion.

of south latitude, and between 173° and 176° W. longitude from Greenwich. The Vavaso Islands, which form the most northern group, are low and small, except Vavaso proper, which measures about thirty miles in circumference, has an uneven surface and rises on its northern side to a considerable elevation. On its southern border lies Curtis Sound or Puertu de Refugio which is one of the safest and most spacious harbours of the Pacific. The Hapai Islands form the central group, of which Lafooga is low, but fertile, measuring eight or nine miles in length and four miles in breadth. The southern group comprises the Tonga Islands of which Tonga-Tabu is the largest, but most of the other islands vary from one to four miles in extent, and many are simply sandbanks or small coral reefs overgrown with clumps of trees. The best known of the smaller islands belonging to different groups are Eoa, Tafooa Kao, Namooka, Foa and Haanchivu. Boscawen and Keppel form a part of the southern group; Amargure or Gardner's Island which lies in $17^{\circ} 57'$ S.L. is the most northern, and Pylstraat, lying in $22^{\circ} 26'$ S.L., is the most southern island of the Archipelago.

Tonga-Tabu, which is the most important of all the islands, is twenty miles long and twelve miles wide, and rises eighty feet above the level of the sea forming a level plain on the summit and containing a population of no less than eight thousand souls. In its general outline it presents the form of a crescent with its convex side turned towards the south. It rests upon a foundation of coral reefs, which in the northern part extend six or seven miles into the sea; and these openings form numerous canals and supply a roadstead for safe anchorage. In the southern portion of the island the coral belt, by which it is surrounded, scarcely extends a cable's length into the sea. Although situated in the torrid zone the temperature of the island is by no means excessive; a perpetual spring seems to prevail; and the forests preserve their verdure almost untarnished during the whole year. In the month of April and May the thermometer ranges from 74° to 79° F., for the atmosphere, which is pure and salubrious, is cooled by the constant alternations of land and sea breezes. During the winter season the climate is moderately cool and pleasant, when the prevailing wind blows from the south-east, which renders the sky clear and serene. In the months of February, March and April the east and north-east winds sometimes blow with great violence for several days together, and bring in their train heavy rainfalls and the most terrific storms. Earthquakes are by no means of rare occurrence. Though Tonga-Tabu is considerably elevated above the level of the sea, yet the loftiest hills scarcely reach the height of a hundred feet. The geological formation consists principally of basalt, trachyte, obsidian and other volcanic rocks. The surface soil is, in great part, composed of vegetable mould of great depth, covered with a kind of red earth, and resting upon a compact layer of clay of a bluish colour. In certain localities a blackish earth is found, exhaling the odour of bergamotte. The country is altogether destitute of mountains and rivers, but ponds and marshes are very common. The whole island affords but little potable water, and this indispensable article of human sub-

sistence can only be procured by digging at a moderate depth beneath the surface.

Originally the island was entirely wanting in quadrupeds, except perhaps bats which still exist in great abundance. Hogs, dogs and rats were probably brought there by the first settlers or colonists; and the missionaries have in recent times introduced cattle and horses. The most common birds are turtle-doves, pigeons, owls, perroquets, parrots, kingfishers and some other tropical species. Lizards are the only reptiles known, but insects are found here in great variety, and fish and shellfish are most abundantly supplied. The vegetation is distinguished for tropical luxuriance. The forests are overgrown with the *Corypha umbracifolia*, the *Tacca pinnatifida*, the *Muscæda frondosa*, the *Pandanus odoratissimus*, the *Casuarina equisetæfolia*, the *Inocarpus edulis*, and the *Abris precatorius*. The betel-pepper is cultivated for its root; the *Hibiscus tilliaceus*, which grows spontaneously on the banks of rivers, furnishes a valuable textile fibre; the cotton bush (*Gossipium religiosum*) grows wild in wet places and sandalwood is also of indigenous growth.

The population of the island has been estimated in 1833 at from fifteen thousand to twenty thousand souls, supplying a military force of eight thousand warriors. The capital is Nougalofo, in the northern district, where the ruling chief has his official residence.

Eoa lies south-east of Tonga-Tabu, being separated from it by a channel nine miles wide. The island is rocky and barren and has but few inhabitants. Namuka is rather low and has a salt water lake in the centre about a mile and a half wide, which has no communication with the sea. Tafua, which contains an active volcano, is about five miles in diameter, and is covered with trees up to an elevation of twenty-eight hundred feet. Late Island does not exceed six or seven miles in circumference, but it is quite elevated, for a peak in the centre rises about eighteen hundred feet above the level of the sea.

The Tongas of the present day are no longer the same people such as Tasman and Cook had found them. The ancient Tongas have passed away, and with them their aboriginal civilisation, and most of their national customs. Their descendants have dwindled down to a small remnant, and they are a nondescript bastard race; Christians in name, and pagans in spirit. They have in many respects changed their manner of living without improving their morals, and they have acquired some superficial knowledge of letters without rendering them more happy and contented.

The physical characteristics of the Tongas were remarkably well developed. They were generally of good stature, and some even exceeded six feet in height. Their bodily frame was strong and vigorous, their outline figure was muscular and well-proportioned. They had strong and well-made limbs and broad shoulders. Their complexion was a clear brown or a lightish copper, shading off into olive or even a lighter tinge. Their general appearance was agreeable, and many had almost regular features. Their hair was smooth, glossy and black; their eyes were black, animated and expressive; many had noses of aquiline form, and their lips were neither full nor promi-

ment. Their teeth were tolerably regular, and but moderately white. Some of the higher classes were really handsome, and their graceful air and firm step gave them a distinguished appearance. Many of the lower classes were evidently a mixed race, having Fijian blood in their veins. They were of short stature, had a dark brown complexion, a flattish nose and frizzly hair; but they were remarkable for their great agility. The women were much smaller than the men; and yet many of the higher classes united with the most delicate features, a rounded face, full lively eyes, and a comparatively fair complexion, an advantageous good stature, a noble gait and an almost perfect form; while their countenance was suffused with an expressive smile, and their actions manifested perfect ease and freedom. Some indeed might have served as absolute models of perfect figures remarkable for great symmetry of proportion. Yet while their fingers were most delicate and beautifully tapering, their legs and feet were frequently too large and many even had coarse features.¹

The moral character of the Tongas presented all the good qualities of uncorrupted nature, and of a people that were contented with their social condition, and were not oppressed by the cares and anxieties of an uncertain future. They were gentle, good-natured and cheerful in their disposition; amiable, pleasant and frank in their ordinary social relations; and generous and complacent in their general intercourse. They were hospitable to friends as well as to strangers, and any one had the privilege of sitting down by their side to share their repast without the least ceremony. They were distinguished for simple politeness, unaffected courtesy, ease of manners, and a certain sense of propriety. Their friendship and attachments were sincere, they loved their relations, were affectionate to their children, entertained great respect for superiors, and venerated old age. They were peaceably inclined towards strangers from a foreign clime, never attacked them, but always gave them a friendly reception, and freely provided them with all they needed for their subsistence. They were brave to temerity, and yet they were modest and never boastful of their acts of prowess. They rarely abandoned themselves to transports of fury or fits of anger. They were not very sensitive to insults, and yet they never forgave an injury, and gave vent to their feelings of vengeance at the first opportunity that presented itself. They were strictly obedient and submissive to their superiors, and they considered it their duty to assist their chief even if he designed to commit an act of murderous homicide. Theft was not exactly looked upon as a crime, but was simply regarded as a misdemeanor of a low and mean character. After they had come in contact with Europeans they became covetous and even audacious, and as a means of self-defence they often practised deceit, which was not an inherent

¹ It cannot be doubted that though the facts as given in the description of the text, are reported by the most credible authors, yet they are in some respects highly coloured if not exaggerated. They might exceptionally have applied to a few individuals, but they could not apply to a whole class of the population, for it cannot be supposed that in physical characteristics the Tongas materially differed from the other Oceanians.

quality of their nature, no more than their pilfering propensity, to which they were prompted by curiosity, and the desire of possessing objects that offered great interest to them from their novelty. Their intellectual capacity was far above mediocrity. They frequently indulged in light jests without sarcastic bitterness, and never overstepped the bounds of strict decorum. They were possessed of considerable industry, ingenuity and perseverance.

The dwellings of the Tongas were convenient and airy huts of light construction, consisting simply of an open frame of stout posts placed at intervals, with transverse poles attached by cocoa-nut fibre, which served as joists. The roof of this framework was thatched with sugar-cane leaves, or it was covered with mats woven of the leaf of the cocoa-nut tree. The elevated floor was of beaten loam and was generally covered with the leaves of the cocoa-nut or the *if* tree, or with a layer of grass, over which bleached mats were spread. These houses were generally of oval form, and at both ends the roof covering projected within four feet of the ground; while at the sides the eaves extended only several feet beyond the joists. The family dwellings of the chiefs were about thirty feet long, twenty feet wide and twelve or fifteen feet high, and they were constructed with greater solidity and some artistic skill, but the huts of the common people were of much smaller size, and had but a single apartment which could, however, be partitioned off at pleasure by means of a mat screen, six or eight feet high, bent in semicircular form. During the hot and dry season, the hut was entirely open, though partially protected by the projecting roof; but whenever the periodical rains set in the side openings could be effectually closed by mat curtains which were attached to the outer edge of the roof. Sometimes, however, the frame was interwoven with trellis work of cocoa-nut leaf stems of various colours. They had small huts contiguous to the principal dwelling for the accommodation of their servants and followers. Their furniture was extremely simple. Mats were used as bedding; the clothes they wore during the day served as covering, and wooden pillows answered the purpose of head rests. Their *kava* cups were simply wooden bowls; calabashes or gourds were admirably fitted for water-vessels; cocoa-nut hulls were converted into oil-holders, and wooden blocks were cut into stools for the convenience of distinguished guests.

The Tongas lived but rarely together in populous villages; for their houses were generally built in their plantations, and were scattered in every direction without much order. To facilitate internal communication they laid out roads and lanes in the most judicious manner, which rendered travelling by land very common. It frequently happened, however, that in some localities a considerable number congregated together in fortifications surrounded by an enclosure of palisades with well-beaten pathways passing in every direction, and bordered by lofty, far-branching trees which afforded the most delightful shade to the inhabitants.

Many of the houses of the modern Tongas are built in European style, and are furnished with various kinds of household ware of

foreign manufacture. Some of the rich nobles and high officials have their houses constructed of imported materials, with the interior panelled and polished; while the furniture of the rooms is elegant and costly.

The costume of the Tongas, like that of all Oceanians, was confined to a single piece of bark cloth (*gnatoo*), six or eight feet long and six feet wide, which was wrapped round the body, and fell down as low as the legs. It was fastened round the waist with a girdle, where it was gathered into several folds; or when occasionally it was permitted to hang down loosely it was sometimes, though rarely, drawn up to cover the shoulders. The women generally kept their bosom covered, but the breast of the men was left exposed. The men of the lower classes often dispensed with the ample robe-like garment, and confined their dress to the *maro* or girdle of sufficient breadth, which was passed between the thighs. The waist-cloth of the lower class women was made of *ghee*-leaves shredded fine like a fringe, and the belt, to which they formed an appendage, was girded round the waist, with the ends hanging down loosely to the middle of the thigh. On festive occasions this was the common dress, when it was enwreathed with garlands of flowers. At certain solemnities the women were required to muffle themselves up from head to foot in a large cloth wrapper, which gave them an unsightly appearance. Both sexes wore as head dress a small cap, or they wound a piece of stuff round their head in turban fashion. They frequently protected their eyes from the glaring light of the sun by attaching to their forehead a sunshade of braided cocoa-nut leaves. The men dressed their hair in various ways, and in the most fanciful manner. Some wore it long loosely flowing in the wind; others cut it short, leaving but a single lock unshorn; or they cropped only one side of the head. Many were sufficiently stylish to change its colour by means of quicklime or other discolouring substances, and they thus presented themselves under a counterfeit appearance, as if they were endowed by nature with brown, purple or deep auburn hair. The women wore their hair ordinarily short, and both sexes pulled out the hair under the armpits. They were in the habit of bathing regularly every day, and on coming out of the bath, after their skin was perfectly dry, they rubbed their body with perfumed cocoa-nut oil, which rendered their skin remarkably soft, and imparted to it a beautiful gloss. The men and the women delighted to adorn themselves with ornamental trinkets. Their necklaces were composed of strings of the red fruit of the pandanus, of odoriferous *koola* flowers, of small shells, of birds' bones, sharks' teeth, worked and polished whale bones or pieces of mother-of-pearl. Armlets and rings of mother-of-pearl and tortoise shell were also worn. In the large perforations of their ear-lobes they inserted smooth cylinders of wood or horn about three inches long; or the holes were filled up with reeds which contained a yellow powder that served as cosmetic. During festal ceremonies feather-ornaments were considered most elegant; and the chiefs had their head encircled with a diadem surmounted by a nodding, red plume.

Tattooing was universally practised by the Tongas, though it was

not a mark of distinction, nor did it indicate warlike renown; it was simply a fashionable mode of ornamentation. The operation was performed with the dentated wing-bone of a bird, and the colouring material rubbed in was extracted from the juice of the burning nut (*toui-toui*). Their designs presented a variety of figures, and some of their figure-tracings were really elegant. The men tattooed several parts of their body, but more especially the lower half of their abdomen and their thighs; while the women had only the palms of their hands punctured, and sometimes some faint figures were drawn on their arms. The head chiefs were entirely exempt from the hardship of this painful operation.

The modern Tongas, especially those who have been subjected to the disciplinary regulations of the missionaries, have adopted the European style of dress; some of the natives, however, still persist in retaining the costume of their forefathers as the cheapest and most comfortable.

The staple articles of food of the Tongas were bread-fruit, plantains, yams and cocoa-nuts, while their animal diet of daily consumption was confined to fish and shellfish; and the lower classes occasionally partook of the flesh of rats. Hogs, fowls and turtles were delicacies exclusively reserved for the chiefs. Cooking was an art which was carried to a high state of perfection, and they exercised much ingenuity in the preparation of the numerous vegetable dishes. They made a soup of fish boiled in water mixed with cocoa-nut kernel, which was called *wai-hoo*. Boiled yams were crushed in a cocoa-nut emulsion (*wai-oofi*). Ripe bananas were cut into slices and were boiled in cocoa-nut milk (*wai hopa*). They prepared various kinds of jellies from different sorts of fruits and roots. Bread-fruit, after having been beaten, was cut up into small pieces and was eaten with cocoa-nut emulsion and the juice of the sugar-cane, or of the *ti* root.¹ There were many other preparations, each of which had a distinct name, and were composed of fermented bread-fruit, fermented plantain paste, and cocoa-nut dressed in many different ways. Taro leaves were cooked with a piece of hog's flesh or in sea water. Their meat dishes, such as pork, birds, turtle and fish were prepared with equal care. Their cooking apparatus for baking purposes was the well-known oven dug in the ground, lined with heated stones, where the article to be cooked was deposited covered with banana leaves and a layer of earth. Although they had no fixed hours for eating, yet ordinarily they took their meals an hour or two after midday and at sunset; and as they retired to sleep at nightfall, and rose at the dawn of the morning, they sometimes indulged in a lunch when they awoke at midnight. Banana leaves were used as plates, and their fingers answered the purpose of knives and forks. Though there existed no restrictive custom which prevented the women from eating with the men, yet they hardly ever took their repast in large companies even on public occasions; but men of inferior rank were prohibited from eating in the presence of their superiors.

¹ *Dracena terminalis*.

As they rose at the break of day and took no regular breakfast, the higher classes met for a drinking bout; *kava* being the precious beverage that was served up to them. The infusion was obtained by expressing the sap of the root of the *Piper methysticum*, after it had been slightly chewed and mixed with saliva that acted as ferment, to which a certain quantity of water was added. It has a sweetish, biting taste, and if taken in large doses produces intoxication. Among the aristocratic classes, or on special occasions, the preparation and the serving up of the *kava* was attended with tedious ceremonial forms, and the strictest observance of etiquette. The whole community generally assembled principally composed of men; and the head-chief or the most distinguished noble presided at the ceremony assisted by his dependents of the first rank called *mata boolais*, whose duty it was to watch over the strict observance of the prescribed regulations, and give their orders accordingly. The company formed a superior, inferior and external circle, all being seated according to their rank and station at a greater or less distance from the presiding chief; and the *kava* was served in conformity with this hierarchical gradation, men of the highest rank having precedence. The external circle was occupied by the common people, who were considered as spectators, and formed no part of the *kava* party. The order being given, the *kava* root was brought by a servant from the house of the chief, and was delivered to the man expressly appointed for this purpose who cleaned it and broke it into small pieces with a mussel shell or a whalebone scraper. After this operation had been duly performed the root was distributed to the young men of the inferior and external circle who had fair, clean teeth; for it was designed that they should chew the portion entrusted to them. Every morsel that had undergone the chewing process was taken out of the mouth with the fingers and was placed upon a banana leaf. As soon as the mastication was completed the banana-leaf receptacles, which contained the quantity chewed by each, were passed from hand to hand until they reached the chief manager, who deposited the chewed material received in a large bowl, which stood before him. If the quantity was deemed sufficient by the chief, the *mata-boolai* called out: "*paloo*," "mix!" and the manager, after having washed his hands, immediately took up the root contained in the bowl and forcibly compressed it. One of the assistants was then ordered to pour in the water contained in the cocoa-nut hulls that stood close by. This having been done, the fibrous material was collected in a bundle, and the whole mass was strained through a net of coarse irregular meshes. The *kava* thus prepared was covered with the fibres of the compressed root, which floated on the surface, and this arrangement required much skill, and was accomplished according to rule, accompanied by certain movements and gestures. Several persons of the exterior circle were in the meantime employed to make the drinking cups of banana leaf; the two ends being closed in a peculiar manner with leaf fibres. The liquid being ready for distribution, and the fact having been solemnly announced, the cups were ordered to be filled. The chief manager took up a bundle of the fibrous root material which floated on the top

of the liquid, and applying some pressure, he let the *kava*, thus oozing out, flow into the cup held up by one of the men of the inferior circle. The *mata-boolai*, having been informed that the liquor had been poured out, called out aloud the name of the person to whom it was to be presented, who, to indicate the place where he sat, clapped his hands twice together. The waiter in presenting the cup either maintained a standing or crouching position according to the rank and dignity of the party served. The chief at the head of the circle ordinarily received the first or third cup, unless a chief or his representative from another island was present; and the first cup was always due to him who furnished the *kava* root as a free gift. Relatively speaking but few persons of the vast assembly shared the privilege of partaking of the precious liquor, but ordinarily a sufficient quantity was supplied to regale the dignitaries of the superior circle, and their relations seated in the inferior and sometimes even in the exterior circle. A *kava* party was the indispensable concomitant of public festivities and religious ceremonies, and it was a prevalent form of etiquette and a mark of honour at the reception of a distinguished stranger. It was also a common practice to bake a considerable quantity of yams, which were distributed among the company that formed the *kava* party.

Among the modern nobles and high official classes the table is often fitted up with fine linen, plate and cut glass ware. All the European viands prepared by professional cooks are served up in profusion, and champagne and soda water are not wanting at their social entertainments.

The Tongas were distinguished from the rest of the Oceanians in having created a distinct hereditary class of professional artisans and mechanics called *tafoonga*; and the practice of the art to which they were individually devoted, was transmitted from father to son. The *fa-vakas*, or canoe-builders were very skilful, and their workmanship, with their inefficient tools, was very creditable to their ingenuity as well as to their industry. Their boats were built of boards fastened together by cords, which, passing through ridges at the edge of the contiguous pieces, were tied inside; and the joints were so perfect that the seams could scarcely be perceived on the outside. The bow and stern were provided with a kind of quarter-deck occupying about one third of the whole length, while the middle portion was open, and was sometimes ornamented with a row of white shells attached to slender projections cut out of the frame pieces. The canoes were finished with great care, and were polished with pumice stone. The single canoes had an outrigger attached to them to prevent their upsetting. They were sometimes navigated with sails; but more ordinarily they were propelled by means of paddles, the blades of which were short and narrow at the end and broad in the middle. The double canoes were vessels of considerable capacity; they were from sixty to seventy feet long and from four to five feet wide, with the bow and stern terminating in a point. The two boats were connected in a parallel line about six feet apart by strong transverse beams secured by cords to the bulwarks of the two respective vessels. Other cross poles supported by staunchions were fixed to the bodies of the

canoes, and over these boards were laid, which formed a solid platform; here a movable mast was stepped that supported a somewhat crooked yard-arm, on which a lateen or triangular sail of matting was hoisted. A little shed was also erected on the platform for the protection of the crew from sun and weather. Their working tools were very primitive. The hatchets or adzes were made of a smooth black stone; sharks' teeth fixed in wooden handles were used as augers or piercers; fish skin, stretched on a flat piece of wood, served as rasp; sharp-edged shells were their knives, and a shark's tooth was their chisel for carving. The professional housebuilders called *langa-fale* were workmen who constructed the sacred and other public buildings and the dwellings of the chiefs; but among the common people each man built his own hut, which required some labour, but very little mechanical skill and much less taste. The *fanno-le* was an artisan of the first order. He practised the art of cutting whales' teeth by splitting them longitudinally, while he shaped both parts so as to give them the original form. They were pierced at the thickest end, and were then strung on a cord in such a manner that they closely fitted each other and formed a neckband bristling with points. This was an ornament of great value and was reserved for the highest chiefs. The *dgia-kobengas* were the net-makers who knotted their nets of bark fibre or of the husk of the cocoa-nut. The operation of tattooing was also performed by professional artists. The carving of clubs was practised by the *tongui-akao*; but in later time the embellishment was exclusively confined to the handle.

But the great mass of the Tongas were employed in agriculture and fishing. The *kai-fanaoa* or the tillers of the soil were all *toos*; they were very laborious and paid much attention to their work. Their cultivation was extremely neat, and bananas and yams were planted with such regularity that the rows were perfectly parallel in every direction. The bread-fruit and cocoa-nut trees were not set out with any order, but were scattered about in the plantation, and after they had grown to a certain height they needed but little care on the part of the planter. Their only agricultural instrument was the digging stick (*luao*), which had a flat blade with a sharp cutting edge at the lower extremity, serving the purpose of a spade. For more convenient manipulation a cross piece was attached to the upper end of the handle, and a support for the foot to exert sufficient downward pressure was fastened above the narrow blade. They were not very expert fishermen, and the only fishing tackle they used were nets, three-pronged gigs and hooks of mother-of-pearl.

The manufacture of bark cloth mats and baskets was entirely left to the women who loved to pass their idle time in this light and useful labour. The finest material called *gnatoo* was made of the bark of the paper mulberry. The bark, after having been stripped off the tree, was beaten with wooden mallets grooved on two sides, so as to enlarge it, give it the proper thickness, and render it more firm and pliant. It was painted with vegetable colours of various kinds, and was printed in stripes and chequers and other designs. The stamp was formed of the dried leaves of the *paonga* sewn together, which

were afterwards variously embroidered with the fibres of the cocoa-nut husk, and when thus prepared they were tied to the convex side of a half cylinder. The whole stamp was covered with the colouring material and was applied to the *gnatoo*, which became uniformly stained in all its parts except the embroidered designs which were most prominently marked. To give it a bright glossy varnish it was rubbed with the *hia* sap which imparted to it an elegant finish. The smaller pieces were pasted together with the pulp of the *toe* berry. The plain bark cloth which was neither coloured nor figured was called *tapa*. An inferior article was supplied from the bark of the young bread-fruit tree which was principally used as a mourning garment during the funeral ceremonies. The finest mats, called *gnafi-gnafi*, were woven of pandanus leaf. Strong mats worn by the common people, while paddling their canoes, to protect themselves from the spray of the waves, were made of the bark of the *alonga* tree which is a species of banana. Pandanus leaves were used in the manufacture of sleeping mats (*tala*), which varied in size from six by three to seven by six feet, and to render them more compact they were lined. The *la* or sail mats were made of the same material, and were braided in a manner so as to combine lightness with strength. The *takapoos* or floor mats were braided of young cocoa-nut leaves which were also employed for weaving the *tataoos* or wall mats that were ornamented with various designs, and served as protection against the inclemency of the weather. In addition to all these various kinds of matting they had roof mats (*baula*) which were made by men and women indiscriminately. Their basket work presented much variety as well as taste. Many of their *katos* or baskets were made of the same materials as their mats; but some of the smaller kind, which were braided of the root-fibrils of the cocoa-nut tree intertwined with the fibre of the husk, resembled wickerwork in appearance. They were frequently painted in various colours, and were ornamented with shell embroidery. The large baskets made of cocoa-nut leaf, which served the purpose of storing away provisions and objects of value, were mostly manufactured by the men. The women sometimes amused themselves by cutting long teeth out of the ribs of the cocoa-nut leaf, and arranging them and tying them together in the form of a comb. The lower class females twisted thread and cord by rolling with their hand the fibre of the cocoa-nut husk over their thighs. Of these twisted filaments their cordage and ropes were twined as well as their fishing lines. Their needles were cut of the bones of enemies killed in battle, which were used for sewing mats together that served as sails. Their stools, which were also used as pillows, were made of a single block of brown or black wood, having a concave upper surface, with four strong legs and circular feet cut out of the under surface; and sometimes they were finely polished and were inlaid with split whales' teeth.

The chiefs were gentlemen of leisure, and as they had no active duties to perform they passed their time in conversation with their official dependents; or they superintended the cultivation of their lands; directed the labours for the construction of their houses and

canoes, and presided at the celebration of religious ceremonies and at *kava* parties.

The language of the Tongas forms an integral branch of the Malay-Polynesian languages, and has the greatest affinity with the dialects of New Zealand, Tahiti and Marquesas, with which it agrees in almost all its grammatical forms and idiomatic expressions. It has been reduced to writing by the missionaries who have contrived, in the translation of the Bible, to express every word by means of five vowels and twelve consonants. Many words of this language are of Fijian origin—a nation with whom they formerly entertained the closest commercial and social intercourse. The prevalence of the vowel sounds in the formation of words renders the Tonga language soft and melodious. Its vocabulary is sufficiently copious; its mode of expression is energetic without detracting in the least from its natural gracefulness. The language was spoken, in its purest and most polished form, in the refined social circle of the chiefs, where the manners were somewhat elegant, the intercourse ceremonious, and where the deference due to the patriarchal head of the community produced a refinement of ideas, and perfect propriety of expression. Many of the terms used by the lower order were here, as they are everywhere else, coarse and vulgar, and they were made amusing subjects of ridicule among the higher classes. The Tongas were fond of passing their time in conversational entertainments which they sometimes continued till ten or eleven o'clock at night; and even if they awoke after some hours' sleep they frequently called up some of their friends to renew some interesting topic of conversation.

The intellectual knowledge of the Tongas was of a low order. They believed that the earth was flat, and was bounded on all sides by the horizon; that the sun, the moon and the stars passed in their course across the sky, and returned by an unknown route to the point whence they started; that the spots in the moon represented a woman in a sitting posture occupied in beating bark cloth; and that eclipses were caused by thick clouds passing over the disks of the sun and the moon. Their system of numeration was well developed; they could count as high as a million;¹ they had distinct words up to ten; the tens were expressed by a multiple number, and a hundred and a thousand were designated by specific terms.

Their medical practice was principally confined to local modes of treatment, and their internal remedies consisted almost exclusively of vegetable infusions. Bleeding and scarification with sharp-edged shells were employed to allay local pain and reduce inflammation. Obstinate tumours were treated by the application of a kind of moxa in the form of burning *tapa*, with the object of inducing suppuration. In inflammation of the eyes a counter-stimulant was applied to the outer tunic by rubbing over it a certain plant bristling with numerous fine stings, or by washing it with vegetable acid or the bitter juice of a certain plant. Tetanus, to which they were much subject, was counter-

¹ It is not probable that they could count as high as a million before they had been instructed by the missionaries.

acted, upon the homœopathic principle, by passing a reed wetted with saliva into the urethra of the patient, thus producing a violent irritation and hemorrhage; and in aggravated cases they attached a thread to the upper end of the reed which was pushed against the peritoneum where the operator made a slight incision, took hold of the thread while the reed was withdrawn. The thread thus acted as a seton, and was from time to time drawn up and down, which gave rise to violent pain and a copious discharge of blood. They relieved the swelling of the testicles by castration. Dislocations and fractures were effectually reduced, and the means employed were safe and rational. In case of sprains they had recourse to friction with a mixture of oil and water, always rubbing the part affected in the same direction from the smaller to the larger ramification of the blood-vessels.

The music of the Tongas was sufficiently melodious, rather lively than plaintive, somewhat monotonous, though it comprised a considerable number of notes of the octave. Their songs were mostly of the recitative kind, or they were national ballads referring to some remarkable public events. Many of them were, however, merely designed to serve as accompaniments to various kinds of dances or ceremonies, or to regulate the movements of the oars in propelling their canoes. Their musical instruments furnished no indication of a real development of the musical art. Their drum (*nafa*) was made of a section of a hollow tree trunk three or four feet long, closed up at both ends, having a horizontal slit three inches long at the side. Placed lengthwise upon two wooden blocks it was beaten with thick cylindrical hammers of hard wood attached to bamboo sticks, thus producing a strong, penetrating sound. The *fango-fango* was a nose-flute of bamboo closed at one end, which was pierced on the upper side with four finger-holes, and with one hole beneath for the action of the thumb. The player stopped up his left nostril with his left thumb and blew the instrument with his right nostril, by applying it to the hole at the extremity. The tones produced were soft, grave and varied; but ordinarily the flute was only played as an accompaniment to the song called *oobe*. They were also acquainted with the pan-pipe composed of eight or ten reed tubes; but they did not understand the art of toning them in perfect accord. The roaring sounds of the conch trumpet were their most stirring war music.

Although the Tongas were very ceremonious at their *kava* parties and in the presence of superiors, yet among their equals their rules of etiquette were quite simple. On meeting they saluted each other by touching noses, and when a present was offered to them they returned thanks by raising the object received above their head.

The Tongas were fond of amusement and the gaities of life. Much of their time was passed in attending *kava* parties; but their most elegant diversion was the dance. Large companies of young people assembled to exercise their limbs by torchlight during their nightly festivities. On these occasions the young maidens of graceful form and comely features were profusely adorned with wreaths of odoriferous flowers, with their limbs but lightly draped or simply entwined with

ghee leaves. The movements of the dancers were executed with considerable elegance and admirable grace, and their steps and figures followed each other in measured cadence with the greatest exactness and with complete uniformity. They formed a circle and began to sing a soft melodious air, to which responses were made by the chorus, and the strains were thus repeated alternately; at the same time the dancers made various graceful movements with their arms, and stepped forward and backward with one foot; then they turned their faces towards the spectators, advanced and then retreated slowly. Next two of the performers stepped out from the circle from an opposite direction, and as they met they passed each other, and continued the same movements all round the circle. Then two advanced and performed the same evolutions, and this was repeated until all the members of the circle had followed the same train of motion. The music now changed into a much quicker measure, and the dancers quickened their steps accordingly; they made a kind of half-turn by leaping; they clapped their hands, snapped their fingers, and repeated some words conjointly with the chorus. At the close the musical strain acquired extraordinary quickness, and the varied attitudes and gestures of the dancers displayed the utmost vigour and dexterity, which often, though undesignedly, bordered on the indecent. One of their night dances, which was called *mei-laoo-fala*, was executed by ninety-six men divided into four rows of twenty-four each, who brandished an oar and displayed their agility in a great number of movements accompanied by characteristic gestures, at once rapid, graceful and noble. The measure was indicated by the song sung by a number of chiefs, with the drummer in the centre, who beat time upon his instrument. The *mati-taoo-pagui* was a day dance, and was performed by forty-eight men, of which the measure was regulated by forty warriors placed in two lines, who accompanied the dance with the choral song.

The nobles and their immediate dependents were passionately addicted to a game called *leagui*, which was either played by two persons singly, or by two who had each a partner. The two players stood in front of each other, each holding five bits of wood in his left hand. The one who commenced the play suddenly raised his right hand either open or closed or with the index finger only extended, and the other was required, without a moment's delay, to present his right hand in precisely the same manner, or in default of it he lost a point; while on the other hand if he succeeded in matching his adversary it became his turn to play. The player who made one of the usual gestures five times in succession without being reproduced by the other, dropped one of the little sticks held in his left hand, and he who first dropped all his sticks was declared the winner. One of their martial games was called *tolo* which was played by hurling, in three trials, the greatest number of lances, so as to penetrate a soft piece of wood about nine inches in diameter, attached to the top of a post, five or six feet high. They also performed a gymnastic feat of considerable daring while indulging in their daily bath. The champions of the contest were required to transport a heavy stone under

water at a depth of ten feet and to a distance of a hundred yards in a straight line traced out by two posts. Swimming matches were common, and as they were excellent divers they delighted in surf-swimming.

As the forests contained no animals, which they could pursue in the chase, their hunting excursions were all artificial, and were simply an object of recreation; and on account of the expense involved the exercise was chiefly confined to the chiefs and nobles. The bow and arrow, which were never used for war purposes, were exclusively employed in these pleasure hunts. To catch water-hens, called *fana-kalai*, male and female birds were trained to act as decoys. They were kept in separate cages which were placed in sight of each other, and as they made considerable noise by the flapping of their wings they attracted the birds of their species, which were killed by the archers, who were concealed behind a trellis lightly covered by green branches. But the rat-hunt (*fana gooma*) was the most exciting of all their outdoor amusements, in which people of inferior rank were allowed to participate. Men were sent out to the locality, which was selected as hunting ground, to scatter roasted nuts (*boohi*) previously crushed with their teeth, that served as bait; and to prevent the intrusion of outsiders tabu sticks were raised over the ground as they marched along. The hunters, led by the chiefs, formed two bands who marched in single file armed with bows and arrows. The first in the file aimed at a rat in front of him, all the others shot sideways or in their rear, and those that had once discharged their weapon changed places with those that followed them, so that the first became last and the last first. They were amply supplied with provisions and a collation was prepared on the ground, of which all the hunters partook. They caught pigeons by means of small nets with a narrow opening and attached to a rod twelve feet long. The hunters were concealed in small huts in beehive form about five feet high, and pierced by a transverse slit to enable them to manœuvre their hand-nets. To serve as decoy one of the parties attached a pigeon to a long string which was fixed to a rod, so that it could fly to a considerable distance, which brought along coveys of wild pigeons, of which each hunter attempted to secure as many as came within reach. The young frequently engaged in the manly exercises of wrestling, in sham fights with the club, in boxing, and fencing with lances. The *hiko* was a game played by the women. They threw up five balls, and made them pass from one hand to the other, taking care that four balls remained constantly suspended in the air. The movements were regulated by the measure of a song, and the player gained a point if she finished the song without missing.

The Tonga women were treated with much respect and consideration by the men. No hard labours were ever performed by them, and they were engaged in such occupations only as were suitable to their sex. They maintained their dignity and rank even if their husbands were of an inferior class; but if their husbands held a superior social position they gained much in dignity, while their lords enjoyed no other advantage but that derived from their extensive

property. Ladies were even invested with the chieftainship, and their high rank was supported by numerous attendants and *mateboolais*. If a woman adopted a child, she became its mother, and was legally recognised as such; and both the foster-mother and adoptive child contracted reciprocal duties and mutual obligations. Unmarried women, especially those who were not betrothed during early infancy, enjoyed perfect freedom of action, and they had the privilege of disposing of their person at pleasure, not in licentious amours or debauchery, but by bestowing their favours upon a lover, who had won their heart by dint of presents and attentions and other tokens of attachment. Prostitution, in the true sense of the word, was a professional pursuit, and was exclusively confined to some women of the lowest classes. But none of the young girls, no matter to what class they belonged, ever indulged in indiscriminate intercourse for hire, nor did they allow any undue liberties to be taken with them by their own people, and much less by strangers. The daughters of the chiefs, who were generally betrothed from infancy, preserved their virginity (*taihenee*) intact, and to protect them against every temptation two female attendants were constantly at their side, night and day; and in token of their virgin purity they suffered their hair to remain uncut up to the day of marriage. Married women were bound to absolute fidelity, and they were generally faithful wives; but intimidated by the fear of resentment, females of the lower orders often yielded themselves up to comply with the wishes of the chiefs. In cases of adultery both parties were exposed to the vengeance of the injured husband, who possessed the right of killing his faithless wife; which happened, however, very rarely; as he generally contented himself with the simple act of repudiation. Although most of the Tongas had but one wife, yet polygamy prevailed among the higher classes; and the chiefs generally married a considerable number of women who took position in the family household according to their rank. The husband could divorce his wife by simply telling her "to leave;" and as soon as the fatal word was pronounced she became her own mistress, and acquired all the rights and privileges of a single woman. The consent of the parents was indispensably necessary before a young girl could give herself away in marriage; and to accomplish the object proposed the suitor generally sent a present of provisions to the father of the damsel of his choice, which, if accepted, the proposal was communicated to the daughter, who hardly ever refused to comply with the wishes of her parents.

The marriage was celebrated with but few ceremonial formalities. The bridegroom conducted the bride to his own family dwelling, and gave a feast, to which the friends of both families were invited. When the daughter of a chief was married, the bride was introduced to the assembly of invited friends at the head of a procession of women. An abundant feast was provided to regale the guests, and at the close of the repast the female attendants of the bride conducted her in procession to the apartment prepared for the occasion; while the wedding guests spent the night in dancing and various other entertainments.

The *tui-tonga* or chief dignitary of the island was not regularly married to any woman; but the daughter of the king was his first female companion, and it was her son who became his successor. After she had borne to him two or three children she returned to her father's family, and the *tui-tonga* was at liberty to make choice among the nobles of any young maiden that struck his fancy, and as this selection was considered a high honour, his expressed preference received instant attention, and the maiden thus favoured accepted the offer with the greatest alacrity. The sister of the *tui-tonga*, who was next to him in rank—for there was none equal to her in dignity, was precluded from the privilege of contracting marriage, but she possessed the right of bestowing her favour on any one she fancied, and she could change her lovers at pleasure, but she never condescended to abandon herself to men of inferior rank. A woman of the highest class that married a man of inferior rank did not, on this account, lose caste among her class, but her dignity remained intact, and the children followed the rank of the mother; and while the husband was the master of the domestic establishment, he was bound to perform the ceremony of prostration (*moe-moe*) in the presence of his wife before he could sit down to take his meals.

Children were affectionately treated by their mother, they were suckled for several years, and were only weaned after they could walk. Male children were circumcised or rather supercised at a certain age, and the operation, which consisted in the excision of a small portion of the foreskin, was only performed for the sake of cleanliness and had neither a religious nor a political character. Boys were educated according to their station, and were instructed in all the manly exercises suitable to their rank; and girls, under the watchful guardianship of their mother, were trained in the domestic duties usually performed by their sex.

The Tongas looked upon death as a great calamity; and if one of their nearest relatives was dangerously sick they imagined that they could bring about the recovery of the patient who was dear to them, or with whom they were connected by ties of interest, by having the first joint of the little finger of their left hand cut off with the stone hatchet, as a kind of sacrifice offered to the spirit of evil,¹ and it is even said that when a chief was affected with a dangerous malady children were immolated for the restoration of his health.

The honours they paid to the dead were very extravagant, and it may even be considered as a senseless fanaticism inspired by inordinate affection or by superstitious fear. Immediately after the death of a relative the body was removed from the family dwelling, and was carried on a hurdle to the funeral hut placed in front of the *fai-toka*

¹ The *tootoa mina* consists in cutting off the first joint of the little finger, and offering it to the gods, thus to obtain the recovery of a sick relative. The finger is stretched upon a piece of wood, a cutting instrument is applied to the articulation, and a blow with a mallet or a stone finishes the operation. To staunch the blood the amputated finger is exposed to the strong and thick vapour produced by burning fresh grass. The wound is left two days without washing and it is then cleaned. The ceremony is repeated at every dangerous illness of a near relative. D'Urville's Voyages, vol. iv., Part I., p. 315.

or family tomb where it was deposited upon a quantity of bark cloth spread upon the ground. The mortuary hut was closed with curtains of coarse black *gnatoo*, reaching from the eaves to the ground. To retard the putrefying process the body was rubbed with perfumed oil of sandalwood, and the nearest relations and friends, who formed a circle around it, indulged in the loudest demonstrations of grief. Their dolesome moans and plaintive cries were most heartrending; they demeaned themselves as if the most frantic despair and the most irretrievable wretchedness had taken possession of their soul; they knocked out their teeth with a stone, struck a shark's tooth into their scalp until blood flowed in streams, thrust spears into the inner part of their thighs, and into their sides below the armpits, and lacerated themselves about their cheeks in the most dreadful manner. The mournful scene continued all night, and on the morning of next day the body was transported to the *fai-toka*. The friends who attended the funeral, formed a procession, singing in alternate strains, and in a loud voice, to give the signal to all who might be on the road to hide themselves, so as to avoid the danger of being killed for the sacrilegious act of having permitted themselves to be seen. Having marched some distance to a certain locality they braided small baskets of cocoa-nut leaves, which were filled with sand, and of which the men carried two on a stick across their shoulder; while the women bore along one supported on their left hip. They then directed their way to the *fai-toka*, and as soon as the body had been deposited in the grave and the excavation had been filled up, the contents of the baskets were emptied on the top of the tomb, thus raising a kind of mound which was covered with cocoa-nut leaves and mats. The funeral hut, in which the corpse had been laid out in state, was taken to pieces, and the materials were thrown with the baskets in a hole dug near the *fai-toka*. The relatives, on their return to their dwelling, cut their hair short, burnt their cheeks with a lighted roll of bark cloth, and to make it bleed a corrosive berry was applied to the wound; a circular streak two inches in diameter was then traced with the blood that oozed out, which gave to the face a hideous aspect. The wound was rubbed each day with the berry to keep it from healing. The men refrained from cutting their beard, and secluded themselves in a temporary hut during the period of mourning which lasted twenty days. The ceremonial forms of mourning were renewed, from time to time, by the nearest relatives who visited the tomb of the deceased on stated days. The women, who were charged with the duty of preparing the body for interment, were tabued; they were not allowed to leave the tomb except for a short time when taking their meals; and they were even required to sleep at the *fai-toka*. One of these female guardians, who was relieved by others at certain intervals, was constantly watching that the torch, which was lighted in front of the grave, did not become extinct. No man was permitted to pass the *fai-toka*, unless he was compelled to do so by the necessity of the circumstances, when he was obliged to walk in a slow and measured step, with his head bowed down and his hands joined before him; and the respect due to the dead enjoined upon him not to carry any load upon his shoulders, but

simply bear it in his arms or his hands. For a period of twenty days the mourners laid aside their fine *gnatoo* costume, and dressed in coarse mats. But after the time of mourning had expired which, with distant relations was limited to ten days, they wore as half-mourning fine bark cloth near the skin, while they still retained the mat covering as their outer dress.

On the death of the *tui-tonga* the usual funeral ceremonies were performed, and on the day the burial took place every individual on the island of every rank, age and sex had their head shaved. All the valuable articles of luxury and utility, belonging to the deceased, were buried with him; and he was accompanied in his long journey to another world by his first wife in a sacrificial capacity. The ceremonies of mourning were continued for four months, and the mat costume was worn to the end of the third month. The male inhabitants of the island let their beard grow, and they abstained from rubbing their body with oil for a whole month. The professional female mourners remained at the *fai-toka* day and night during a period of two months without ever leaving it except for the purpose of eating in the neighbouring huts. After the body had been duly disposed of in the *fai-toka*, in a vault constructed of madreporic stone cut in the requisite dimensions, all those in attendance at the funeral ceremonies to the number of several thousand, who were provided with a torch of cocoanut wood (*tome*), and a banana leaf (*bolata*) to receive the ashes of the torch, sat down about two hundred and fifty feet from the tomb dressed in their meanest apparel. One of the female mourners, having given the signal for the people to approach, they advanced about a hundred and thirty feet, and then again squatted down on their heels. Then two of the masters of ceremonies blew the conch trumpet, while six others, with lighted torches in their hand, marched down from the summit of the *fai-toka*, and passing between the people and the tomb, they again ascended the elevated spot agitating their torches in the air. Those that made up the funeral escort then broke their banana leaves, and ranging themselves in a line they followed the torch-bearers who ascended the mound and marched round the *fai-toka*. On coming down they threw away their *tomes* and *bolatas* and took up their former position. After the ground had been cleared to a certain distance from the *fai-toka*, the people retired to their temporary huts. At nightfall the conch trumpets were again sounded, and a song was chanted in a recitative strain before the tomb. In the meantime sixty men presented themselves outside of the *fai-toka*, and one of the female mourners approaching addressed them in these words: "O men! you are assembled here to perform certain duties which are imposed upon you, rise and act in a manner, so as to discharge your obligations without fail." Having thus delivered this sententious exhortation she retired; and the men advanced, and each deposited his excrements and then withdrew. Next morning the wives and daughters of the chiefs and of the nobles of the highest rank, accompanied by their attendants, marched along in procession to the *fai-toka* carrying baskets in their hand and being provided with a large shell. Arrived at the designated spot they considered it the most meritorious act of religious

humility to clear away the excrements deposited there the previous evening, and they carried them off in the baskets they had brought for this purpose. This act of voluntary debasement was repeated fourteen days in succession. On the sixteenth day the procession of the women again took place, but this time they were dressed in their holiday costume, and were adorned with the most beautiful flower-garlands. They again carried baskets and shells but they were entirely new; they mimicked their former actions and gave themselves the appearance as if they were to perform the duties of the previous days, while the ground was perfectly clean. During the first month after the burial an immense quantity of provisions of every kind was distributed among the people; and as a counterpoise to this extravagant liberality a tabu was proclaimed, which continued for eight or ten months.

The Tongas had no real notion of a future state of reward and punishment, and consequently the existence of heaven and hell had never suggested itself to their mind. They thought, that men were accountable beings and were responsible for their acts; but they supposed that crimes and injustice would be punished upon earth. Their idea about the soul was somewhat philosophical. They imagined that the soul is to the body what the perfume is to the flower, and as such they considered it as an impalpable æriform substance, which pervades the body during life, but suddenly passes away at the hour of death; they thought that its active force is more especially concentrated in the right ventricle of the heart; that the brain is but the seat of memory; and that the liver contains the essence of energy and courage. The living, immaterial principle which they supposed to be the animating element of the *eguis* and *mata-boolais* they believed to be immortal, and they attributed to it the same spiritual essence as they did to their divinities or *hotuas*. They had the power of imparting inspiration to the priest, and of appearing in dreams to their relations and friends. The names of the *eguis* were invoked at their tombs, which were highly venerated. The place of abode where the spirits of the chiefs and nobles resided, was called *bolatoo*, to which they were admitted by virtue of their rank; and their good or evil actions during their life upon earth exercised no influence whatever upon their condition in their elysian home. But as their moral powers became spiritualised they acted as a retributive agency and punished and rewarded mortals during their lifetime according to their deserts. They frequently engaged in noisy discussion among themselves, of which the boisterous echoes resounded through space, and thus produced frightful thunders and flashing lightnings as a warning to mortal man. The spirits of the *mata-boolais* were of much inferior rank, their power of action was limited to their mediatorial office, which they exercised while living, to interpose with the *eguis* in behalf of the *toos* by whom they were recognised as tutelary divinities. The souls of the *toos* and most of the *mooas* were supposed to perish with their bodies. *Bolatoo* was universally believed to be a large island, of which the approach was extremely dangerous, and it was considered to be the residence of the gods. Here vegetation of every

variety acquired its greatest perfection, bearing the most fragrant and most beautiful flowers, and ripening the most luscious fruits, which were perpetually and instantly reproduced as soon as they were plucked. The most delicious odours were diffused through the atmosphere; and birds arrayed in gaily coloured plumage, gave life and beauty to the forest and the plain. Hogs abounded in inexhaustible profusion, for as soon as one was killed, to serve as food for the *hotuas*, another sprang into existence in its place animated by the immortal spirit of the departed.

Tonga society was distinguished by the most exclusive class division that can possibly be conceived. Neither services nor talents would entitle even the most patriotic and most accomplished to be advanced from the lower class, in which he was born, to a higher class of honour and distinction. The person of the highest dignity, whose rank and honour were inapproachable, was the *tui-tonga* who was invested with a sacred and almost divine character, who was universally revered, and whose influence was paramount in every event of importance, and in every national emergency. Although his temporal authority was in many respects limited, yet he was the supreme liege lord of all the nobles, and none could appear in his presence without doing homage to his supremacy, by submitting to the ceremony of prostration called *moe-moe*. He enjoyed particular privileges and exemptions. Not only were his marriage and burial ceremonies more formal and complicated; but on certain occasions he was addressed in language distinct from the vulgar tongue; he was neither tattooed nor circumcised; and the first fruits of the earth were offered to him at certain periods of the year, which alone could remove the tabu, to which up to that moment they were subjected. This supreme dignity was hereditary in the collateral line of a single aristocratic family of the island, who bore the title of *fata-fai*. But the homage paid to him was not only shared by his elder sisters, but by the elder sisters of his father and grandfather, and he himself was obliged to perform the *moe-moe* when appearing in their presence.

The highest official personages next in rank were the *tui-hata-kalawa* and the *tui-kana-kabola* who were invested with the exercise of the supreme civil authority, and the *hata* who belonged to the military class, and was the commanding officer of the army. The next class was the most important as regards numbers. They were called *eguis* or nobles, and to them all the administrative offices were confided. They were the chiefs of the districts, and they assumed the title of *tui* to which the name of the island, over which they ruled, was added. They received their investiture from the *tui-tonga*. Their rank was hereditary only in the female line, for their children always followed the rank of their mother. They were almost exclusively in possession of the landed property, and the number of their followers and dependents corresponded with the importance and extent of their territorial domain. The third class were called *mata-boolais* who, though not noble, were, however, regarded as gentlemen, and they were the constant companions, the natural counsellors and tutors of the *eguis*. They really formed the learned and educated part of the nation; they

were the masters of ceremonies at all festivals and religious solemnities; they were entrusted with the administration of the domain, and they were the conservators of the national and religious traditions. They were instructed in their professional duties from early youth, and they were only called to the exercise of their functions after the death of their fathers, whose vacant places they filled. Nothing of importance was ever undertaken by the *eguis* or chiefs without having previously consulted them. As they could not rise above their class their only ambition was to promote the interests of their patrons and render themselves serviceable; and on this account they were highly esteemed by their superiors, and they were no less respected by the common people, for they constantly acted as disinterested mediators between them and the nobles.

The *mooas*, who formed the fourth class, were composed of the sons and brothers as well as the minor relations of the *mata-boolais*, who were not called to the performance of certain functions, and held no independent official position. They acted as assistants of the *mata-boolais* in properly regulating the public ceremonies; they were charged with the exercise of police duties, and served as guardians to the young nobles. They were also the artisans of the nation; they constructed the canoes, cut whales' teeth for necklaces and inlaying; built the larger houses, and erected the stone tombs; they also made the nets and were the most expert fishermen. The last class, which constituted the mass of the people, were known by the general appellation of *tooas* or serfs. They were in a state of perpetual servitude, and were the villains or *kai-fonooa*, who were attached to the glebe. Some of the most meritorious and distinguished of this class were allowed, in conjunction with the *mooas*, to devote themselves to the practice of the liberal mechanic arts. They performed the operation of tattooing; carved and inlaid clubs, and acted as barbers in shaving the beards with sharp-edged shells. The most degraded individuals of this class were engaged in the houses of the nobles as cooks; or they were employed as field labourers in the plantations, and they could neither change their masters nor their occupations. But notwithstanding this seeming abject condition, the *tooas* were kindly treated by the *eguis* who were neither exacting nor severe towards their subordinates; and in the ordinary affairs of life the distance, which separated the nobles from their dependents, was hardly perceptible. In public ceremonies, however, the pride of power and the assumed superiority of official dignity and aristocratic rank made itself felt, and the *tooas* and *mooas* were excluded from the privileges claimed and exercised by the higher orders.

The government of the Tongas was an absolute despotism. The king (how), who bore the title of *tui-kana-kabola* or "king of all the islands," who was generally the brother of the *tui-tonga*, being second to him in dignity, exercised unlimited power over his subjects, whose life and property were at his disposal. None could appear in his presence in a standing position, but wherever he passed all were required to sit down with their legs crossed. All the inhabitants of the islands were inferior to him in rank, and they could not presume

to place themselves anywhere above his head, because their proper posture was beneath his feet. To perform the *moe-moe* or ceremony of prostration, the person who was called before the king squatted down and bowed his head to the sole of the foot of the sovereign, which the inferior, who performed the act of obeisance, touched with the palm and the back of each hand, and then retired. From that moment his hands were tabu, and he was not allowed to touch any kind of food with them until they were thoroughly washed.

The chiefs of the districts and islands ruled over the common people without the least control or restraint except their own sense of justice and honour. They could not only at all times command their services, but in time of scarcity they frequently ordered their *toos* to supply them with a quantity of provisions laid up in store for cases of emergency; while the poor serfs were obliged to procure for themselves such means of subsistence as the natural resources of the country might have furnished.

In more recent times the office of *tui-tonga* was abolished; the king was the only legitimate ruler recognised by the Tonga nation, and the chiefs of the neighbouring islands considered themselves his vassals and paid tribute to him.¹

The Tongas were not governed by any fixed and well-established laws. The chiefs possessed the right to punish all those who were subject to their control; and beating with sticks was the usual mode employed for the neglect of any important duties, or the violation of any rights. Death was the penalty if a crime of great gravity was committed; but such cases were extremely rare. If a noble had a just cause of complaint against one of the *equis* of equal rank, the duel was resorted to as the only means of adjusting the difficulty; and though both parties fought with the utmost fierceness, the termination of the combat never failed to bring about a sincere reconciliation. But while the Tongas had neither written nor traditional laws, they were nevertheless subjected to restrictions of the most fantastic character in the form of the tabu, which was at once a law, temporal and divine, and included both the prescribed mode of action, and the sanction in case of violation of the legal restriction. The tabu protected from intrusion the ground consecrated to the gods, and the tombs of the great chiefs. A canoe, reserved for a long voyage, was secured by the tabu from injury. The tabu made certain territorial limits neutral ground, and no fighting could take place within the marked out space. The flesh of the turtle and a certain kind of fish were considered tabu, and could only be eaten after having offered a small portion of it to the gods for the benefit of the priests. To prevent the improvident use of provisions, with the object of reserving them for a time of scarcity, they were frequently tabued for a determined period of time by a prohibition called *faka-equi* "to make noble." Stealing was an offence against the tabu, and the person suspected of the misdeed

¹ These islands have as yet not been seized upon by any of the piratical powers of Europe; but the people are by no means independent; they are governed by foreigners, and the missionaries exercise a predominating influence.

was compelled to bathe in certain places on the sea-shore frequented by sharks ; and if he was bitten or devoured the crime stood confessed. The tabu was one of the most effective means to enforce and keep up the distinction of rank. If an inferior touched a superior he became tabu ; and before he could touch his hands or his food he was obliged to perform the ceremony of prostration, and wash his hands with water, or rub them with the juice expressed from a banana stem. If he should have inadvertently eaten any kind of food before the tabu was removed, he crouched down before the chief, who applied his foot to the region of the stomach of the offender, and the articles eaten were supposed to pass harmless through him. This ceremony was called *fata* "to press." Relatives of an inferior and superior rank could not eat together, except with their backs turned ; and it was tabu to eat the food touched by a superior chief. A person became tabu by touching the *tui-tonga* or any part of his dress, and this tabu could only be removed by the *tui-tonga* in person ; or if he was absent by touching any consecrated object belonging to him. The kava alone made an exception to this rule, for it never became tabu no matter what chief may have handled it. Time only could remove the tabu imposed upon those who had touched the body of a deceased chief, or any article of dress habitually worn by him. It lasted from three to ten months, in accordance with the degree of class inferiority of the tabued person, and the pre-eminent dignity of the deceased. During all this time the interdicted party was not allowed to touch his food with his hands, but was obliged to be fed ; or if he was too poor to have this service rendered to him he was compelled to take up his food with his mouth. It was imagined that the miscreant who would wantonly violate this injunction would have his belly swelled up, and would inevitably have been doomed to perish.

The modern Tongas are still governed by a hereditary king, but he is controlled in his actions by a written code of law ; and as he appoints all the governors of the districts he possesses the power of removing them if they should be guilty of abuse of authority. The reigning king is assisted in the administration of affairs by a council of state. The laws are generally just and are strictly enforced. The statute laws are compiled in a printed code, and they are well understood by the common people. Through the influence of the Protestant missionaries Sunday laws have been enacted which are strictly applied ; and as idleness is a privileged condition among savages and barbarians, such laws meet with much favour. Foreigners are not permitted to become owners of land ; but they may acquire a lease for a long term on liberal conditions. Traders, planters and permanent foreign residents, not in the service of the government, are required to take out a licence. A heavy duty is imposed on the sale of spirituous liquors and some other articles not of general utility. The taxes exacted from the tax-paying population are rather heavy for a half-civilised, barbarous nation. Every male adult is bound to contribute annually the value of six dollars to defray the expenses of the government. Public roads have been constructed under the supervision of a European engineer, which are kept in repair by convict labour. An armed

police-force is organised, and to keep the men in a state of efficiency they are drilled twice a week by European instructors. The king's private secretary, the land surveyor, the surgeon, and many skilled mechanics are all Europeans. The legislative council or parliament meets annually, and is opened and closed with a speech delivered by the king in person. Through the perverse influence of the missionaries many injudicious laws have been passed by these inexperienced legislators.¹ They have made it a penal offence to wear bark cloth, and have introduced other sumptuary regulations. Smoking was interdicted to the women, as if the women had not the same natural right to smoke as the men, for if it is indecent in the one to indulge in this pastime it is equally indecent in the other.

The Tongas were a warlike nation, and they were not only brave and intrepid warriors; but they displayed much prudence and sagacity in conducting a campaign. As long as the supremacy of the *tui-tonga* was universally acknowledged by all the islands and the district chiefs, belligerent excursions were mostly confined to a hundred or two hundred men, who made a sudden irruption upon the Fijis or the smaller islands of their own group; and the object of the hostility was either personal revenge or plunder. But when in consequence of a revolutionary movement the organisation of the government was changed, and the dignity of the *tui-tonga* was abolished, long protracted wars, frequent hostile encounters and obstinate sieges took place between the parties contending for supremacy; and armies of from three thousand to four thousand men were often arrayed against each other; and fleets of a hundred or a hundred and fifty canoes carried the invading armies from island to island. All the inhabitants, without distinction of rank, were marshalled under the banner of their chiefs, whom they followed with passive and unquestioned obedience. It was but rarely that they engaged in open battle; but they harassed their enemy in unceasing skirmishes, and attacked them in partial engagements which were sometimes very bloody. The vanquished foe either submitted to the conditions imposed by the victors, or they sought safety in flight, carrying with them all their valuables, and took refuge with some friendly tribe of a neighbouring island. Although the Tongas were not originally cannibals, yet in their intimate intercourse with the Fijians, who delighted in cannibal banquets, they found it necessary, as a measure of retaliation, to devour, in their turn, the enemies killed in battle. Their principal war weapons were the lance which was frequently barbed, javelins and clubs of various forms from three to five feet long elegantly carved, and often elaborately inlaid with whales' teeth. They were acquainted with the use of the bow and arrow; but this weapon was never employed for warlike purposes, and served simply in pleasure hunts to kill birds, rats and other small animals.

¹ All the members of the parliament from the highest downwards declared that they do not understand the object and meaning of the existing constitution; and it is said that a strong recommendation was made that it be abolished; and one more suitable, and that would be understood, be substituted. Cooper's Coral Land, vol. ii., p. 168.

The religious ideas of the Tongas were all based upon nature or hero worship. The benevolent as well as the malevolent agencies of nature were represented as divine powers, and were personified under a distinct conception of some palpable individual existence. To these numerous divinities, who were possessed of various attributes, according to the manifestations of their active forces, others of a much lower degree were added, who while yet clothed in human flesh, had acted a distinguished part in this world and had then passed away to dwell in the regions of space or the *bolatoo*, where they exerted a powerful influence upon the conduct of the living. These were the hero gods, who were feared on account of the calamities with which they might afflict mankind, or they were highly revered for the happiness and well-being they might secure to those that succeeded in propitiating their favour. The benevolent *hotuas* were supposed to visit mortals in the form of lizards and dolphins with the object of bestowing upon them some beneficent token of their goodness. Their dwelling-place was the *bolatoo*, or some indefinite region of universal space which was believed to be situated north-west of Tonga-tabu forming a large island, which but a single vessel had ever approached. *Talliy-tabu* was one of the principal gods; he was the patron divinity of the king as well as the god of war. Although there was no consecrated priest dedicated to his service, yet his favour was always solicited when the nation was involved in war, and even in time of peace invocations were frequently addressed to him for the general welfare of the people. *Kala-foo-tonga* was represented under the form of a woman, and thus symbolised the developing and productive power. She controlled the elements, and her angry blasts could strike down men and beasts, and doom them to destruction. She commanded the thunder to roar, the winds to blow, and the rain to pour down in overwhelming showers. She ordered the lightning to hurl its fatal shaft, and the fruits of the earth were prematurely blighted so that gaunt famine desolated the land. Her wrath could, however, be appeased by fervent prayers and suitable offerings. Another god of the elements was called *Alo-alo*, who was invoked by the priests to exercise his protecting power for the preservation of the harvest. In seasonable weather prayers were addressed to him every month, beseeching him to continue his favour. If a destructive wind or rain desolated the land he was invoked every day. At the festival of *tow-tow* yams were presented to him as an offering. *Tui-foola-bolatoo* was the god of the clouds and of fogs. In his quality as god of social rank and dignity invocations were addressed to him by the heads of great families in case of sickness or some other calamity. *Footta-faika*, with his female companion *Faikava-kejeea*, was the supreme ruler of the sea. *Tubo-totali* was the tutelary god of travellers, who watched over the safety of canoes; and on this account he was invoked on the day before embarking. There were, however, other tutelary sea-gods of local reputation, whose special care it was to protect seafaring men when starting out on long voyages. The names of these secondary sea-gods were *Hali-api-api*, *Tui-bolatoo*, *Tokui-ukumea*, and *Tulo-boogu*. *Higuleo* was the god of pleasure and festal entertainments, and he was specially charged with the duty of assem-

bling the inmates of *bolatoo*. *Tangaloa*¹ was a hero god, who with his fishing line, is reported to have drawn Tonga island from the bottom of the sea. He was the patron divinity of canoe and house builders as well as of arts and trade. *Mui* was the Tonga Atlas, who was stretched out at full length and supported the earth on his back. Earthquakes were produced when his position became too tiresome and he attempted to move; and to force him to remain quiet the Tongas struck the troubled earth with sticks and uttered loud and furious cries.

The *hotua-po* also called *poso* were the malevolent demon agencies, born of night. They were believed to exist in great numbers, and it was thought that they were flying about in troops. A few of them were actuated by such ruthless malice that to injure men they passed most of their time on Tonga and returned but rarely to *bolatoo*. They were the immediate cause of all the evil and misfortunes that befell mankind. It was their fiendish spirit which tormented pregnant women while asleep so as to produce abortion; they led travellers astray; jumped upon the backs of men during the night, and caused them to be troubled by nightmares and frightful dreams.

The Tonga gods were not directly invoked by the people, but the *fahē-guehas* (split-off) or priestly mediators were supposed to be in immediate communication with the gods, by whom they were inspired, and who made known to them their oracular responses when questions of importance were to be solved. They often manifested their presence by a particular kind of whistling sound which, on this account, was tabued. It was only in exceptional cases that the king or the chiefs exercised the priestly functions, and the professional *fahes* generally belonged to the class of *mata boolais*, or to the lowest rank of *eguis*; and when not in a state of inspiration they were not distinguished from the rest of the people of their rank, and did not enjoy any higher consideration. But when they were charged with the duty of consulting the gods about any enterprise which was to be undertaken, they became an object of reverence, and were invested with peculiar sanctity. In order to induce them to exercise their oracular power they received as compensation for their services a hog properly prepared, and a basket full of yams or of ripe bananas. If the anxious inquirer was a chief he was accompanied by his *mata boolais* who were dressed in their gala suit. In an open space, where the kava was prepared, the company formed a circle round the priest, who observed the most profound silence, had his hands joined upon his breast, and with his eyes cast down, he remained entirely motionless. While all were seated around in silent expectation it was presumed that the god took up his abode in the person of the holy man, and he thus became divinely inspired. After the kava had been handed round and the provisions had been distributed the *mata boolais* advanced and stated the nature of the inquiry. Frequently the priest did not divulge the secret communicated to him until the repast was ended and the kava cups had been emptied. Having passed a sufficient

¹ *Tangaloa* is the ancestral Oceanian god *Tangaroa*; the *r* and the *l* being interchangeable letters.

time in meditation to hit upon the proper answer that was to be returned, he uttered his sententious oracular *dicta* in a low and masked voice, gradually raising its pitch until it assumed its natural tone, if he did not strain it to a much higher note. Ordinarily the responses were delivered without apparent mental excitement or nervous agitation. But when the circumstances, which called for his prophetic interposition, were of grave import he worked himself up into a state of hysteric paroxysm; violent emotions took possession of his soul, and he assumed a proud and menacing attitude. His body was affected with a tremulous motion, perspiration ran down his forehead, his quivering lips became livid; a profusion of tears rolled down his cheeks; his breast was painfully panting; and his pulse was beating in interrupted, irregular strokes. By degrees the symptoms disappeared and the calm equanimity of his mental condition was restored. He then seized upon the club that was placed in front of him, laid it down again, and then turned his eyes to the left, to the right, staring into vacuity with undivided attention. He finally took up the club again, and after pausing for a moment he struck a blow upon the ground with great violence. As soon as the divine ecstasy had subsided, and the god had abandoned him he descended to the ordinary rank of mortals and mixed in the enjoyments and recreations of the people; and as his arduous labours had rendered him quite sober, he devoured with the greatest avidity all the food that was set before him, and shared with his equals the kava that was dealt out in great profusion. Other persons, especially women, were sometimes seized with a fit of inspiration. They were thrown into a hysteric paroxysm, were melancholy and depressed, shed an abundance of tears, and were reduced, for a short time, to a state of unconsciousness. These private transports of the divine spirit were simply regarded as a visit of the god to reproach the individual for the neglect of some religious duty.

The priests, in their capacity of medicine-men, remained with the patient until he recovered or died; and during their stay they were supposed to be inspired. Sometimes, if the sick person did not improve in a few days, the healing power of another priest was invoked, whose inspiration, it was imagined, might be of greater efficacy.

The mode of worship of the Tongas, if such it can be called, was confined to offerings presented to the gods, which consisted of yams, bananas, cocoa-nuts, kava and hogs; and to solemn invocations (*lotoo*), which were generally made in front of the consecrated buildings or before tombs.

The Tongas observed numerous religious festivals and other ceremonial solemnities. The *inatchi* or the festival of the first-fruits collected together all the inhabitants of Tonga and the neighbouring islands to present to the *tui-tonga* the first productions of the ground. The festival generally took place in August, which was near the time when a species of yam called *kabo-kabo* attained full maturity. On the day appointed by the chief authorities the people formed a procession, marching along to the sound of the conch trumpets, and carrying in their hands yams ornamented with scrolls of red-coloured pandanus

leaves, in addition to a great quantity of provisions of every kind as well as fish and kava. They halted at the *fai-toka* of the royal family called *fata-fai*, and there they deposited upon the tombs all the food materials they had brought with them. The *tui-tonga* then rose, and in the name of all the chiefs present, he offered up a thanksgiving prayer to the gods for their munificence, and invoked their gracious favour for the future. Those present again placed themselves in processional order, taking up the provisions they had deposited upon the tombs, and marched several times round the *fai-toka*. They then proceeded to the *malai* or square before the residence of the *tui-tonga*, and on their arrival one of the *mata-boolais* took possession of the first-fruits and other offerings; and after having reserved one third for the priests, one half of the remainder was allotted to the king, and the other half was appropriated by the *tui-tonga*. While the chiefs were regaled with a portion of the provisions the kava was prepared, and during the interval a *mata-boolai* rose and assured those, who voluntarily came forward to assist in the celebration, that the gods, as a recompense for the faithful performance of their religious duties, would protect them and grant them long life and prosperity, provided they would continue to evince the same zealous devotion towards the divine powers, and manifest the same respectful consideration towards their chiefs. At the conclusion of the kava party that part of the offerings which was retained by the *tui-tonga* was distributed to the chiefs according to their rank. The rest of the day was passed in the usual diversions. Wrestling and boxing matches were conducted according to rule, and produced much excitement among the crowd of spectators. The festivities were closed with night dances and other amusing entertainments.

The *faka-lahi* was another festal ceremony which had for its object to raise the *tabu* that had been previously placed on provisions. The king, the chiefs and their dependents were assembled in the *malai* of the *tui-tonga*, where the festive board was loaded with a vast quantity of cooked food consisting of yams and the flesh of several hundred hogs. After a portion of these supplies had been deposited upon the royal *fai-toka*, which after the expiration of a few days were delivered over to those who asked a proportionate share, the king distributed the part reserved to him to his chiefs and warriors; a considerable quantity was divided out among the chiefs of the neighbouring islands; a large share was allotted to the gods for the benefit of the priests, and the remainder was retained by the *tui-tonga*. At the close of the ceremony games, dances and other public amusements gave to the solemnity a gay and joyous character. Henceforth the restrictions of the *tabu* were removed, and articles, of which the use had been previously prohibited, now again entered into general consumption.

The *tow-tow* was a ceremony similar to the *inatchi*. It was celebrated in honour of *Alo-alo*, the god of the elements and the protector of the growing crops. The ceremonies were also in part dedicated to the gods in general, that the favourable weather might continue and the earth might be blessed with fertility. The yams, cocoa-nuts, sugar-cane, bananas and plantains, contributed from every plantation,

and which were brought as offerings, were suspended from sticks and were heaped up in three piles in the *malai*, where the god was represented by his wife in the person of a little girl belonging to a family of high rank, who had no other function than that of presiding over the kava party. After a suitable prayer had been addressed to *Alo-alo* by the priests dressed in mats, with garlands of green leaves hanging round their neck, the two piles were divided out among the chiefs, while the third pile was delivered over to the people who rushed upon it in wild disorder, and each snatched away whatever came within his reach. The usual recreations and amusements closed up the festivities.

To render possible the recovery of a great chief in case of dangerous illness the ceremony of *nandgia* was performed by strangling a child as a sacrificial victim to appease the anger of the gods, or to atone for any sacrilegious act committed by mistake or inadvertence. The victim selected was generally a child of the sick person, born of a mother of inferior rank, or one nearly related to him. Priests, chiefs and *mata-boolais* dressed in mats as a sign of mourning, with garlands of green leaves suspended from their neck, carried the dead body of the child in procession, laid out upon a litter, to the different chapels,¹ where the priests addressed their prayers to the god, graciously to preserve the life of the sick chief and restore him to health. After this expiatory service had been performed the body was returned to the parents of the victim, by whom it was interred with the customary formalities.

The modern Tongas who inhabit the island of Tonga-Tabu have long since been converted to Christianity, and although Protestantism is the prevailing creed, yet the Catholics have a regular church establishment, and a considerable number of natives nominally profess their doctrines. Schools are connected with all the churches, and nearly all the children learn to read and write the vernacular tongue, although their literature is exclusively confined to the translation of the Bible, to hymns and prayers.

The Tongas were not only devoutly religious, and were never guilty of any sacrilegious acts or impious conduct towards their gods; but they were extremely credulous and superstitious. They believed that dreams were designed as warnings coming from some of the *hotuas* that took an interest in their welfare. They supposed that thunder and lightning were the precursors of war or some other great calamity. They regarded the simple act of sneezing as an evil omen; and they were fully persuaded that a species of king-fisher was the harbinger of misfortune if, in his rapid flight, he approached any one that was accidentally passing. They also gave full credit to charms (*tatao*). The *tatao* was rendered effective by hiding a portion of the clothing worn by an enemy in the *fai-toka* of one of his relations of higher rank than himself, and it was supposed that the fatal consequence of this magic spell would cause the victim gradually to fall away, and that he would finally perish. The *kabe* and *vangui* were magic spells

¹ This expression is simply conventional from want of a better word; but the ancient Tongas had really no houses of worship and consequently no chapels.

which were rendered effective by a superior to injure an inferior against whom he had a grudge, by pronouncing a malediction, according to a certain formula, in a grave and calm tone of voice, which was often composed in these words: "May you cause your grandfather to roast until his skin is turned into a cracknel. May you devour his brain; may you violate your own sister, disinter the body of your father at moonlight and feed on his bones." The *ta-niu* was a mode of consulting fate to ascertain whether a sick person would recover. It was in advance determined in which direction a designated part of a cocoa-nut should fall on being turned upon itself in order to indicate that the patient would be restored to health; and while the nut was turned upon its end a fervent prayer was offered to the tutelary god of the family to give to the nut the proper direction that the patient may not die.

The Tongas, like most primitive races had their mythic fictions to explain the origin of things, and give an account of the first rise of their nation. Tangaloa, a hero divinity universally recognised by all Oceanian islanders, was represented as being engaged in fishing with the hook and line, when all at once he perceived that his hook was permanently fixed to a rock at the bottom of the sea, and jerking up his line with all his might he drew to the surface of the water the whole group of the Tonga islands which then formed one continuous territory; but the heavy weight snapping his line asunder the shock caused the enormous mass to be divided into several fragments.¹ After the god had thus brought into existence this goodly land he covered its surface with trees and plants of every variety, and supplied it with birds and a few other animals, all of which already existed in *bolatoo*, where they were, however, of a much superior nature. But the divine progenitor was not yet satisfied; he desired the land to be inhabited by intellectual beings, and to accomplish his object he addressed his two sons in these words: "Go take your wives and live in Tonga, divide the land into two distinct sections, so that each of you may occupy his own patrimonial domain." They instantly obeyed the injunction of their divine sire. Vaka-aku-uli the younger brother was endowed with extraordinary intellectual powers; he was the first inventor of the axe, and by his ingenuity he succeeded in making the first necklaces, in preparing the first piece of bark cloth and producing other objects of common use or luxury. Tubo the elder brother, on the other hand, was wanting in energy, passed his time in idleness, loved to stroll about and sleep away the weary hours, and yet his heart was corroded by envy when he beheld the objects of value produced by the skill and activity of his wiser brother. To get possession of these treasures he resolved to kill the more favoured possessor, and when he accidentally met him one day he struck him a heavy blow so that he was lying dead and lifeless at his feet. As soon as Tangaloa perceived that his eldest son had executed this fratricidal act he descended from *bolatoo* stirred up by fierce anger and unquenchable fury; and addressing Tubo he said: "Why have you

¹ According to Mr. Pritchard the fishing up of the islands is to be ascribed to Maui, which seems to be another name for Tangaloa.

killed your brother? Could you not exert yourself in the same manner he did? O! wicked wretch that you are!" "Go carry my orders to the surviving members of the family of Vaka-aku-uli and tell them to appear before me." Upon this summons the family came into the presence of the god who addressed them in these words: "Put your canoes to sea, sail towards the east, towards the extensive land found there and there fix your abode. The colour of your skin shall be white like your hearts, for your hearts are pure; you will be wise; you will make axes; you will possess large canoes and all kinds of riches. I shall go myself to command the wind to blow constantly from the land you shall occupy in the direction of Tonga; but the Tongas shall not be able to come to you because their canoes are inferior." Then turning towards the Tubo family he said: "Your complexion shall be dark, because your hearts are wicked, and you will be miserable, you will remain ignorant of the art of making useful things; and with your frail canoes you will not be able to navigate the ocean to traffic with your brother over the sea; while they may come to Tonga to buy your surplus products, and sell to you their objects of art and utility."¹

Another myth of the Tongas of very little merit, is somewhat original. There was an island in the eye of the trade-wind, to the east, called *Bolattoo*. It was peopled by gods and goddesses, of whom two hundred undertook a sea-voyage to visit the islands which Maui had fished up from the depth of the sea. They were so much delighted with their new territorial acquisitions, that they determined to remain there and make them their permanent home. They took apart their large sea-going boat and transformed the materials into smaller canoes to enable them to sail across the lagoon. The superior gods displeased at this desertion changed the emigrating divinities into men and women.

AUTHORITIES.

Voyage autour du Monde. Par J. Dumont d'Urville. 1833.

First Voyage round the World. By Captain James Cook. 1771.

An Account of the Natives of the Tonga Islands. By Wm. Mariner. 1817.

United States Exploring Expedition. By Charles Wilkes. 1845.

An Authentic Narrative of Four Years' Residence at Tonga Taboo. By Captain Wilson. 1810.

Observations made during a Voyage round the World. By J. R. Foster. 1788.

Tonga and the Friendly Islands. By Sarah Farmer. 1855.

Viti and its Inhabitants. By W. T. Pritchard (in Memoirs of the London Anthropological Society, Vol. I.). 1863-1864.

Coral Lands. By H. S. Cooper. 1880.

¹ With the exception of the part that accounts for the production of the group of islands, this myth is evidently of a very recent origin, and though it is probably of native composition, yet it shows, on its face, that it has been suggested by the missionary Bible-teachings in reproducing in another form the fratricidal history of Cain and Abel, while the concluding part was simply designed as a compliment to the white strangers who had settled among them to civilise and instruct them.

ROTUMAS.

THE island of Rotuma, which is situated in $12^{\circ} 39' 9''$ S. latitude and in $174^{\circ} 53' 18''$ E. longitude, was first discovered by Edwards in 1791. It occupies an isolated position in the vast ocean space at some distance from the Friendly and the Fiji Islands on the one side, and the New Hebrides and Solomon's Islands on the other. Like all the oceanic islands it is of volcanic origin surrounded by a belt of coral reefs, which afford but a few shallow openings for the approach of small boats. The island is traversed by mountains of moderate height, and the surface is covered with rich verdure and luxuriant vegetation. The soil is fertile and productive and yields an abundance of fruits and nutritious roots. It is but thinly inhabited, and the number of its population does not exceed four thousand souls. The inhabitants speak a dialect of the Samoan language, and are essentially a branch of that race, whom they resemble in physical characteristics as well as in general disposition and habits of life.

The Rotumas are well-formed with nicely proportioned limbs, a soft skin and a clear, coppery complexion. They have long, black hair; large, black, sparkling eyes, and well-ranged, beautiful white teeth. Many of their women have an elegant figure and some of them are rather pretty.

The Rotumas are gentle and kind in their intercourse, are full of life and gaiety, have a smiling, pleasant countenance, and are always ready to bestow a favour or render a service. They are noisy like children, display much curiosity, and on this account they are much inclined to pilfering, which they do quite innocently, for if caught in the act they never fail to return the article stolen with a good-natured laugh. They are fickle in their temperament, and careless and indolent in their habits. Their hospitality does not restrict itself to supplying the necessaries of life, but strangers are invited to pass the night in their huts in companionship with their wives and daughters.

The Rotumas live together in villages, which are built near the sea-shore; the houses being arranged in a circle with the district cemetery (*thamoorā*) in the centre. Their dwellings are constructed of posts planted in the ground, which support a sharp-pointed roof thatched with cocoa-nut leaves; while the side walls are composed of matting which is fastened to the frame-work. The ordinary huts are about fifteen feet long, and are placed at intervals of sixty feet from each other. The dwellings of the chiefs do not differ from the common huts, except that they are of much larger size, often measuring forty feet in length and twenty-five feet in height. The utmost cleanliness prevails in the interior of their dwellings, which is not encumbered with much furniture, for a few mats only constitute their bedding, a wooden pillow serves as head rest; and long, narrow, low tables are used, upon which their daily food is spread.

The costume of the Rotumas is of the most primitive type. With the exception of a *maro* or a loin-cloth which encircles their waist and passes between the thighs, they are entirely naked. They are generally

bare-headed, and it is exceptionally only that they cover their head with a piece of netting, or they wear as head-dress the *ischao* which is braided of cocoa-nut leaves. The women wear their *maro* in the form of a petticoat, and they have in addition a kind of mantle of matting or bark cloth, which they throw over their shoulders. They are equally cleanly in their personal habits, and they indulge in a daily bath, both for amusement and comfort. They let their hair grow long and roll it up in a knot at the back of the head. Some few arrange their hair into curled locks with the ends reddened by the application of lime. The men pluck out their beard with shell tweezers, and preserve only a short moustache on the upper lip. Both sexes pierce the lobes of their ears, and insert odoriferous flowers in the perforation. Tattooing is also a fashionable mode of ornamentation, and it is applied on such an extensive scale that almost every part of their body is covered with figures of various designs. They paint their skin red, orange or yellow either plain or striped with powdered curcuma root mixed with cocoa-nut oil. Men of a certain rank are distinguished by attaching to their breast a valve of a large pearl-oyster shell called *tifa*. Others ornament their breast with an oval plate of earthenware (*pooré*), or a piece of white matting (*tooi*). Shell girdles and necklaces of whales' teeth are also sometimes worn as ornamental trinkets.

The Rotumas subsist principally on bread-fruit, yams, bananas, cocoa-nuts and fish. Pork and fowls are but rarely served up except on festival occasions. Their food is cooked in subterranean ovens lined with heated stones. The men take their meals first, and each is served on a separate table. After the male members of the household have finished their repast the women and children sit down together to eat the crumbs that fall from the rich man's table.

The chief occupation of the Rotumas is fishing, in which they are most expert. In their fishing operations they make use both of the hook and line and nets, some of which are over forty feet long. Their canoes (*vaka*) are roughly made; they are pointed at the bow and stern, are provided with an outrigger, and are propelled by means of oval-bladed paddles and a sail of coarse matting hoisted on a mast. They are covered so as to prevent the water from striking into the hull, and an awning of wickerwork shelters the deck to protect the boatmen from sun and rain. They pay much attention to the growth of the bread-fruit and cocoa-nut tree, they cultivate taro-root, sugar-cane and bananas, and they break up the soil with a wooden spade which is their only agricultural implement. Hogs and fowls are reared by them in considerable numbers, but they are mostly reserved for the use of the chiefs and public and private festivities. The women braid not only straw mats of a fine texture, and make baskets of palm leaves, but they prepare bark cloth of good quality by the ordinary mode of beating it with a mallet. The finest mats are festooned at the borders; they are sometimes painted yellow or are striped in various colours, and some of them are of large size. The bark cloth is generally dyed reddish brown, the colouring material being of vegetable origin. The mechanical skill of the men is confined to the building of their huts, the construction of canoes and making clubs which are

three or four feet long, are flat at the carved upper extremity and are sharp-edged at the sides. Their fishing nets, which are knotted by the men, are of considerable size.

The Rotumas have but few ceremonial forms of etiquette. On meeting they mutually rub their noses together, and in transacting any kind of business politeness requires that they should be seated. When they wish to pay their respects to their chiefs they unroll the knot of their hair and let it fall loosely down their back. Dancing constitutes their chief amusement, and these pedal exercises are always accompanied by a monotonous song, and are rendered slightly entertaining by the most fantastic movements and the most ludicrous gestures.

The Rotumas do not practise polygamy; they marry but one wife. All the marriageable girls are given away by the chief of the district, and they are compelled to accept the husband that is assigned to them, although they may have never seen him. Chiefs only select as wives the eldest daughters of other chiefs; while the younger daughters are united in wedlock with men chosen by their father without regard to rank. The formalities observed to give sanction to the marriage relation are very peculiar and unique in their kind. After the parties have been betrothed they are required to sleep together upon the same mat for several nights without indulging in any closer intimacy. On the wedding day, after the invited guests have enjoyed themselves in dancing and festivities, the young couple are conducted by their friends to the sea-shore, where both enter the water together. Here the young woman lies down on her back and the bridegroom submits to the humiliating service of washing her body, which the bride however reciprocates, as the young man, in his turn, stretches himself out in the water in a reverse position, and he is washed by his wife in the presence of numerous witnesses of both sexes, who are singing during the performance of the ablution, and present mats as wedding gifts to the young married pair. Being conducted back to the family dwelling, under the instructions of an old matron the young virgin is deflowered by her legally espoused husband. If there existed the least doubt about her virgin purity the young wife might be dismissed without the least ceremony.

Although young girls are at liberty to bestow their favours in accordance with their inclinations, yet the death penalty is inflicted upon the wife who is guilty of infidelity, and the sentence is executed by the chief in person. Her seducer is set adrift in the open sea attached to a frail canoe. Chastity is so highly esteemed that those who keep themselves from pollution, powder their head with shell lime, tinge their cheeks with a red colour, and trace a black line on the middle of their back as marks of honourable distinction. But these badges of virginity are abandoned after marriage. After the birth of a child, the chief, who is specially invited by the family, takes his seat in the centre of the room, and the infant being presented to him by a matron, he rubs its face, teeth and lips with cocoanut oil mixed with salt water, and then pronounces in a loud voice its name, which has previously been proposed by the parents. This

ceremony is repeated for six successive days, and if the child belongs to a chief the assembled friends celebrate the occasion by singing, feasting and drinking kava.

The Rotumas dispose of their dead by burial. The body of the deceased is laid out in state on a mat in the hut in which he died. The upper part of the corpse is painted red, and is enveloped in six mats of the finest quality. After the lapse of twenty-four hours the body is laid on a plank, and is carried on the shoulders of four men to the *thamoora* or common cemetery amidst the tears and groans of the distressed family. It is then consigned to a grave about five feet deep, which is lined with stones cemented with resin, and is filled up with earth; while the chief, being seated at one end of the tomb, sings an appropriate funeral hymn. The friends and relations, who followed the funeral escort, assemble in the mortuary dwelling, where a sumptuous repast is prepared by the order of the chief. A large flat stone is laid over the grave to mark the site where the dear departed lies buried. On the death of the head chief two boys are sacrificed, who are placed by his side in a tomb erected on the highest mountain ridge on the island; and on the death of his wife two girls are immolated as sacrificial victims. As a sign of mourning the widow cuts her hair short, and applies a burning stick to her breast, thus producing painful, festering wounds.

The government of the Rotumas is monarchical in form supported by a hereditary nobility composed of twenty-four chiefs bearing the title of *hinhongatcha*, who are the landed proprietors of the twenty-four districts into which the island is divided. The supreme ruler bears the title of *shaoo*, and exercises sovereign authority for a period of twenty months, when he is replaced, according to the order of seniority, by one of the twenty-four district chiefs, whose turn it is to assume the supreme power at the head of the government of the whole island, at the same time he transfers the prerogative rights of the chieftainship of his district to his son or brother. The new sovereign takes up his residence in the village of Epipigi, where a new mansion is erected for him after that of his predecessor had been burnt down. He is invested with his dignity by the oldest chief who pours cocoa-nut oil upon his head in the presence of the whole population, and presents to him the leafy bough of an evergreen tree. The *shaoo* unites the civil power with the sacred function of the priesthood; but no important enterprise can be undertaken by him without previously consulting the district chiefs. He presides over the ceremonies of birth and marriage, and pronounces the sentence of death upon offenders who have been convicted of a capital crime. He commands the warriors in person, and conducts the military expeditions both by land and water; and he frequently assembles the chiefs to obtain from them a statement of the number of men residing within their district that are capable of bearing arms. Contributions of provisions of every kind are furnished him by the local authorities for the support of himself and his suite, and when a hog or fowl is killed he is entitled to receive the most delicate piece as his legitimate share.

The Rotumas rarely engage in warlike enterprises. Sometimes, however, an encounter takes place, to redress some grievances, or adjust some disputed questions that arise between contiguous districts; and once even they had an occasion to defend themselves against a foreign aggressor. When the chiefs go to war they dress in mats of different sizes, and their head is encircled with a diadem of pearl shells. They initiate the fight by attacking the enemy's chiefs, after which the action becomes general. Their only offensive weapons are the lance which is from twelve to fifteen feet long, the club, and heavy stones which they hurl from the hand with good effect.

The religious notions of the Rotumas, as far as ascertained, are very limited. They are said to perform some simple ceremonies, and they are supposed to believe in the existence of a malicious *atua* that deals out death by suffocation. They have no idea of a future state of life, and they regard death as the end of human hopes and human desires.

AUTHORITIES.

Voyage autour du Monde. Par J. L. Duperrey. 1822-1835.
 Notice sur l'île de Rotouma. Par R. P. Lesson, M.D. (in the *Annales des Voyages*, 1^{re} Serie, vol. xxv.) 1825.

SAMOANS.

THE Samoan or Navigator's Islands are situated between 11° and 14° S. latitude and between $169^{\circ} 24'$ and $172^{\circ} 50'$ W. longitude. The group is composed of a considerable number of islands, which are not always designated by the same names. The names best known are Pala or Savaii, Manona, Oyalawa, Opoon, Fanfooé, Leoneh, Manua-télé, Olosenga, Aunuu, Upolu, Apolima, Manúa, Tau, Ofú and Oha-tooa. Rase and Tutuila are also named among the number. Most of these islands have a high elevation, and are traversed by mountains of moderate height. The hills, which rise about two thousand feet above the level of the sea, are covered with the most magnificent forest trees up to the very summit; the valleys are very extensive, and their fertile soil produces the most luxuriant vegetation, which renders the landscape beautiful and enchanting. The shore reefs, by which the islands are encircled, are but a few yards wide which renders the sea quite calm, striking the dazzling, sandy beach with a gentle ripple. The whole group is of volcanic origin, and Savaii, which is very fertile, shows the most recent effects of the active force of subterranean fires. The climate of Samoa is tropical, but it is much moderated by the trade-winds; the south-east trade-winds blow steadily from April to October, but they make themselves most strongly felt from June to July. The summer temperature during mid-day is hot and oppressive, with an average height of the thermometer of 78° or 80° F. Copious rainfalls occur from December to March. The medium annual temperature is as high as 63° F.

The native population of the most thickly inhabited islands was estimated in 1874 at 34,265 souls.¹ Savaii the westernmost and largest island is about fifty miles in length by twenty in breadth with a superficial area of about seven hundred square miles. It is more populous and more important than some of the other islands. It has a low shore and a slope gradually rising to the centre, which is occupied by a few extinct craters and a lofty peak, whose summit is shrouded in clouds. Decomposed volcanic rocks and vegetable mould form the principal ingredients of the soil which is very fertile. The island of Upolu is forty miles long and thirteen miles broad, and is traversed throughout its whole extent by moderately high hills. Olosenga is very rocky and precipitous; an almost perpendicular mural precipice, twelve hundred feet in height, forms here one of the most stupendous marvels of nature. Tutuila, which is the eastern and the smallest of the principal islands, measures only seventeen miles in length and five miles in breadth. Matafæ peak, which is the highest point of its mountain heights, rises 2327 feet above the level of the sea. Pango-Pango, now in possession of the United States, is the most perfect land-locked harbour that exists in the Pacific Ocean.² Apia, which is the residence of the king and of the foreign consuls is the capital of Upolu Island. It is situated at the head of a Bay, and has a convenient harbour.

The Samoans were once the most turbulent and most warlike of the Oceanian races; but they have been tamed by the austere discipline of the missionaries, and under their teachings the old stock has nearly died out; and although the modern inhabitants still bear traces of their barbarian origin, yet they no longer answer to the description of the ancient race, either in a physical, moral, religious or industrial point of view.

The physical constitution of the Samoans was remarkably well developed, and in this respect they did not differ much from their nearest neighbours of the Tonga Islands. They were generally of tall stature, measuring on an average five feet ten inches, and men that were over six feet high were frequently met with on some of the islands. Their frame of body was stalwart and robust; they were well-proportioned and had well-formed rounded limbs. Their features, though not always perfectly regular, were pleasing, and many were prepossessing in appearance. Their hair was black, straight and strong, but their beard was excessively scanty. Their complexion was of a light brown graduating into a clear yellow. They had black,

¹ The population of Savaii is estimated at 12,000 souls, that of Manona at 1000, that of Upolu 16,000, and that of Tutuila 5000. Half-castes 1000, Europeans 50. *Revue Maritime*, Février 1881, p. 478.

In 1886 the population of all the islands was estimated at 35,000 souls, of whom about 30,000 nominally profess Protestantism and 5000 Catholicism. There are established on the Archipelago 127 Germans, 62 Englishmen, 26 Americans, 17 Frenchmen and 13 Chinese.

² The Samoans have thus far escaped the piratical appropriation of their country by one of the European powers. Germany or England would long since have seized upon this pearl of the Pacific, if they had not been prevented from doing so by the government of the United States which exercises a quasi protectorate over the country.

often large, bright eyes ; a short, flattish nose, expanded at the base ; a large mouth ; full, well-turned lips, and strong, white teeth. Their face was full ; their forehead narrow but high ; and their cheekbones were prominent. Many of the young men, especially among the higher classes, had remarkably fine features and were rather handsome, though their nose was sometimes too much compressed. Their women were distinguished for their voluptuous forms, and some of them were really pretty.

The moral character of the Samoans, as far as it had not been changed by their contact with Europeans, was mild, beneficent and unsophisticated. Their politeness was elegant and refined, and their manners indicated amiability and good nature. To be guilty of a breach of decorum was considered the highest offence, and frequently gave rise to warlike encounters. They showed the greatest tenderness to their children, and never failed to pay due respect to old age. They were hospitable to strangers, and always set before them the choicest provisions at their disposal ; and it was only after they had become acquainted, through their intercourse with foreign ships, with the true value of money and many objects of utility and luxury, that they expected to receive an adequate remuneration in return for their liberality. They were highly inquisitive, anxious to receive instruction, and were persevering in their efforts to make themselves masters of any useful knowledge that might be promotive of their comfort or their happiness. They were naturally indolent which was the effect of the climate, and they were fickle in their disposition, loving change for the sake of novelty. As a means of self-defence, when dealing with men of a superior race, they became deceitful, and when it was contrary to their interest their promises could not be trusted. Their women were modest, virtuous and chaste.

The modern Samoans are of a docile and lively disposition, they are very hospitable, and courteous among themselves as well as towards strangers ; but they are not to be trusted in business affairs, nor can they be depended on to tell the truth unless some advantage can be obtained by doing so.

The dwellings of the Samoans were circular or elliptic ; the former generally measured thirty feet in diameter, the latter were often fifty feet long and twenty feet wide, and both were constructed upon the same plan and of the same materials. Three centre pillars from twenty to thirty feet high supported a ridge pole which extended through the whole length of the house. A number of posts about five feet high were driven into the ground at regular intervals at each side and at both ends of the elliptic piece of ground, and these formed, so to say, the skeleton frame of the structure. The side rafters were straight, and were placed parallel to each other corresponding in number to the number of upright posts by which they were supported, while the end-rafters were curved to give the roof end an oval form, and for this reason they were made of separate pieces of wood of the bread-fruit tree joined together by ingenious scarping. The roof frame of the circular huts was made of pliable splits. The roof was thatched with the leaves of the sugar-cane, which were pinned to

bamboo poles or reeds by means of pointed pegs made of the ribs of the cocoa-nut leaflet; and thus arranged they were tied with cinet cords to the rafters overlapping each other in regular lines. The side and end walls were entirely open; but mats were fixed to the lower edge of the roof frame which could be unrolled, and thus served as curtains whenever it was desirable to close the open sides. The floor was raised several feet above the ordinary ground level; it was paved with rough stones, over which a layer of fine pebbles was spread, and was covered with mats that served as seats as well as beds. A flat piece of bamboo, standing on four legs three inches high, answered the purpose of a pillow, and mat curtains protected the sleepers against the intrusion of mosquitoes. The fire was kindled between the central posts; but all the cooking operations were performed by the men outside of the house in subterranean ovens. The most conspicuous piece of furniture was the kava bowl which was hollowed out of the wood of the *tumanu* tree (*Calophyllum inophyllum*).

The dress of the Samoans was as scanty as it was simple. The men wore a small breech-cloth about one foot square made of *ti* leaves,¹ neatly sewn together. The women wrapped a kind of leaf-petticoat (*lava-lava*) round their waist, which reached down to the knees. On ceremonial occasions they were much more decently attired; they wrapped themselves up in a mat, which was very highly prized, for it was closely woven of narrow strips of pandanus leaves and was ornamented with tufts of scarlet feathers. It was two or three yards square, reached down from the loins to the feet, and was worn by both sexes. But as this rich article of dress could only be procured at a great sacrifice, the less favoured classes were attired in a mat woven of the bark of the dwarf hibiscus bleached pure white, with the ends of the interwoven slips uncut so as to give to the outer surface a shaggy appearance, which added much to its beauty. At a later period they were instructed by the Tongas in the art of preparing the *siapo* or bark cloth made of the bark of the paper mulberry. They wore their hair short frequently stiffened with scented oil and the gum of the bread-fruit tree; or they fastened it behind the ears by means of a comb made of the petioles of the cocoa-nut leaflet. But generally the men gathered their hair into a knot at the top of their head. On festivals or during religious ceremonies it was considered a mark of respect to let the hair hang loosely down. The women sometimes changed the colour of their hair from a dark black to a light brown by the application of quicklime. On public occasions their head was adorned with the *horo*, which was a kind of artificial flower made of the evergreen leaves of a mountain orchis, and the white odoriferous petals of the gardenia previously dipped in sweet-scented oil, and being attached to a wooden stem it answered the purpose of a hair pin. Ordinarily they walked abroad bareheaded, but during heavy rains they covered their head with banana leaves, or they used a banana branch in place of an umbrella. While engaged in fishing they protected their feet with sandals of hibiscus bark, so as to enable them

¹ *Dracaena terminalis*.

to walk unharmed over the pointed coral rocks. They encircled their arms with bracelets of white shells strung on cords, or they were in the form of rings made of bits of cocoa-nut hull or of tortoise-shell. Some pierced their ears with thorns and suspended odoriferous flowers from the holes. The men were all tattooed, for boys as soon as they reached the age of puberty were required to have the operation performed by a professional artist; otherwise they would have been precluded from the privilege of marrying. The women made use of a cosmetic to embellish and soften their skin. They bedaubed their face, neck, arms and hands with a varnish-like sap of a black colour which compelled them to keep the house for several days until the substance had hardened. On the day of the public festival they proceeded to the brink of a brook or river, where they rubbed themselves thoroughly with orange juice, and after washing, their skin assumed a clear, smooth, velvety and soft appearance. They were excessively cleanly in their personal habits, they bathed every morning and made their toilet with the utmost care, a tub of water serving as mirror.

The modern Samoans of both sexes wrap a piece of cotton cloth round their waist, which reaches down to the knees; and when engaged in their ordinary avocations they still wear the kilt-like breech-cloth of *ti* leaves or grass of their ancestors. The women generally cover their breasts and shoulders with a coloured handkerchief. The men tattoo their body from the waist down to the knee in striped patterns and other devices, of which they seem to be very proud. Both men and women give their hair a reddish hue by the use of quicklime, and they often ornament their head with scarlet hibiscus blossoms and other gay flowers.

As there were no wild animals on the islands they had no game which could supply them with means of subsistence, and their animal diet was confined to hogs and fowls which they possessed in considerable abundance; but they were generally reserved for public festivals. Fish and shell-fish, which they obtained from the lagoons and reef shallows, were important articles of daily consumption. Snails, grubs, cooked and uncooked entrails of fish formed extra dishes, and trepang was considered a delicacy. But their vegetable food was both plentiful and nutritious, and was sufficient to meet all their wants. The bread-fruit tree furnished them a supply during a period of six months, and they laid up a quantity in store, in a fermented state, which was baked into cakes when other provisions were scarce. Bananas and cocoa-nuts were plentiful throughout the year. Taro, which was cultivated, and yams which grew in the bush, were valuable food materials. They cooked their food in subterranean ovens lined with small, heated stones. Fish were wrapped in banana or bread-fruit leaves before broiling. Their meals were served twice a day, all the inmates of the hut being seated cross-legged on mats spread on the floor, and each receiving his share on a bread-fruit leaf, which was used as a substitute for a plate. The cocoa-nut milk was considered a delicious beverage; and they produced an intoxicating liquor called kava¹ from the infusion of the

¹ On these islands this liquor is called *ava*, but for the sake of uniformity *kava* is substituted in its place.

chewed root of the betel pepper. But no one was permitted to indulge in this luxury except the head of the family or the chief of the tribe who partook of it at his evening meal.

The Samoans were remarkable for their hospitality. When strangers of distinction entered the house a new or clean mat was always spread for their accommodation, and a kava party was given in their honour with the usual ceremonial formalities.¹ Or they were received at the public community-house (*fale-tele*) where they sat down in perfect silence, while one of the householders, who was designated for this purpose, decided how much food should be prepared by each family of the village, which was deposited in front of the building where the guests were lodged. The address of welcome was then made by the headman of the community, and it was not until then that mutual inquiries were made and answered, recent occurrences were related, and all the news of interest were communicated. In the evening the inhabitants assembled in honour of the strangers, and the night was passed in feasting and dancing.

The modern Samoans still receive foreign visitors after the good old fashion of their ancestors. The kava root is still chewed by scantily clad girls seated on the ground with wooden bowls on their lap. After the liquor has been properly prepared it is handed round to the visitors who are expected to take a complimentary sip. The chiefs present dressed in full war costume, perform fantastic feats of dexterity with their clubs, axes and knives, while uttering hideous yells which are responded to by the spectators by singing the war song.

The Samoans did not follow hunting as a profession, for the forests were destitute of quadrupeds of every kind, and the hog and dog had been introduced either by the first settlers, or they had been left on the islands by European ships. They cultivated the soil to a very limited extent, for nature was so prolific that she yielded up her productions to these happy children of the tropics without much labour on their part. They paid some attention to the planting of the bread-fruit and cocoa-nut trees, as well as to bananas, but after they had attained a certain height they required but little care. Taro was cultivated in the marshes, and betel pepper was also grown for the sake of its root. Yams were of indigenous growth, and could be procured for the trouble of gathering them. They also produced oranges and guavas, which were undoubtedly introduced like the rest of their agricultural productions.

Fishing was principally carried on by means of nets, which were of all sizes from the hand net about eighteen inches square to the seine which was often a hundred feet long. The knotting operation was performed by the men with long wooden needles, using for this purpose twine made of bark fibre. Fish were also taken with the hook and line; the shank of the hook was of mother-of-pearl shaped in the form of a fish, with a tortoise-shell beak fastened to the under side. They were very skilful in the construction of canoes. The keel was

¹ See *supra*, Tongas, p. 115.

hollowed out of a tree trunk or a single timber log, and the sides, made of boards, were lashed together and to the body of the boat with cinet cords, which were passed through holes and were tightly knotted inside; while the seams were made water-tight with the gum of the bread-fruit tree. Though these canoes were not painted, yet they were decorated with rows of white shells, with which the sides were inlaid. They were propelled by means of paddles in the form of a sharp-pointed shovel. Their bark cloth was made of the bark of the paper mulberry which was beaten with a mallet, and the smaller sheets were united by using arrowroot paste. Their mats, which were exclusively woven by the women, were of pandanus leaves, or hibiscus fibre, and the finer quality was generally fringed and ornamented with feathers. Baskets of various sizes were braided of palm leaves. Their knives were simply split bamboos exceedingly sharp at the edge; sharks' teeth were employed as tweezers; cocoa-nut hulls were transformed into cups or bottles; and their adzes were of stone or shell fastened to a handle with cinet cords.

The modern Samoans cultivate cotton to a limited extent. Sugar-cane, maize, coffee, rice, the ordinary cereals as well as barley and various kinds of millet are cultivated by Europeans. The gardens are planted with cabbage, cauliflower, pease, beans, carrots, asparagus, cucumbers, melons, potatoes and onions. Cocoa-nuts thrive here to perfection, and a considerable quantity of the dried nuts called *copra*, is exported for the extraction of the oil. Cattle are reared with much success and many of the natives even possess horses. The modern Samoans construct large double canoes (*alia*), which are capable of carrying from two hundred to three hundred men.¹ Their fishing canoes and even some of their dug-outs are provided with an outrigger. Money has no real value for them, and they only make use of it when dealing with foreign traders. Mats are their ordinary medium of exchange, and the wealth of a native is estimated by the number of mats he possesses. For the manufacture of this article of value a fine species of grass is used, and some of these mats can only be procured for an equivalent of fifty dollars. They form the basis of exchange, and they are given and accepted in payment for land and other real estate.

The commercial transactions of Samoa, carried on principally through German agencies, are of considerable importance. The exports in 1875 amounted to 1,245,815 dollars, and they were principally composed of *copra*, sea island cotton, manufactured articles and guano. The minor articles exported are cocoa-nut oil, cotton seed, pearl shell, trepang, &c. The imports, which amounted during the same year to 1,162,117 dollars, comprised dry goods, hardware, spirits, wine, beer, tobacco, groceries, lumber, shingles, ship-chandlery, *copra* brought from the Pacific islands, guano, &c.

The Samoan language, which has been reduced to writing by the missionaries, expresses every word by means of an alphabet composed of five vowels and nine consonants. The deficiency of consonantal

¹ This is probably an over-estimate.

letters renders it peculiarly melodious and musical ; and as every word uniformly terminates in a vowel, it is deliciously soft and affects the ear most pleasantly. It is full of figurative expressions and lends itself with facility to poetry and song. It has a specific vocabulary of polite terms, which are used in addressing a superior, or on occasions of public ceremonies. It is a branch of the Malay-Polynesian, has the greatest affinity with the Tonga and Tahitan dialects, and does not materially differ from its sister tongues in grammatical organism and idiomatic phraseology. Many idiomatic expressions or specific terms are only applied to the higher classes, and the failure of using them would be considered an insult. The Samoan language has two articles ; *le* is both used in a definite and indefinite sense ; as, *o le alli 'i pai*, "such a one as is a chief ;" while *se* is always indefinite ; as, *ta mai se la'au*, "cut me a stick." The *o* emphatic is usually regarded as a kind of article, it is used only in the nominative case, and may be considered as a sign of that case. It is prefixed to all proper nouns of places and persons ; as, *o Samoa*. Some verbs are changed into nouns by suffixing *ga*, *saga*, *taga*, *maga* or *aga* ; as, *tuli*, "to drive ;" *tuliga*, "a driving ;" *lulu'u*, "to fill the hand ;" *lu' utaga*, "a handful." These verbal nouns have a participial meaning, or they refer to persons acting when they govern the following noun in the genitive ; or they refer to persons or things acted upon by them leaving it to the context to decide the proper meaning ; and frequently they have a passive signification as being acted upon ; as, *o le tao maga a lau*, "the thatch that has been pressed." The simple form of the verb is sometimes used as a noun ; as, *tatalo*, "to pray ;" *o le tatalo*, "a prayer." Adjectives are converted into abstract nouns by prefixing the article or a pronoun ; as, *o lelei*, "goodness," from *lelei*, "good." There exists no grammatical gender, and the sex of living beings is only distinguished by specific words or by the qualifying terms *po'a* "man," and *fafine* "woman." The plural of substantives is indicated by dropping the article *le* ; as, *o le ubu*, "bread-fruit ;" *o ubu*, "bread-fruits ;" or by placing before the noun a collective word ; as, *o le au i'a*, "a shoal of fishes ;" *o le vao togata*, "a forest of men ;" or by doubling or lengthening a vowel in the word. Nouns are not inflected, and the cases are indicated by particles or prepositions. The genitive is governed by the preposition *a* or *o*, each of which belongs to certain categories of words. Adjectives are formed of nouns by the suffix *a* ; as, *ele'ele*, "dirt ;" *ele'elea*, "dirty ;" or by doubling the word ; as, *pona*, "knot ;" *pona pona*, "knotty ;" or by prefixing *fa'a* ; as, *o' le lu fa'a Samosa*, "a Samosan custom." Adjectives have no degrees of comparison. Comparison is expressed by circumlocution ; as, *e lelei lenei a e leaga leni*, "this is good, but that is bad" (comparatively) ; i.e., "this is better than that." The superlative is formed by adverbial words ; as, *ua lelei tasi*, "it alone is good" (nothing equals it). There are distinct words for the numerals up to ten ; the intermediate numbers are formed by placing the units after *sefulu*, "ten ;" with *ma le* between them ; as, *e sefulu ma le tasi*, "eleven." The higher digits are formed by placing the multiple unit, a little modified in form, before *fulu*, "ten." A hun-

dred, a thousand and ten thousand are expressed by specific words. Pronouns are declined by particles and prepositions like the nouns. The first and second persons dual and plural in every case take the prefix *i*; as, *o i moua*, "we two." The dual is formed with the numeral *lua*, "two," by eliminating the *l*; and the plural is formed by *tou*, a contraction of the numeral *tolu*, "three;" as, *o i totou*, "we," including the person addressed, and *o i matou*, excluding the person spoken to. There are possessive, distributive, demonstrative, indefinite, relative and interrogative pronouns. Most of the verbs are primitive and underived. Compound verbs are formed by prefixing *fa'a* or *fa'ale* or *mata* or *loto*; as, *fa'alea lofa*, "like not loving," i.e., "little loving;" *mataita*, "angry-looking;" *loto leaga*, "to be evil disposed." Most nouns can be changed into verbs by adding the verbal particles, and some few are even formed from prepositions. The plural is formed by reduplication of the first syllable; as, *folo*, "to swallow," plural *fofolo*; and the frequentative form is expressed by *folofolo*. Some verbs form the plural by reduplication of the second syllable; as, *aulai*, "to be heaped up;" plural: *aulalai*; *afio*, "to come, to go," plural: *afifio*; some even redouble the third syllable, and two verbs redouble the fourth. Other verbs form the plural by the prefix *fe*; as, *aaui*, "to swim," plural: *feausi*, *u*, "to bite," plural: *feu*. The radical of the verb remains unchanged. The language has no real future tense, but the present is used in place of it. There exist in addition an imperfect and a perfect tense, an immediate future indicating that an action is about to be performed, and an indefinite future not marked by definite time. The verb has an indicative, an imperative and an infinitive mood; and a present, future and past participle. The passive is formed in various ways by a number of suffix particles, the selection of which depends altogether on euphony; as, *sa'ilia*, "to be sought," from *sa'ili*; *alofagia*, "to be beloved," from *alofa*. The tenses, moods and voices are all indicated by particles.

As the Samoans were exceedingly polite, their rules of etiquette and ceremonial forms were rather complicated, especially as regards the deference to be shown or the homage to be paid by inferiors to superiors. To avoid giving offence it was necessary to be perfectly familiar with the specific words of politeness in which the language abounds. It was considered indecorous to sit with outstretched legs, for politeness required it that in sitting down the legs should be crossed. On entering the hut visitors were invited to take their seat on the mat spread on the floor. They were then addressed by the chief of the family who introduced himself by mentioning his name and his dignity, and welcomed them in complimentary phrases wishing them health and prosperity.

The Samoans had made no advances in the musical art. Their musical performances were confined to singing, the beating of the drum and the blowing of the conch-trumpet. Their songs were wild and noisy; but time, which was indicated by the clapping of hands, was observed with the utmost exactness, and their ballads exhibited some rude poetic imagery. Dancing was their favourite amusement.

The *fale-tele* or community-house was generally selected as the place of meeting; the performances were accompanied by extemporaneous songs relating to the occurrences of the day, and the measure was regulated by the beat of the drum, or by striking a rolled-up mat with sticks. Their dances (*siva*) were performed by parties of threes. While one set moved in one direction, the other advanced from an opposite side, making fantastic gesticulations, and swinging their hands and arms in a violent manner, which was far from being graceful.

The modern Samoans have not forgotten their native dances and they still indulge in this pleasurable excitement, and even the king and the princess do not disdain to exhibit themselves in public on special occasions. The women who take part in the *siva* have their head ornamented with a tiara of sea-shells, a necklace of red berries is hung round their neck, and their body is anointed with cocoa-nut oil. The men wear a head-dress of plumes, daub their face with paint and tie green wreaths round their ankles. Men and women dance together, and their performances are characterised by odd contortions of the body, the waving of the arms and many grotesque figures, all regulated by the measure of the song.

Women attended to the domestic duties of the household, and as the hardest labour was performed by the men, the women enjoyed much personal liberty and independence. Polygamy prevailed without legal restriction; some chiefs married ten or twelve wives, but the wife was permitted to separate from her husband and return to her relations at pleasure. In case of separation she took care of the little children, while the older ones remained under the guardianship of the father. A brother was entitled to the possession of his brother's widow, but he was obliged to assume all the responsibilities which followed as the necessary consequence of the heritage, and he became *ipse facto* the father of the orphans. Marriage between near relations was prohibited; and yet they were addicted to licentious amours, and the old men frequently retained young girls by force, and enjoyed the first fruits of virginity, while the matrons celebrated the event by appropriate songs.

A young man who desired to marry sent a present of provisions to the girl he fancied, and also to her relatives; and the friend who carried them was commissioned to ask the father's consent to the proposed union of hearts and hands. If the presents were accepted, the proposal was considered as having been agreed to. The marriage was celebrated in the public square under a bread-fruit tree in the village where the bridegroom resided. He was seated on mats glistening with scented oil, and decked with garlands of fragrant flowers. A number of mats were then presented as marriage gifts, after which the bride advanced, and sat down by the side of the bridegroom. Remaining seated but a short time she rose amidst the shouts and applause of her friends, who gave a palpable proof of their sympathy and attachment by beating their heads with stones, until their faces were bruised and bloody. After this painful exhibition of sorrow, on the part of the relatives of the bride, the bridegroom distributed a quantity of presents among

them in return for their own munificence. Feasting, dancing and debauchery closed up the merry scene.

Marriage among the modern Samoans is neither considered sacred nor binding; the wife is discarded under the most frivolous pretext; and a young lassie is taken in her place, and as the children of the same father happen to have different mothers, the lineage of the family is traced only through the male line.

The Samoans paid great honours to their dead, and disposed of them by burial. The most dolesome lamentations and the most heart-rending wailings were uttered when one of their near relatives died. Their exclamations of sorrow were indications of helpless despair and superstitious awe. "O, my father! why did you not let me die so that you might live here still?" Expressions of this kind were rendered still more painfully emphatic by tearing to shreds the scanty clothing which they wore, by pulling out their hair, by burning their flesh with firebrands, and by beating their head with stones, which was called "an offering of blood." After the most boisterous exhibitions of grief had subsided, the body of the deceased was anointed with oil mixed with turmeric, to counteract its cadaverous appearance; it was then wrapped in mats with the chin propped up, and the head and face exposed, while the weeping relatives stood over the corpse fasting; for it was an inviolable custom that no food should be eaten in the house of the dead. On the following day the friends assembled bringing a quantity of presents, which were again distributed on the day after the burial. The grave was dug close to the hut and frequently inside of it. Mats were spread over the bottom, and the body was consigned to the earth with its head turned towards the rising sun. The wearing-apparel of the deceased, his drinking cup, his bamboo pillow and digging sticks were buried with him, for it was supposed that if these articles were retained they might communicate to the survivors the malady of which the deceased had died. The grave was called "the fast resting-place," and that of a chief was known as "the house thatched with leaves of the sandalwood tree." They imagined that the dead, which were left unburied, haunted the abodes of the living, and that they were constantly crying out; "O how cold! cold! cold!"

The Samoans had a distinct idea of a future state of existence, and they thought that the souls of their chiefs were immortal.¹ They believed that the house containing a person in a dying condition was surrounded by spirits, who were watching a favourable opportunity of taking away his soul to convey it to the ghostly land. In company of this troop of ghostly beings the soul of the departed travelled to "the stone to leap from," where they all plunged into the sea, crossed several islands in their passage, and finally reached the most western of the island group where they entered into the world of ghosts in a circular basin surrounded by a rocky border. Here the stranger ghost came in the presence of a cocoa-nut tree, which decided his future destiny, for if he struck the fatal tree as he passed he revived and

¹ The word immortal is only used here in the sense of surviving; the survival was not eternal, but only limited.

again assumed his mortal frame ; but if he succeeded in avoiding its contact, he safely entered the elysian abode, which was but the counterpart of the world he left. Here were earth, sea and sky, ghosts moving about in bodily form and engaged in planting, cooking and fishing. At night the ghostly denizens of this spirit world were changed into sparks of fire, which enabled them to visit their former homes, spread disease and death over their path, and making some members of their family the communicating medium of their thoughts ; they caused them to predict the future and impart to others counsel and advice. The chief ruler of this land of ghosts was treated with great distinction, and universal homage was paid to him. He had the head of a man, the lower part of the body had the shape of an eel or a serpent, which stretched its immense folds to such a length that its outermost extremity dipped into the sea. The upper part of his bodily frame reclined in a state of repose in a large house, whose weight was supported on the shoulders of living chiefs of the highest rank, and there he passed his time in company with other chiefs who were once earthborn mortals.¹

Class distinction was recognised among the Samoans. The chiefs (*alii*) occupied the highest rank in Samoan society, and they were, at least nominally, the governing class. They enjoyed many privileges, and universal deference was paid to them. They alone were allowed to blow the conch-trumpet while navigating in their canoes. They were only addressed in the polite language of the country. They had the right of marrying an indefinite number of wives, and they thus accumulated a great supply of fine mats which were given as dowry, but were distributed among the people after the celebration of the marriage. They always received the best and most select portion of the articles designed for distribution. They formed an exclusive aristocracy, and they traced their pedigree to some ancient family of renown. Their office was hereditary, and they were invested with the right of naming their successor. The village chiefs (*fai-pule*) looked upon the inhabitants of the community as their children, and they considered it their duty to avenge their wrongs. They freely mixed with their people, and followed the same pursuits. They worked the taro plantations, were engaged in fishing, and lent their assistance in the building of houses. Their authority was by no means arbitrary, for on all important occasions they called a meeting (*fono*) which was attended by the heads of families, whose opinion exercised much influence in reaching a final decision ; for here all questions of general interest were discussed. Affairs were conducted with the greatest decorum, and great attention was paid to the proceedings. Each district had a place assigned to it, and was represented by one of its own renowned orators. The order in which the speakers should be heard was regulated by rank, and whenever a dispute arose as regards precedence business was interrupted until the

¹ Souls, spirits, ghosts—words referred to in this legend are only used from want of exact expressions to give an idea of the indefinite something that seems to be absent from the body at the time of death as understood by savages. All these words are simply conventional.

question was decided. If a chief of distinction was prevented through inevitable causes from attending the assembly at the beginning it was necessary, according to strict etiquette, that all that had passed and all that had been said should be repeated to him on his arrival.

The chiefs of several islands or of populous districts sometimes formed a kind of confederation ; but the island or district, which had acquired great reputation in previous wars, always exercised a predominant influence, and its supreme authority was generally recognised. Tavita, a descendant of Malietoa, was the only person who ever reigned for several years as the acknowledged chief of all Samoa. He died in the year 1840.

The government of the modern Samoans had undergone but little change up to 1873. Each island was governed by its own *alii* or chief, and the *fai-pule* or village headman exercised much influence in the community. But the most important interests were debated in council (*fonos*), whose decision was recognised as the law of the village community. In 1873 the first Samoan constitution was adopted by the natives with the consent and assistance of the foreign consuls. This organic law provided for a governing body of seven *tainua* (guides), who were invested with supreme power in all the islands. In 1875 the constitution was amended by declaring Malietoa Laupepo of the Malietoa family and Pulepule of the Taupa family joint kings ; at the same time increasing the number of *tainuas* from seven to fourteen. An adventurer, pretending to represent the government of the United States, caused a new constitution to be drawn up in April 1875, proclaiming Malietoa Laupepo sole king, and reserving to himself the important position of prime minister. This revolutionary movement was disapproved by the foreign consuls, and a kind of petty war ensued between the contending parties ; but finally the adventurer was expelled from all the islands and peace was restored.¹

The laws of the Samoans were all penal. Murder and adultery were punished with death, and the penalty was inflicted by the injured party, or the nearest relative of the victim. The blood-relations of the culprit were equally involved in the responsibility which the criminal incurred in committing the crime, and they were liable to be visited with the same penalty unless they succeeded in making their escape at the same time. For small offences a fine was imposed which was paid in provisions. Their retaliatory measures were extremely barbarous. They pulled out the eyes ; bit off the nose and the ears of the offender ; they tied his hands behind his back, and marched him naked through the village. They bound hand to hand and foot to foot and strung him on a prickly pole. They made him sit for hours in the broiling sun ; they hung him up by the heels ; beat his head with stones, or made him play at hand-ball with a prickly sea-urchin. The man who shrank from the punishment

¹ In 1886 Malietoa, whose official residence was at Apia, was the sole king of the islands ; but the German naval officers, with or without authority from their government, attempted a *coup de main* by proclaiming Tamasese as opposition king, and a protégé of the Germans ; but the American consul intervened, and crushed this pangermanic effort in its very germ.

decreed by the council was disgraced, and was despised as a coward. To restrict the practice of self-revenge or private war, they established places of refuge where the offender was safe until the case could be investigated and tried by the public authorities.

The Samoans were constantly at war with each other, for the district chiefs were ambitious, and each one endeavoured to gain the supreme control of the island. The victorious conquerors bore the title of *malo*, and they never failed to take advantage of their superiority; if the life of the vanquished was spared, they were deprived of their lands and houses; and being reduced to servitude they were compelled to cultivate the lands of their masters. When they apprehended an invasion, or when they were exposed to the constant hostile incursions of their enemies they constructed fortifications, which were of two kinds. The *paa-na-lalo* or low fort was situated at the entrance of the valley near the sea-shore, where the narrow strip of land was sinuous in its outline, and was traversed by a rapid mountain torrent which, in some places, obstructed the passage. The rocky cliffs, by which the low lands were surrounded, were stripped of all vegetation, and the accessible portion of the sloping ridge was strengthened by stone walls. On the height dominating the lower fort the *paa-na-nia* was erected, which was an impregnable fortress, to which the tribes retired when all their positions in the plains had been taken. They also surrounded by a stockade of timber those villages which were most exposed to an attack from their hostile neighbours. They hardly ever met an enemy in open fight; their favourite tactics consisted in lying in wait in concealed places and skirmishing in the bush. They gave no quarter to the men, but the women were spared and were distributed among the warriors. When they were compelled, by superior force, to submit to a conquering foe, each man bowed down to the ground holding a piece of firewood and a bunch of leaves in his hands, as if saying: "Cook and eat us, if it pleases you." An enemy who was known to have been notoriously cruel was often cooked and eaten as an act of just retribution to satiate their fierce hatred, and satisfy their spirit of revenge. Their ordinary war weapons were clubs of ironwood elaborately carved, spears made of the wood of the coconut tree barbed with the sting of the ray-fish, and slings which they handled with consummate skill.

The religious temperament of the Samoans was well developed; they were nature and partly also hero worshippers. The most insignificant objects in nature were regarded as representatives of divine power, and the fear of evil that threatened their family peace, and disturbed their quiet course of life excited in them a reverential awe which they entertained for the ghostly spectres of their departed chiefs. They believed that every child was born under the guardianship of some tutelary divinity, and the object that first presented itself, or the animal that first came in sight at its birth, was considered as the representative incarnation of the god of the house (*aitu-fale*), and became an object of veneration. Thus eels, sharks, turtles, dogs, owls and lizards were raised to the dignity of incarnate deities. Even some shell-fish were supposed to be the abode of a divinity. A

bamboo stem set upright with a bunch of cocoa-nut fibres attached to the upper end, or a sacred stone was worshipped in some district of Manona. It was thought that the wretch, who dared to eat what he recognised to be his tutelary protector, would be doomed to destruction, for he would be gradually transformed into the very animal which he sacrilegiously devoured, and death would be the consequence of this impious deed. But any one might have eaten the household gods adopted by other families with perfect impunity. The head of the family was the priest of the gods of the house; he addressed invocations to them, and poured out a libation of kava in their honour, giving utterance to his pious wishes in these words: "Here is kava for you, O gods! Look kindly towards this family; let it prosper and increase, and let us all be kept in health. Let our plantations be productive, let fruits grow, and may there be abundance of food for us, your servants. Here is kava for you our war-gods! let there be a strong and numerous people for you in the land. Here is kava for you, O! sailing gods! Do not come on shore at this place, but be pleased to depart on the ocean to some other land." Festivals were also celebrated to propitiate the favour of the gods. In addition to these penates every village had its own tutelary god, and every native-born member of the community owed allegiance to this patron divinity. These local deities had houses and groves consecrated to their service. From the roof of the sacred buildings was often suspended the head of a man with streamers flying, or a drinking-cup of a cocoa-nut hull, or a conch-trumpet, which was blown to call the people together for war. As these objects were considered sacred an invocation was addressed to them by persons accused of a crime in the form of a solemn oath, using the sacramental expression that they might be visited with swift destruction if they did the deed with which they stood charged. The village gods were generally represented in the form of a bat, a heron, an owl, the rainbow, or a shooting star. A priestly order was attached to their service, whose functions were hereditary, and who received as offerings the cooked provisions that were dedicated to their patron divinities. They were also charged with the duty of appointing the time for the annual festivals, and of deciding whether it would be expedient for the people to engage in a warlike enterprise.

The Samoans were both credulous and superstitious. They believed that all diseases were produced by the malignant influence of a demon spirit. Their priests acted as medicine-men; and although they employed emetics as a universal panacea, yet every species of disorder was treated by a specialist of profession. They rubbed the affected part with scented oil, and to dissipate the malevolent influence, which was supposed to be the primary cause of the disease, they employed charms; which were simply composed of flowers wrapped in native cloth with mystic art. When the patient was in a low condition the priestly conjuror was sent for, who, to remove the cause of the malady, demanded that an offering of some object of value should be presented to the demon god, which the friends never failed to furnish, no matter what sacrifice it might have cost them. But when all other means

failed the relatives were asked to confess, and they readily divulged their secret faults, and revoked any imprecation they might have unwittingly pronounced upon any member of the family; and in token of their sincerity they took a little water into their mouth, and spurted it out in the direction where the sick person was lying.

The Samoans had a myth which attempts to account for the creation of man. The god Tangaloa, the hero god of the Oceanian race, sent his daughter from the upper regions of the sky disguised as a *tari* (snipe), with the object of finding a permanent place of abode in the terrestrial regions. After flying about for a long time she alighted upon an isolated rock that projected very little above the water surface. Elated at her discovery she returned to her father to inform him of her success. Having repeatedly returned to this new home she found that the rock gradually grew in size, and became more and more elevated. Tangaloa then gave her a creeping vine, and a quantity of earth to cover with it the naked surface of her rocky home, and instructed her to plant the creeper in the soil. On her repeated visits she observed that though the plant had prospered, and had covered the earth with verdure, yet it finally lost its freshness, became sear and yellow, withered and died. After the lapse of some time the putrified matter was changed into worms, and lo! and behold! in the course of an indefinite period the worms were changed into men and women.¹ This newly created land lies to the eastward of Samoa.

The modern Samoans have long since been converted to Christianity, professing both Protestantism and Catholicism, but they are Christians only in name, and in this they do not much differ from the majority of the people of the most civilised nations of Europe. They go to church, recite prayers and perform all the ceremonial forms of worship, but they disregard the weightier matters of a truly Christian life, and their morals do not come up to their profession.

AUTHORITIES.

- Nineteen Years in Polynesia. By Rev. George Turner. 1860.
 Journal of a Cruise and the Islands of the Western Pacific. By John E. Erskine. 1853.
 United States Exploring Expedition. By Charles Wilkes, from 1838-1842. 1846.
 Neue Reise um die Welt. Von Otto von Kotzebue. 1830.
 Voyage in the Beagle. By Capt. Robert Fitzroy. 1839.
 Viti and its Inhabitants. By Wm. T. Pritchard (in Memoirs of London Anthropological Society), Vol. I.
 Grammar and Dictionary of the Samoan Language. By Rev. George Pratt, edited by Rev. S. J. Witmore. 1878.
 Samoa, Nukunouo, Fakaafu, Wallis et Horn. Par E. Boisse (Bulletin de la Société de Géographie.) 1875.
 Coral Lands. By H. S. Cooper. 1880.

¹ This is truly a Darwinian mode of creation, but the question still remains unsolved, how the creeping plant was produced that contained the plastic matter from which the worms and subsequently men were developed—a problem as mysterious as that of the first production of the Darwinian protozoon, for if nature can produce a protozoon, it can also produce the germ of an elephant or of a man without necessity of an indefinite series of transformations.

MAORIS.

THE western coast of New Zealand was first discovered by the Dutch navigator Tasman. It was at a later period visited by Cook who found that a strait a hundred and ten miles long and fifty miles wide, which now bears his name, divided the country into two distinct islands called Tavaï Poonamoo or the Southern Island, and Ika na Maui or the Northern Island.¹ The North Island which also bears the name of New Ulster and extends from North Cape to Cape Palliser, in $41^{\circ} 36'$ S. latitude, is four hundred and thirty-six miles long, having a medium breadth of sixty miles, varying from five miles at Sandy Bay to a hundred and eighty miles at East Cape. Its superficial area is estimated at 26,160 square miles or 16,742,400 square acres. A portion of North Island called the King's Country, which is the reserved territory inhabited exclusively by the Maoris, covers an area which is estimated at 10,000 square miles. It is traversed by the Whanganui river in the south, the Mokari river in the west and the Waipa Punin in the north. In the south-east the snow-clad heights of Tongariro and Ruapehu, feed numerous creeks and rivers. In the west its coast-line exceeds 60 miles in length, and it possesses one of the largest harbours in the island. This part of the country contains the active volcano of Tongariro which the natives consider strictly tabu. The South Island, also called New Munster, which extends from $41^{\circ} 30'$ to $47^{\circ} 25'$ S. latitude, stretches three hundred and sixty miles in length, and estimating its medium breadth at a hundred miles, contains no less than 36,000 square miles or 23,040,000 square acres. Stewart Island is separated from the mainland by Foveaux or Favourite Strait, which is a clear, deep channel fifty miles in length and twenty in breadth. The whole group extends from $34^{\circ} 25'$ to $47^{\circ} 25'$ S. latitude, and spreads from 166° to $178^{\circ} 35'$ E. longitude from Greenwich. The country from Cape Maria Van Diemen to South Cape has an extent of more than a thousand miles. Its greatest breadth from Dusky Bay to Otago is about two hundred miles, whilst the whole sweep of the coast-line comprises at least three thousand miles. The Bay of Islands, called Kororarika by the natives, which lies on the east coast, is open to the north and north-east, and the entrance between Cape Pocock and Cape Brett is eleven miles wide. It extends twelve miles to the south-west and is studded with a number of islands. There is deep water close to the shore, and it affords one of the best harbours in New Zealand. Great Barrier Island in Hauraki Gulf, opposite Coleville, is nearly eighty miles in circumference, and has an excellent harbour. In the wider portion of the Gulf lies Rangitoto which is a conic elevation gradually rising from the sea, and terminating in three peaks. It contains a perfect crater and rises nine hundred and twenty feet above the level of the sea. The island of Waiheke, which lies between Rangitoto and the

¹ According to Mr. Kerry-Nicholls the name of the North Island is Aotearoa, "land of bright sunlight."

mainland, is about thirty miles in circumference, and has a harbour for small vessels with safe anchorage for large ships in the channel that separates the island from the mainland.

New Zealand is of volcanic origin. Mount Egmont, which rises to an altitude of nine thousand feet above the level of the sea, and many of the small mountains and conical hills of the northern districts are extinct craters. Some feeble volcanic action makes itself, from time to time, perceptible, by columns of smoke, and even by a low smouldering flame on Sulphur Island, Mount Erebus, Tongariro, and one of the Kaikora peaks. In the North Island a chain of hot springs or geysers, bubbling mud-pools and solfataras furnish no less conclusive evidence of the original eruptive character of its submarine basis. The primary and metamorphic rocks are granite, crystallised quartz, flint, agates, chalcedony, argillaceous talc, green jade and a yellowish sandstone. Basalt, obsidian and pumice stone, and frequently lava mixed with scoria, are sometimes met with. The tertiary rocks abound in characteristic fossils. The general face of the country is undulating, and there is a gradual ascent from inconsiderable eminences to gently sloping hills and lofty mountains, by which it is traversed from north to south; and Mount Cook, which is the highest peak of the range, is about thirteen thousand feet above the level of the sea. Precipitous ravines and impassable gorges give to the face of nature a dismal and rugged appearance.

The climate of New Zealand, though somewhat humid at certain seasons of the year, is nevertheless one of the most salubrious and the most delightful in the world. The temperature is sufficiently stable, and is not subject to sudden and excessive variations. The summers are much less hot and the winters much less cold than in the temperate climates of Europe. The medium range of the thermometer during midsummer in January is 67° F., while the lowest mean temperature during midwinter in July is only 51° F. Occasionally, however, the summer heat causes the thermometer to rise to 84° in the shade, while in exceptional winters it may fall for a few hours in the day to 2° below the freezing point. Although snow falls frequently, yet it never remains on the ground, and the growth of the grass is scarcely checked by the winter cold. The evergreen trees retain their verdant foliage, and even flowers bloom during the cold season and give to the landscape a charming appearance. During the summer months soft, mellow showers refresh the air, and impart freshness to the languishing vegetation. The winds are raging with great violence on the coast; they spring up suddenly without the least premonition, and even a pure and cloudless sky gives no certain indication that at the next moment a hurricane may not sweep over the surface of the land.

The whole country presents the most magnificent scenery. Snow-capped mountains decked almost to the summit with majestic forest trees, bearing the most beautiful evergreen foliage, and narrow, fertile valleys, high table-lands and open plains impart to the landscape a picturesque variety. There are but few rivers of any great length or much depth, but they roll along heavy volumes of water and form, in their course, numerous cascades. Waroa river runs in a south-east

direction for about two hundred miles, and empties into Kaipara harbour at its northern end. It is navigable for large vessels for about seventy miles above its mouth. The Otawatea rises in the hills near Wangara harbour; and after a course of less than a hundred miles it falls into Kaipara harbour nearly opposite its entrance. The Waikato, which is the largest river in North Island, has its source in the Rangitoto mountains and falls into Taupa lake, from whence it issues, and after a course of two hundred and fifty miles it empties into the sea. The Thames or Waiho, the Hokiauka, the Wangamii, the Manawatu and a few others are only partially navigable for twenty miles' distance from their mouth by boats of larger size than canoes. Taupa and Rotorua are the only large lakes, but water-basins of small size are very numerous. As a seaport city Auckland is most favourably situated; it is built on an isthmus which is only seven miles wide and has Hauraki Gulf to the east, and the great harbour of Manakau to the west. South Island is least favoured by nature; the mountains have a wild and gloomy aspect; many of their eastern slopes are steep and bare, and in some places their inaccessible declivities touch the sea-shore at their base. The country can, however, boast of fine naval and commercial harbours, and of some few noble estuaries. The mountains, even at a small distance from the shore, rise to the height of three thousand feet. The western range fills up the whole country west of Tasman Bay and falls off with a steep declivity to Massacre Bay, having Mount Arthur in the centre, whose summit is covered with perpetual snow. A narrow depression, which divides it from the central mass, is traversed by several ridges of high and steep hills. The lower tract of these hills is drained by several rivers, of which the Waimea is the largest. The Pelorus ridge, which forms the central mass, occupies the whole country between Tasman Bay and Cloudy Bay. On the east side of this mountain ridge is an indentation which constitutes the harbour of Underwood, where vessels find good shelter. Cape Campbell is the termination of the Kaikora mountains or the Southern Alps, of which the peak, at an elevation of nine thousand three hundred feet, is covered with snow nearly all the year round. The principal rivers are the Clutha, which is navigable for some distance, the Wairao with a bar at its entrance, and the Kakanui. On Bank's Peninsula Akaroa, lying near its eastern extremity, is the most capacious harbour; it is well sheltered, is very easy of access and has a sufficient depth for large vessels. But one of the best harbours is in Lookers-on-Bay—a small estuary into which two rivers fall, both being navigable for some miles from their mouth. Stewart Island, also called New Leinster, is about forty miles long with an average width of twelve miles, having nearly the form of an equilateral triangle. The coast is generally rocky and high, and it is only on the northern shore that there are some small bays which afford good anchorage. Pegasus or Southern Port, on the south-eastern shore, is one of the finest harbours on the globe. The island is very mountainous and is thickly covered with forests, which supply excellent ship timber. But between the hills there are many fine valleys and plains of moderate extent.

The soil of the islands, though generally light, is often rich, and its fertility is stimulated by the genial sunny climate, which spreads a carpet of perpetual verdure over a great portion of its surface. The whole of North Island, some spots on the west coast only excepted, is well adapted for useful tillage. The hills are composed of a stiff clay, and the valleys present a black vegetable mould producing the most luxuriant vegetation. The mineral treasures of the islands are quite valuable. Iron is found in abundance in the form of ochre; and silver, copper, tin, lead and nickel abound in some localities. Coal is supplied in considerable quantity, and sulphur and rock salt exist in many places. Green jade was formerly highly prized for native axes. The store of auriferous wealth is almost inexhaustible. Heaps of gold are intermingled with the sands of the sea-shore, are deposited under the soil of the valleys, and are found amongst the pebbles of crystal streams. Gold-bearing quartz is widely diffused, and rich alluvial gold fields are not uncommon.

New Zealand possesses no indigenous quadrupeds of importance. The dog (*koodi* or *koore*), which differs from that of the other Polynesian islands,¹ and the rat (*kio*) which is somewhat smaller than the common house rat, were probably introduced by the ancient settlers that first landed on the islands. A kind of bat called *Myeta-cina tuberculata* seems to be indigenous. Cetaceous mammals are very abundant. The seal (*Phocas ursina*), different species of whales and porpoises frequent the ocean space by which the islands are surrounded. Eleven species of lizards are the only reptiles ever met with. But the number and variety of birds exceeds that of all other animals. The most common birds are two kinds of pigeons, quails, rails (*Rallus Australis*), large parroquets with dark-coloured plumage, falcons, woodcocks, owls, fly-catchers (*Rhepidura flabellifera*), tom-tits (*Petroica macrocephala*), thrushes and the *tui* (*Prothemadera Novæ Zelandiæ*)—a singing bird, whose mimicking capacity is very remarkable. Petrels, albatross, cormorants, penguins, herons and ducks (*Anas superciliosa*) are abundant on the sea-shore, on the lakes and rivers. The *kiwi* (*Apteryx Australis*) is a wingless bird of the ostrich species, which, being only provided with flappers, has lost its capacity of flying. The *moa*—a gigantic bird, once existed upon the islands, but it is now entirely extinct. Insects are only found here in limited numbers. A few coleoptera, ants, grasshoppers and spiders are seen here and there. The cosmopolitan mosquitoes and house-flies have probably been recently introduced. Shellfish and crustacean animals exist in great numbers, and fish are plentiful and are of excellent quality.

The vegetation of New Zealand is peculiar to the country, and many of the indigenous plants are not found in any other part of the world. The mountains are overgrown with the most beautiful evergreen forests, which yield valuable timber-trees belonging mostly to the coniferous family, most of which are suitable for shipbuilding. Eatable

¹ The native New Zealand dog is different from the Australian *dingo*; the latter resembles the wolf in size and shape; the former the jackal; its colour is reddish brown, its ears are long and straight.

ferns (*raorao*) (*Pteris esculenta*), which grow to the height of three or four feet and form, with their entangled branches, an almost impenetrable undergrowth, flourish on the hills, and they are so prolific that they choke out almost every other vegetation. Plant life is most luxuriant on the borders of the sea, on the banks of mountain torrents, in the humid ravines and more especially in the shady forests. Perennial and woody plants predominate, and annuals exist in very limited numbers. The type of vegetation approaches the Polynesian, and has no continental character. Seventeen species only have been found which it has in common with Europe.¹ Of the timber-trees the *Podocarpus dacrydoides* (*kai-kata*) attains a great height, and is mostly found in the marshes and inundated places, but its wood, being too brittle, is never used for masts.² The mountain pine (*kaurii*)³ is one of the loftiest and most majestic timber-trees. It not only exudes an immense quantity of resin used as varnish, but its wood was formerly principally employed for canoe-building. A species of *Banksia* also grows here in abundance, which is distinguished for its hard and durable wood. The mangrove tree covers, with its entangled wood stems, the marshlands of the coast. The supple-jack (*Rhipogonum scandens*) a species of cane, entwines with its pliant stem the most sturdy tree trunks. The leaves of the *Melaleuca scoparia* furnish, when boiled, a potable tea. The tops of the *Dracena Australis* (*ti*) are a good substitute for palm cabbage, and its root, when boiled, yields a sweet syrup. But the most useful plant is the *Phormium tenax*, or New Zealand flax, whose leaves supply a textile fibre of great value. It grows on the banks of torrents, on rocks, near the sea-shore as well as on the tops of hills and in the valleys. Everywhere it thrives with rank luxuriance, and it furnishes raw materials in almost inexhaustible abundance. It belongs to the lily family, and its saccharine flowers were once prized by the native travellers who chewed them to quench their thirst. In some localities it grows to the height of seven feet, and with its branches it is often twenty feet in circumference resembling a bush with long lance-shaped leaves. Its fibre has been in use from time immemorial, and it was regarded with a feeling bordering on veneration. The *Areca sapida* or cabbage-palm grows in gloomy forests on hilly situations. The leaves of the *Piper excelsum* are used as tea. The berries of the *Solanum lacineatum* and of the *Coriaria sarmentosa* (*tupakihi*) were eaten by the natives. The reedy plants

¹ It is very probable that these species, which are most common in Europe, and are, so to say, weeds, were nearly all introduced, although they may appear in places where it cannot be easily explained how they could have been transported to such isolated localities. These plants are: *Typha angustifolia*, *Scirpus lacustris*, *Scirpus acicularis*, *Triticum repens*, *Juncus communis*, *Juncus maritimus*, *Rumex crispus*, *Chenopodium maritimum*, *Salsola fruticosa*, *Gnaphalium luteo-album*, *Ranunculus acris*, *Arenaria media*, and *Alsine media*.

² The other trees belonging to this species are the *Podocarpus spicata* (*matai*), *P. ferruginea* (*niuro*) which grow in the interior and are from 80 to 120 feet high.

³ *Dammari Australis* or *Agathis Australis*. The other pine species are the *Dacrydium cupressinum* (*rimu*) from 80 to 100 feet high. *Phyllocladus trichomanoides* (*tanekahe*) supplies a bark yielding a red dye. Some other trees are the *Metrosideros tormentosa* bears large crimson flowers, *M. robusta*, from 60 to 160 feet high, attains sometimes a circumference of over 40 feet, *Fagus fusca*, &c.

called *Typha latifolia* were tied together in bundles, and were thus used as wall covering for their houses. Stewart Island has a vegetation of its own. Here fern-trees (*Cyathea medullaris* and *dealbata*) attain a height of fifty feet, and spread their leafy crown in fan-like expansion, fluttering with tremulous motion in the breeze. Fuchsias grow here, in tree-like dimensions, thirty feet high. The fruit-bearing Paroporo, the sweet-scented *manuka* (*Leptospermum ericoides*), the fragrant Veronica, the elegant *titoki*, the tree-myrtle, the laurel-like *karaka* (*Corynocarpus laevigatus*) with its dark green glossy foliage and clusters of golden fruit, indicate original germ developments peculiar to the country and the climate.

The aboriginal inhabitants of New Zealand call themselves Maoris, or Tangatu Maori which is equivalent to "indigenous men," in opposition to *pakeha*, which signifies "stranger." According to their own tradition they came from the eastward from the island of Hawaiki and settled in the country when it was still uninhabited. It is supposed by some authors that the Maoris belong to two distinct races, which is evidently a mistake founded upon the external physical appearances of the two chief classes, into which society was divided. But these differences of bodily constitution are easily accounted for by the difference of social habits, and a more or less luxurious mode of living on the one side, and a life of labour and hardship and an occasional scanty food supply on the other. The native population of New Zealand was estimated in 1843 at 114,890 souls. In 1855 their number was found to be reduced to 56,049 and in 1877 it was supposed that the aggregate number of the native population would not exceed 40,000.¹

New Zealand was colonised under the patronage of the British government in 1840; and the colonial settlements, which were stimulated by the discovery of gold, were increased in a comparatively short time at such a rapid rate that the number of white inhabitants felt themselves sufficiently powerful to establish four provincial legislatures and a permanent central government controlled by a parliament whose members are elected by the people. Each province is presided over by an executive officer called superintendent who has his own cabinet or responsible advisers.² Although the Maoris were not excluded from the rights of citizenship, and they were even encouraged to make common cause with their white neighbours and join the new political organisation, yet many were loath to abandon the ancient customs of their forefathers, and accept the conditions of a new civilisation, to which they were entire strangers; which required them not only to renounce their religion, and shake off their allegiance which was due to their chiefs; but even their language was henceforth proscribed in

¹ Mr. Kerry-Nicholls states that in 1881 the number of natives was 44,099, of which 24,370 were males, 19,729 females.

² The colonial population of New Zealand was estimated in 1881 at 489,933 souls. They are in manners, religion and language Englishmen of a go-ahead and progressive character. In 1882 there existed 1319 miles of railways and 12,407 miles of telegraph wires. The exports for the years 1880-81 averaged £6,206,779, of which gold is entered but for £1,150,000. The New Zealand university is a prosperous institution, and its common school system is well developed. There were in 1881 no less than 82,401 pupils attending public schools.

the legislative councils. Besides this they perceived most clearly that their numbers were gradually melting away like the snow in the genial sun of early spring; that they were dispossessed of their lands, and became aliens in their own country; and they could see that at a future, not very distant, their race will have died out and will have become extinct like the fossil bird which once ruled as king over the feathered tribe of their island home. Some tribes therefore refused the guaranteed protection of the British government, and led by their chiefs they waged a fierce war against the colonists which lasted from 1863 to 1865. To rouse up their spirit of warlike fanaticism to the highest pitch they revived all their ancient customs, re-established cannibalism, which had long since been abolished, and adopted a new religion called *hau-hau*, that sanctioned not only polygamy but the community of women. They placed themselves under the protection of a powerful chief, whom they elected as king and whom they implicitly obeyed. Several attempts have since been made by the public authorities to enter into treaty relations with Tawhiao, their present king, but no satisfactory result could be reached. This remnant of the Maoris still live in the primitive style; the old warriors are still tattooed distinguished for splendid physique and manly bearing, but the rising generation are less robust both in body and mind. Their houses resemble those of their ancestors though somewhat differently furnished. The blanket forms their chief article of dress though the king is dressed in European fashion. Polygamy is still practised by the chiefs. But they have nevertheless been transformed into a bastard race, by an odd and grotesque mixture of native, primitive life and an alien civilisation that degrades them and renders them vulgar.

A great number of the Maoris have been converted to Christianity, and they enjoy the same political rights as the English settlers. They are no longer cannibals; the tabu has no more terrors for them; polygamy has lost its charms; they have abandoned the practice of tattooing, and they have laid aside their ancient costume and have discarded most of their ancient customs. The Maoris, such as they were found by Tasman and Cook, no longer exist; they were a people of great force of character and superior intellectual powers, and it is proper that their memory should be perpetuated; for their descendants are no longer the typical representatives of the ancestral stock; they are the degenerate offspring of a superior people, who within a longer or shorter time will become entirely extinct.¹

The physical characteristics of the Maoris were generally well developed, especially among the ruling and aristocratic classes. They were mostly above medium stature, and some even were very tall, being from six to six and a half feet high; they were well formed and were quite muscular. The servile class were rather chunky and

¹ They (Maoris) have been ruined physically, they have been demoralised in character by drink. . . . "Missionaries, good men," they say, "brought three excellent things with them—gunpowder, rum, and tobacco." Froude's *Oceana*, p. 259. Though the missionaries did not directly import these three destructive articles into New Zealand or elsewhere, they were indirectly the cause of their first introduction.

sometimes even below medium size, but they were more solidly built, had a stout frame of body capable of supporting hardships and fatigue. Their complexion varied from a light brown to a much darker shade even approaching to black. Their hair was black and smooth, and it was straight or curly. Some few instances of red or auburn hair were occasionally met with, but it is very probable that these light tints were produced by the application of artificial means. Their features were prominent, but more or less regular. Their forehead was high, but was rather contracted about the temporal regions. Their upper jaws were somewhat protruding. Their eyes were moderately large and piercing; they were mostly of a dark hazel with regular well-defined eyebrows. Their nose sometimes approached the aquiline form, and was tolerably well shaped though somewhat flattish. Their mouth was rather large, and their lips were slightly full. Their limbs were well-proportioned and vigorous, their knees were somewhat enlarged, and they were a little bowlegged from their constant practice of squatting in their canoes. Before they were disfigured by tattooing their countenance was generally pleasing, and many had a very intelligent look. Considering their tall, stalwart figures, they did not lack much to be called handsome, and by combining dignity and mildness with noble bearing they never failed to win the confidence of strangers. There were but few women that were really good-looking, the greatest number were short, plump and chunky with large thighs and legs. They had prominent breasts, and their features were mostly coarse and were wanting in expression. As they were exposed to frequent abortion, and were compelled to do all the hard work the bloom of youth soon faded away, and when the freshness of girlhood had vanished, they became prematurely old, withered and unsightly. Yet the daughters of the chiefs had some slight claims of being considered handsome; they had generally good figures, and their hands and feet were frequently small, and delicately proportioned.

The Maoris were distinguished for a high order of moral and intellectual faculties, and their good as well as bad traits of character fully corresponded with the state of their civilisation. They were of a mild, affable, quiet and peaceable disposition in the ordinary affairs of life. They were most generous and kind-hearted towards each other, freely shared all their disposable means with their friends, and bestowed upon those whose favour they wished to secure, the richest presents of food and clothing and other valuables, even at the sacrifice of their own comfort. Visitors and strangers were treated with unstinted liberality, and when once the greeting of welcome: *āire māi* was given they performed the duties of hospitality as a sacred and inviolable obligation, and food and shelter were at once prepared for the new comer. They were modest, cautious and reserved in their behaviour, and they never acted hastily and with precipitancy. They were candid and sincere in their intercourse, and gave expression to their feelings as well as to their fears with much freedom. Their politeness was rather ceremonious; and prompted by their sense of honour they never hesitated to make due reparation, if they unwittingly

tingly violated the established rules of etiquette. Although they were not capable of comprehending the refined sentiment of affection or even of gratitude, they were honest, faithful and devoted to those by whom they were surrounded; they showed much kindness to all the members of their household, and yet they sometimes treated them harshly from a feeling of superstition, or by virtue of established customs. They loved their country and their home, and the good faith that existed between the tribes was never violated. They were active and industrious if stimulated to exertion by existing circumstances; but if their wants were sufficiently provided for, they abandoned themselves to thriftless indolence. They rarely lost their temper, were never carried away by anger, were most miserable when they were involved in a quarrel, and were never satisfied until they had effected a reconciliation. Women on the contrary fought out their differences on the spot, but they immediately made friends again. They paid the utmost respect to old age, and in public assemblies the aged were treated with the greatest deference. As a rule they were intrepid and bold warriors, and met death with calm and quiet unconcern; they were naturally fond of war, though they only engaged in a fight after all efforts of reconciliation proved fruitless; and their bravery was somewhat of a negative character, and was rather the result of their indifference to life. For the same reason they frequently committed suicide on account of wounded pride, a sense of shame, the death of some beloved person, or even for the most trifling causes. They were naturally a proud race; as they had never been conquered they boasted of their independence, of their warlike prowess, and their great landed possessions. They were very irritable, terrible and implacable in their vengeance, cruel to their enemies; and yet they sometimes showed themselves generous to the conquered. Their curiosity was easily excited, they were eager to possess new objects that attracted their attention, and they were sometimes tempted to purloin articles that did not belong to them; but if taxed with the theft they never denied it, and voluntarily offered reparation. They were rather changeable and fickle in their humour, and passed from one extreme to the other without appreciable cause. Their intellectual capacities were, comparatively speaking, of a high order. They were possessed of sound judgment, had fine taste, were remarkable for their power of observation, their quickness of perception, their retentive memory, and their just appreciation of things. They were docile, were eager to be instructed, displayed much talent for mimicry, and great aptitude for the mechanic arts.

It must be confessed that since they have come in closer contact with Europeans their character has much changed, and they are no longer the same people. The change of circumstances and of the surrounding conditions, has made them deceitful, avaricious, distrustful, exacting, arrogant and importunate. They have lost much of their ancient hospitality and politeness. They take advantage of the needy traveller, and exact exorbitant prices for their surplus products. They are deficient in a sense of justice, their conduct is not guided by any principles, and their promises cannot be relied on. Many of them are

too indolent to exert themselves and live a wretched life in sloth and idleness. Married women are faithful to their marriage vow, but young girls are always ready to bestow their favours, especially upon white strangers.

The Maoris lived in permanent habitations grouped together in villages, which were either composed of huts scattered in every direction, and were designated by the name of *kanga maori*; or they were regularly built up within a fortified precinct called a *pah*, to which they retired in time of war. In the construction of their houses they displayed very little ingenuity and much less taste. Their ordinary dwellings (*whares*) were from sixteen to twenty-four feet long, and from ten to twelve feet wide, while their height did not exceed eight feet; but the huts of the lower classes were of much smaller dimensions, and were hardly high enough for a man to stand upright under the sloping roof. The frame was constructed of light pine slabs or posts often painted red or carved into an ancestral image, which were firmly driven into the ground. To these uprights horizontal poles were attached with phormium leaves, and the intervals were filled up with a kind of wickerwork, made of pliant branches closely interwoven; or of reeds of variegated colours, or of cannulated fern stalks tied together with flax fibre. Frequently the side walls were composed of dried grass compactly matted together, or of bundles of typha-stems (*raupo*) (*Typha latifolia*). Some were protected by sheets of tree bark, or they were externally as well as internally covered with coarse mats braided of the long flexible typha-leaves or other marsh plants. The sloping rafters were supported by a ridge-pole which was really a flat board painted in red and black spirals, and was supported in the middle by a post or pillar carved at the base in the form of a human figure which represented the founder of the family. In front of the ancestral image was the fire-place, which was a shallow excavation marked by four slabs of stone sunk into the ground. The roof, with projecting gable ends, was thatched with dry grass or marsh plants. The floor was of beaten clay; a narrow contracted opening only large enough to admit a man on bended knees, was used as entrance and was closed by a sliding door (*tatau*), and a square hole answered the purpose of a window (*mapiki*) and also served as chimney. The sleeping-places were partitioned off on both sides of the room by low slabs of wood leaving an open passage in the middle. Those that were in a prosperous condition erected for the accommodation of the different members of their family three or four of these hut-like structures within an enclosed courtyard. The kitchen or cook-house (*he-kauta*), which was only used for cooking purposes in rainy weather, was simply an open shed of posts or slabs of wood placed several inches apart, and was covered by compact thatchwork. In dry weather their food was dressed and cooked in the open air.

The family dwellings of the chiefs were capacious; the largest were over forty feet long and twenty feet wide. The framework, which was constructed of square timbers artistically fitted by a tenon and mortice joint and fastened by wooden pins, was of rectangular form. The side walls were of boards cut out of tree trunks with the simple

adze. The roof was lofty, and was supported inside by central pillars grotesquely carved; it projected at the front gable end three or four feet beyond the side walls, so as to form a kind of awning generally occupied by the head of the family; for as superstition forbade them to eat inside of the house it was there that he took his meals, and there the neighbours met and enjoyed themselves in smoking, and entertaining each other in a pleasant chat. The house was surmounted at the end of the ridge-pole by a carved human figure called *ooaka papsko*. The door, which was three feet high and two feet wide, was at the upper extremity; and the entry was closed by a mat curtain or a piece of plank turning upon pivots. The window, which was two feet square, was provided with shutters of trellis work woven of rushes. The floor was raised ten or twelve inches above the level of the ground, and was of beaten clay. The hearth was a square excavation generally bordered with stones, and as there was no chimney the smoke could only escape through the door or window, of which the frame was frequently ornamented with rude carvings. The inside walls were generally tinged red with *kokuwai* or ochre. Their sweet potato patch was always in close proximity to the family dwelling; and the burial-place of their departed friends was almost always within the enclosure.

Their fortified villages or *pahs*, which were often of considerable size, so as to be of sufficient capacity to lodge from a thousand to two thousand people, were erected on the summit of steep hills, or on a point of land projecting into the sea, or on steep inaccessible rocks, or on the banks of a river. They were surrounded by triple palisades made of solid stakes about six feet high stuck into the ground; and beyond this rampart was a ditch six feet wide and six feet deep. The openings of this triple enclosure, which were guarded by sentinels and were defended by a raised platform fifteen or twenty feet high, did not correspond, and no entry could be effected without making several rounds. The interior was divided by fences into numerous courtyards which communicated with each other by means of stiles, and within the enclosure was the family dwelling, the cook-house, and the *pataka* or store-house which contained the necessary supply of provisions. The central square was occupied by the public magazine, in which the weapons, the war materials and implements were kept to be ready for use in cases of emergency. Much architectural skill was displayed in the construction of the public store-houses, which contained sacks of *kumaras* or sweet potatoes, bundles of fern root and a large quantity of other provisions, as well as calabashes filled with water. These buildings were sometimes from twenty-four to thirty feet long, and from twelve to fifteen feet wide, and were frequently placed on an elevation rising four feet above the level of the ground. They were generally surrounded on all sides by a gallery, and were ornamented with a number of well-executed bas-reliefs. Some of these public-houses, if they were not reserved as arsenals or provision stores, were used as depositories of every kind of fishing tackle; and here nets were made and wooden boards were cut into paddles. The entry of the *pah* was protected by an outwork, which consisted of an

enclosed piece of ground surrounded by a ditch, that was capable of receiving from three hundred to five hundred fighting men; and here they made the first stand, and they only abandoned this advanced position and retreated to the main fortification when compelled to do so by the superior force of an enemy. At a later period the introduction of fire-arms rendered the fortified towns useless, and they were entirely abandoned.

Within the precincts of the fortification was the *wahi-tabu* or cemetery of the chiefs, of which the enclosure was painted red ornamented with rich carvings and a profusion of gaily coloured feathers. They also constructed temporary huts of tree branches to shelter themselves against wind and weather, when on their march to an enemy's country, or when going on a fishing excursion, or when travelling to a long distance, or when their plantation work required their presence.

The furniture of the Maoris was even more rude and simple than their dwellings. Their bed was a heap of fern or typha leaves, or a mat which was sometimes spread on a raised wooden frame, and the clothes they wore during the day were their only covering. Calabashes or gourds were used as water vessels; baskets contained the daily supply of provisions; and in little chests, sometimes ingeniously worked in the form of a canoe and ornamented with bas-reliefs, were deposited their fish-hooks, needles, pincers, their ornamental trinkets and other valuables. They made use of a lamp in the form of an *haliotis* shell (*pawa*), which was filled with sharks' oil or whales' blubber, with a bundle of native flax as wick.

The Maoris were ordinarily indifferent about pomp and elegance, and their costume was simple and unadorned. Both sexes wrapped round their waist a square mat woven of phormium fibre, which reached down to the middle of their legs, or as low as the ankles, and was fastened round the waist by means of a belt. Another mat of the same material was thrown, in the form of a mantle, over the shoulders, which rarely descended below the knees; and the two corners were connected across the breast with a pin of bone, or the ends were tied together with a cord. This mat mantle was often composed of a much coarser fibre interwoven with fine pliable rushes blackened over the fire, with long, sharp points bristling over the surface closely overlapping each other. As it was sufficiently large and was perfectly waterproof it afforded the most effective protection against wind and weather. When the lower classes were engaged in some laborious task they stripped themselves entirely naked, except their belt, with which their waist was tightly girded. The mats of the women were generally coloured black or yellow, and their mantle left the bosom exposed. While children up to the age of eight were entirely naked, young girls sometimes wore under their body dress, a girdle of odoriferous plants, from which sweet-scented leaves were suspended. On solemn occasions, or when strangers of distinction were received their dress did not differ in form from their every day attire; but the mats were of a fine silky tissue of glaring whiteness with the borders neatly variegated or fringed; while the surface was sometimes ornamented with various designs, or was covered with

strips of dogs' skin, and spotted with brightly-coloured feathers of the *kiwi* bird. They also wore fur mantles made of dogskins sewn together. The common people as well as the higher classes went abroad bareheaded even in the coldest weather, and their feet were also unprotected. The chiefs and warriors of distinction gathered their hair on the crown of their head, where it was tied in a knot and fastened by a neatly made comb surmounted by three or four black plumes tipped with white feathers of the *huia* bird.¹ Young girls were not allowed to attach their hair to the top of their head, but were required to cut it short, or let it hang unconfined over their forehead cut a little above the eyebrows; but married women let their tresses flow loosely over their shoulders. The men of the lower classes generally cropped their hair short. All classes usually plucked out their beard with shell pincers; and it was extremely rare even for old men to let their beard grow long. Both sexes decorated their hair with sharks' teeth, bits of wood, little shells and other trifles. They anointed their whole body as well as their head with fish-oil, and before going to battle, and frequently on festive occasions, they bedaubed themselves with red ochre rubbed up with oil. Their earlobes were pierced with large holes into which they inserted carved pieces of wood or bone, tiny images cut of green jade, rolls of albatross feathers, clematis flowers, and the grotesquely shaped little hippocampus fish.² They sometimes used as ear-pendants chisels and bodkins fastened to strings, as well as dogs' teeth and the nails and teeth of their deceased friends; and in exceptional cases the fan-tailed flycatcher,³ and the head and breast feathers of the *huia* bird were also worn as ear ornaments. But the teeth of the tiger-shark (*mako taniwa*) were most highly esteemed on account of their rarity, and for this reason they were mostly reserved for persons of high rank. Nose ornaments formed but rarely a part of their decorative outfit. Their necklaces were composed of small pieces of reed or bone. They suspended from their neck by a string a small image of green nephrite called *e tiki*, which represented the human figure in grotesque proportion, with large red eyes; and as it had passed as heirloom from generation to generation it was regarded as a precious amulet. A chief, who slew an enemy in battle, added the ornaments of the slain warrior to his own as a mark of honour. Every warrior carried suspended from his wrist his *mere* or club cut of serpentine, granite, basalt or whalebone.

But the national ornamentation of the Maoris was the *moko* or tattooing, which was executed with great taste and elegance. The operation was performed by an artist of profession, who traced the designs upon the skin with charcoal, and the pricking process was performed with a bone lancet (*ubi*) of the albatross wing fixed at right angles to a wooden handle three or four inches long. Some of these instruments had a sharp edge, others were provided with teeth like a comb. The puncturing or cutting tool was applied to the marked-out figures of the skin, and the back being slightly struck with a mallet,

¹ *Necomorpha Gouldii*.

² *Syngnathus hippocampus*.

³ *Rhipidura flabellifera*.

it penetrated sufficiently deep to cause the blood to ooze out. The colouring material, which was prepared by carbonising the resin of the *kauri* pine, was immediately introduced into the cut or puncture by means of *muka* or flax fibre dipped in the pigment; and the patient, having been declared tabu for the period of three days to permit the wound partially to heal up, was allowed to rest after he had patiently endured the painful effects of the operation. It took at least three months until the whole series of operations was completed, and additional devices were added during various periods of life as distinctive marks of rank, or as badges of honour on the performance of great exploits. The common people, and those who did not belong to the warrior class, were excluded from this privileged, heraldic ornamentation. Women were but partially tattooed; they had their eyelids, lips and chin marked with a few lines; but they were not precluded from having any other part of their body tattooed according to their fancy; and as a mark of their *taugi* or as a sign of mourning for a deceased relative they had their arms, ankles and breasts disfigured by blue lines. It was considered a reproach to a woman to have red lips, and for this reason they were always marked by blue, horizontal lines. The devices were different in each individual, and were always adapted to the peculiar conformation of the countenance; but they were generally concentrically curved or they were drawn in spiral lines symmetrically arranged. Each tribe had adopted some heraldic figure which served as a means of tribal recognition. The complete *moko* comprised the face, the anterior and posterior parts of the thighs down to the knees, and each part had a specific name. Tattooing was not obligatory; but if a young man, after he had attained the age of twenty, refused to submit to this ancient custom, which constituted to some extent the initiatory ceremony into manhood, he was looked upon as effeminate and unworthy of sharing the honours of a military life. *Papatea* or a plain face was a term of reproach. Without this mark of manly distinction, they did not enjoy the respect of their countrymen, and exercised no influence in the tribe.

The greatest number of modern Maoris have exchanged their mat costume for a woollen blanket, or a complete suit of clothes made in European fashion; and some even are already so much dandified, as to sport a cane, a fob-chain and seals. Others have adopted a mode of dressing of a mixed character; they have not entirely abandoned their old habiliments, and they have not altogether given themselves up to the attractions of the new fashions. Some wear trousers; others add to this a shirt which is always the outer garment. The women and even many of the men wear gowns which have superseded the blanket. The large perforations of their ears are frequently the depository of their tobacco pipe, unless the holes are filled up by a black ribbon from which sharks' teeth are suspended.

The food of the Maoris was almost exclusively confined to vegetables and fish. There were no quadrupeds on the island except the dog whose flesh was considered a delicacy, and the rat which was also eaten. The hog was introduced by Cook, and pigs are now running

wild in the woods; but the natives made but little use of pork for their daily consumption, and reserved it for their festivals, and their pigs formed an important article of barter. Taro was equally exotic and was only grown to a very limited extent. *Kumaras* or sweet potatoes were by far the most valuable food materials at their disposal, and they were so highly prized that the important event of their first introduction was celebrated in their songs, and in commemoration of it some religious solemnities were observed. They were supposed to be the heavenly ambrosia consumed by the spirits of their departed friends. They were prepared by boiling, or they were slowly dried, or they were ground into powder and baked into cakes. But they were never cultivated in sufficient quantities to supply the whole population with an abundance of this substantial food; but were chiefly reserved for banquets at the arrival of strangers, or for the occasion of festivals and other public ceremonies. Nor did the islands produce any nutritious fruits, and the original settlers were compelled to select as food materials the roots and stems of plants that grew in the forest and the plains, and the fish and shell-fish which the sea supplied in inexhaustible profusion. An article of daily consumption was the fern-root (*pootake*) produced by the *Pteris esculenta*. The dried root, before it was eaten, was parched over the fire, and after having been beaten with a mallet to soften it, it was chewed to extract the feculent and saccharine matter, while the fibrous residue was rejected; but in time of famine the whole was eagerly swallowed. Its taste is sweet and agreeable, and when placed for some time in water it deposits a glutinous material resembling jelly. The *Cythea medullaris* (*kosau*), one of the tree-ferns, supplied a nutritive substance, which was obtained from the pulpy base of the stem, and it was previously baked in the native oven for a whole night, before it was ready for use. The sweet fleshy bractæ of the *Freycinetia Banksii* were collected when in season, and were considered a great delicacy. The farinaceous roots of several orchidaceous plants¹ were also occasionally eaten. The heart of the cabbage palm served as food without previous preparation. The tender shoots of the *ti* tree and the root of the typha (*raupo*) furnished a meal in time of necessity. One of the eatable fruits, having an aromatic taste, was the *koroi* or the berries of the *kalikatea* pine. The fruit of the *tawera* was also eaten, and the juice expressed from the *tupakihi* was boiled with seaweed and was converted into a jelly. Large wood pigeons, brown parrots, ducks and other birds formed an important part of their food supply. Domestic fowls were introduced by Europeans, and they were reared by the natives, but more for the sake of their feathers than their flesh. But their chief animal food consisted of fish, which abounded on their coast, and many of them were of exquisite flavour. During the summer fresh fish, after being disembowelled, were either broiled upon coals, or roasted by means of wooden spits inclined towards the fire; or they were enveloped in green leaves and were baked in the subterranean oven. A consider-

¹ *Thelymitra Fosteri*, *Orthocerus strictum* and *Microtis Banksii*.

able quantity was dried by exposing them on a platform in the hot sun, and they were then preserved for winter use. Cockles, haliotes and other shell-fish were gathered during ebb time in immense numbers, and were an article of daily consumption. Several species of skates and sea-dogs were also preserved by drying for the winter supply. When a whale foundered on the coast all the people of the neighbourhood assembled, and feasted for several days on the flesh and blubber, which they esteemed as a great delicacy, even after partial putrefaction had set in. The flesh of the seal and the sea-lion was also much relished. They were very fond of the fat grubs of a coleopterous insect found in rotten trees, and they loved to chew a green gum that was quite stimulating and melted in the mouth. The lower classes eagerly devoured the entrails and offal of animals; and it is even said that they swallowed the vermin (*kotoos*) which swarmed in their hair, and which they hunted with their fingers, and brought as a delicate dainty to their mouth.

The oven of the Maoris, called *uma hangi* or *kohua*, was situated in the open air or in the cook-house, and was nothing more than a circular hole dug in the ground about two feet in diameter and one or two feet deep. When used it was lined with stones or pebbles which were heated to redness, and after the ashes were removed the remaining embers were covered with green leaves, and upon these the meat or any other article to be baked was placed wrapped in leaves or in a mat. A quantity of water was then poured upon the heated surface, and the opening was immediately closed with earth, so as to prevent the hot vapour from escaping. In the course of an hour the cooking operation was completed, and the articles were withdrawn and were placed in new baskets woven of green phormium or *ti* leaves. Each family had one or more of these ovens, and the cooking was principally done by the slaves.

The Maoris took their meals, one in the forenoon, and the other before sunset, in the open air or in the verandah, as the dwelling house was tabu for the purpose of eating; nor did custom sanction the practice for men and women to eat together. At their festival banquets a quantity of sweet potatoes and a piece of hogs' meat or fish were distributed to each guest as his legitimate share. Slaves handed round gourds filled with water; and in drinking they never touched the cup with their lips, but held it inclined at some distance, and let the stream run down their throat. Their table service was rather rustic; fern leaves were used as plates, and the fingers were excellent substitutes for forks. Their food was served in baskets braided of phormium leaves, or the long narrow leaves of the *Freyinetia*, and they were renewed at every repast. They were entirely ignorant of the use of intoxicating beverages; water was their ordinary drink, though they sometimes prepared a refreshing draught by pressing out the juice of the drupes of the *tupakihi*, which was called *tutu*, and was only taken in its unfermented state. Fire was produced by the operation of the fire-drill. They turned a pointed piece of hard wood in a hole made in a piece of soft wood, and the spark thus elicited was caught in tinder or dry grass.

The Maoris had their seasons of feasting, which occurred on occasions of a marriage, or on the conclusion of peace, or before undertaking a warlike expedition, or on an invitation to assist in constructing a house or building a canoe, or to join a hunting or fishing party. Their *hakari* or feasts were frequently prepared on a grand scale. On these occasions their liberality degenerated into extravagant waste, and their hospitality was carried to such an excess that it was far more injudicious than the most inconsiderate prodigality. The quantity of the various kinds of provisions of the best quality that were collected and were placed at the free disposal of their guests, was immense, for it was not only their privilege to consume as much as was necessary to satisfy their voracious appetite during the continuance of the festivities; but at their departure they took with them as large a quantity of provisions as they could carry; besides the valuable presents of mats, ornaments and weapons that were bestowed upon them by their generous host; and the tribes vied with each other in surpassing their neighbours in the display of their generous munificence.¹ The guests were welcomed with joyous acclamations, and as soon as the initiatory ceremonial forms of politeness had been complied with, the master of ceremonies marched slowly along the line of piled up food materials, and struck with a rod the portion which was intended for each tribe whose name he called out. The chief then took possession of the part assigned to him, and divided it out among his followers.

The modern Maoris have extended the list of their food materials and while fern root and indigenous vegetables have ceased to form articles of daily consumption, they have been compensated by the introduction of maize and Irish potatoes, which now constitute, with fish, the main staff of their daily subsistence. Besides these they raise cabbage, turnips, water-melons and other European vegetables. The maize grain is not ground into meal and made into bread, but the ears are either eaten in the milky state, or when grown hard they are steeped in water for several weeks until they become somewhat rotten, and the offensive odour which they emit renders them more pleasant to the taste of the natives. But few partake of the intoxicating liquors supplied by Europeans for which they have a natural aversion, and which fortunately for them they have not yet learned to relish.

The Maoris followed agriculture and fishing as the principal means of gaining their subsistence. Their agricultural labours were rather light, and were generally performed by the women and the slaves.

¹ Eight or ten storeys of baskets between fifty or sixty feet high containing food were heaped up; walls of *kumera* five feet high were erected, which were crowned with a covering of pigs roasted whole. Several hundred hogs were often killed for a single feast; or their place was supplied with dried fish and birds or pork cut up in small pieces and cooked in fat, and these were packed up in decorated ornamental dishes. See Taylor's *Ika na Maui*.

The provisions alone consumed on these occasions, at a very moderate calculation, would exceed in value a thousand pounds sterling. Dieffenbach's *Travels in New Zealand*, vol. ii. p. 69.

This is undoubtedly a very exaggerated estimate.

A small patch of ground was prepared by each family for cultivation by burning the brushwood and setting the trees on fire. The soil was loosened with a kind of spade, or a wooden stake of various forms, or with a pointed digging stick provided with a transverse foot piece. The field was surrounded by a hedge, and after it was sown or planted it was, from time to time, weeded with a hoe of green jade (*e toki*), and was kept in good condition. *Kumaras* or sweet potatoes (*Convolvulus batatus*) were the most important agricultural production, of which two annual crops were produced. They were planted in regular rows in holes made with a stick, and after they were sufficiently grown the caterpillars, which feed upon them, were carefully removed. The fields, in which they were planted and the women who cultivated them, were strictly tabu, and it was only after they were dug up that the women were released from this restriction. The time of gathering was a period of rejoicing, and was celebrated by festivals and dances. In order to dry them they were spread upon platforms from eight to ten feet high and were carefully covered with fern leaves. The smallest were generally preserved for seed, while the others were laid up in a storehouse expressly constructed for this purpose. Taro (*Caladium esculentum*) was grown in limited proportions. Gourds (*hue*), of which their traditional history reported one to have first been thrown out on land by a whale, were principally cultivated to serve as water vessels; and they were only eaten as long as they remained tender. They generally contented themselves with the wild growing species of *Phormium tenax*; yet they sometimes planted young sprouts in swampy soil to produce an article of the finest quality. The fern roots, which were very deep-seated, were dug up with a pointed digging stick provided with a transverse piece for the support of the foot to increase the downward pressure. As soon as a considerable quantity had been procured the root-stems were either eaten raw, or they were tied up in bundles and were dried in the sun. The root in its dried state was known under the name of *nga dooe*, and was preserved in storehouses for future use.

The Maoris were absolute owners of the land they cultivated, and each family had its landed estate marked by precise boundary lines, which no one dared to encroach upon. Their plantations were on the side of the hills, having a stiff clay soil called *one matua*, generally covered with vegetable mould, when it was named *one kure*. Sweet potatoes were mostly cultivated in the alluvial lands known as *tai pue* which was principally confined to the banks of the rivers. But frequently the land was held by the entire tribe, especially waste and forest lands; and each individual of the tribe possessed the right of hunting or fishing within the limits of the tribal domain. Whatever piece of ground was cultivated for the first time became the private property of the cultivator, if the land was lying within the limits of the tribal territory. The plantations were generally continuous, and were only separated from one another by a few stones placed there as landmarks.

The Maoris were skilful fishermen. Before setting out on a fishing expedition they arranged their hooks round some human excrements,

and they repeated a somewhat smutty *karakia* or incantation, which was followed in the evening by a more respectful invocation. After they had reached the borders of the sea and the hooks had been duly prepared, the *tohunga* appointed for fishing pronounced a very long prayer remarkable for its many repetitions.¹ The first fish caught was always returned to the sea after a *karakia* had been uttered over it, that it might bring an abundance of fish to their hooks. Their fishing grounds were frequently, like their cultivated lands, common property belonging to the tribe. The limits were accurately marked by stakes planted in the water, and no stranger was permitted to enter this fishing range, for war would have been the consequence of the wanton violation of this tribal right. Fishing was carried on by large parties, joining their common labour, and after a sufficient quantity had been secured, one of the old men acted as umpire, and divided the fish into equal portions according to the number of families that were entitled to a distributive share. He walked round and pointed out with a stick the heap of fish that was assigned to each of the parties. Fish were caught with the hook and line or the seine. Some of their *kupengas* or nets were from three hundred to four hundred fathoms long,² and from fifteen to twenty feet wide, and were ingeniously knotted of phormium fibre twisted into cords. Their floats were made of a light white wood, and small heavy pebbles served as weights. One man stood on a rock holding one end of the net, while the other fisherman carried the other end along in his canoe, and while he paddled along he let out as much as was necessary to embrace the shoal, rapidly moving towards the shore at the same time. An inferior kind of net was made of rushes; and for lake fishing they employed a circular dip net woven of the bark fibre of the *mangui-mangui* tree. The hook (*matau*) was cut of a piece of mother-of-pearl shell in the form of a small fish provided with a barbed hook made of human bones. The line was a twisted cord of native flax, and was very durable and strong. The small fry secured with the hook were breams and snappers. In the shallow bays flat-fish and rays were transfixed by means of spears.

¹ The following is a specimen of this prayer:—

“The strength of Tane, Tangaroa is my strength, The strength of whom? The strength of Tama Titoko, Behold this is the strength gained; Behold this is the strength acquired; Behold this is the strength held. Before the canoe to be held; In the midst it is held; Before O Tane! it is held.”	“In the midst of the Fish, Gained for the canoe, Gained for this spell. You are rendered sacred, You are made strong! Tane, Tangaroa render prosperous My strength in the dark house of Tangaroa (sea) From the sea the giving; From the sea the binding,” &c.
---	---

This grotesque prayer was undoubtedly as efficacious as the *mantras* of the Hindoos, the mystic prayer-formulas of the Buddhists, the Arabic, Korannic *rikhats* of the Mohamedans, the manifold Ave Marias and Latin masses of the Catholics, the multifarious supplications of the Protestants, and the Hebrew routine prayers of the Jews.

² Probably an exaggerated estimate; if they were 300 or 400 feet long they were of respectable length.

Eels were greatly sought after in the deep streams of the interior. They also caught fish in narrow-mouthed basket-traps made of the bark of the *mangu* tree. Both men and women were most expert divers, and they descended into deep water and brought up the large salt-water crabs; while the fresh-water cray-fish were taken in the lakes and rivulets with bait. They showed considerable mechanical skill in the construction of their canoes which were of two kinds. Those that belonged to private parties or to certain families were from twenty to thirty feet long and from two to three feet wide, and were of sufficient capacity to carry from ten to twenty persons. The public or war canoes, which were the property of a whole tribe, measured from sixty to eighty feet in length, their width between the gunwales was from five to six feet, their depth was no less than four feet; and they were capable of carrying from eighty to a hundred persons. Both kinds were constructed upon the same plan. The sharp keel of the boat was a hollowed-out trunk of the *koodi* tree, while the plank sides were skilfully sewn together with strong cords, and were connected with the body of the canoe by the same fastenings. The seams were rendered watertight by being caulked with phormium fibre, over which a coat of resin was spread. The sides were strengthened by thwarts, which served as rowers' benches. The bow of the war canoes jutted out in the form of a spur and rose to the height of four feet, and the stern was from twelve to fifteen feet high, two feet wide and one inch thick. Both were ornamented with well-executed bas-reliefs carved in grotesque devices, and tufts of feathers, hair and leaves were sometimes added as ornamental appendages. Most of their boats were painted externally with red ochre mixed with oil. These canoes were propelled by paddles five or six feet long with a tapering oval blade, and were steered by two oarsmen sitting at the stern. The movements of the paddles were regulated by the oarsmen, in accordance with the depth of the water, by shouting out simultaneously certain words which stimulated them to exertion, and gave the proper indication whether the stroke of the paddles should be slow or fast; but they always acted with methodical exactness and with wonderful unison, and really they seemed to be inspired by a common, irresistible impulse. When the wind was favourable they hoisted a triangular sail made of rush matting. The war canoes were an excellent sailing craft, and in these a troop of warriors often made voyages of four hundred or five hundred miles along the coast. For greater safety two canoes were frequently joined together so as to prevent their upsetting. Whenever they landed they never left the canoe in the water, but drew it to the shore, and sometimes they dragged it to a considerable distance, otherwise it might have been taken off at night by some enemy. Their cutting tool was an axe or adze of green jade, granite or basalt fixed to a handle. Their piercers to bore holes were made of human bones or of jasper.

The Maoris were not hunters in the true sense of the word, for no game existed in their forests. But they caught pigeons and parrots in snares, hunted the apterix by torchlight, and took ducks and

other water-fowl by the use of decoys. They sometimes surprised the penguin on the sandy beach, which it visits to deposit its eggs, and they caught rails on the borders of the marshes. But rat-hunting was an important enterprise, for which a large number of amateurs assembled to set up numerous traps, and they even cut roads to facilitate the movements of the hunting party. The traps were baited with *miro* and other berries. Several *karakias* were uttered that the undertaking might prosper. If they secured several hundred rats they were roasted in different ovens; the first rat cooked was presented as an offering to the *atua*; the priests had a separate oven assigned to them, and the rest of the party received their share from the common oven.

The manufacturing industry of the Maoris was somewhat complicated. Their mats of phormium fibre were of different varieties. The flax was prepared by tying up the leaves in bundles, after they had been cut. They were then scraped with much labour by means of large bivalve shells, and were beaten upon a flat stone with a pestle-like knocker of granite. The fibre was separated from the husk with the nails of the great toe which were allowed to grow to a great length for this purpose. The fibre was then cleaned and straightened by the use of a comb, when it received the name of *muka* which was exposed for several days to the dew, and it thus acquired that brilliant whiteness for which it is so much admired. Their loom was extremely simple. The threads of the warp were stretched horizontally to the two side beams of a rectangular frame, at distances more or less close according to the quality of the mat to be woven. The woof was passed through every alternate thread by the hand using a kind of needle in place of a shuttle. The most compact mats were woven of twisted threads, and the finest quality was ornamented with figured borders which were generally formed of dogs' hair spun into thread and dyed in different colours. But to complete one of these fine tissues of artistic workmanship often required the persevering labour of one or more women during a period of one or two years. Even ordinary mats could not be finished in less time than five or six months. The mats varied in size, but the largest were from twelve to fifteen feet long and from five to six feet wide. The mats called *e kaitaka* were made of the finest, cultivated flax, and were of a white silk-like texture, with a strong black border, beautifully worked with regular designs in red and white. When they were entirely dyed black they were known by the name of *waihinau*, and were as beautiful as they were scarce. These fine mats were only worn by the higher classes during festival occasions, and were most highly prized when received as presents. The *e koroai*, which was a white mat intertwined with black twisted cords, and bordered by a black cord fringe, was mostly worn by men of distinction. The *topum* or war mat was woven of the finest flax thread, to which portions of dogs' hair of variegated colours were fastened, so as to give it the appearance of the most beautiful fur. It was very costly and could only be procured by the highest chiefs. The *e tatara* was interwoven with twisted flax filaments dyed black, and was adorned with tufts of

red feathers of the breast of the *kaka* bird.¹ The *wakaiwa* was a white heavy mat interwoven with yellow or variegated phormium leaves rolled into tubes; it was waterproof and was only worn by the women. The *erupaki* was a coarse mat worn as a body dress by slaves. In addition to all these they had large sleeping mats, and fur mats made of dogs' skins sewn together called *takiuru*, which served as winter garments and were impervious to rain. The women were also employed in twisting flax fibre into ropes and cables, weaving it into sails, knotting it into fishing-nets, and converting it even into satchels. The men practised wood-carving to a considerable extent, but their figures had very little artistic value. The figure-heads of their canoes were very rude, presenting no variation and showing but little inventive capacity. Their palisades, which formed the enclosure of their *pahs*, were surmounted with carved images of men and women rudely cut but often quite expressive.

The principal occupation of the modern Maoris is agriculture. They have exchanged their ineffective agricultural implement for the plough, and cultivate not only Irish potatoes and kitchen vegetables of every kind, but much attention is paid to wheat, maize and other cereals. Tobacco of good quality is grown for home use.² Peaches, figs and melons are produced in greatest abundance. Grapes, currants, raspberries and gooseberries thrive to perfection. The apple, the pear and the plum have been naturalised, and are of excellent flavour. They also attend to the rearing of cattle and have hogs, goats and sheep. Horses and domestic poultry are raised on many of the native farms. The native dog is no longer eaten, but is trained for catching wild pigs. They have acquired considerable skill in the mechanic arts; they are admirable carpenters and blacksmiths, sawyers, masons and armourers. They are sharp and cunning traders, and they almost monopolise the coasting trade. They take great delight in buying and selling, and always look out for their own interest. They are perfectly conversant with the value of the various articles of produce in different parts of the country. They are excellent judges of the goods they are in the habit of buying, and never conclude a hasty bargain; but always first canvass the price, and sometimes sleep over it before coming to a final decision.

The language of the Maoris is a branch of the Malayo-Polynesian tongues and has the greatest affinity with the Tahitian and the Hawaiian. It is exceedingly soft and harmonious, for it abounds in vowel sounds and has but few consonants and only one guttural. It lends itself with the greatest facility to give expression to the sentimental and the poetical. It has many idiomatic, figurative expressions. To cause grief is "to darken the heart;" that which is handsome and beautiful is "like the morning." It is sufficiently energetic in its

¹ *Nestor meridionalis*.

² The men lay about on the ground, or looking on while the women were digging. We saw more than one young mother with a child slung in a pouched shawl at her back, as if she were an inverted marsupial, hoeing maize and turning up potatoes, while the husband sat smoking his pipe as composedly as if he had been bred in Connemara. Froude's *Oceana*, p. 295.

phraseology, but its vocabulary is far from being copious; a defect which is partly compensated by the proper application of modifying particles which give different meanings to the terms of a discourse. It has been reduced to writing by the missionaries, and every word in the language is expressed by means of the usual vowels, several diphthongs, eight consonants and one guttural.¹ The letter *r* is frequently pronounced like *d*, and the letter *s* though wanting, yet words commencing with an aspirate *h* are sounded as if they commenced with an *s*; as *shongi* for *hong*i. Words have rarely more than two syllables, and they almost all terminate in a vowel. There exists no regular declension, substantives are indeclinable, and the accidents are indicated by particles which precede the noun. *No* denotes the genitive, *ki* the dative, *e* the vocative and *i* the ablative. *Nga* is the plural sign, and it is always placed before the substantive. Neither nouns nor adjectives have grammatical gender, and the last always follow the first. The comparative and superlative degrees are expressed by adverbial particles either preceding or following the adjective. The pronouns of the first person have two plurals and two duals. Thus *ahau* "I" has the first plural *tatoo*, "we," in speaking of all persons indefinitely; and a second plural *matoo*, "we," which includes only the distinct persons to whom the speaker refers. The first dual *taiia*, "we two," includes the speaker and the person spoken to; and *maiia*, "we two," includes the speaker and the person spoken of. The same rules apply to other personal and possessive pronouns. Verbs are not really inflected and the radical remains unchanged, but the different conditions of mood and tense are denoted by appropriate particles placed before the verbal root. Person is expressed by the personal pronouns, which follow the verb except in the future tense when they precede it. Thus *kai*, "to eat;" *ka kai*, "the act of eating;" *e kai ana (raoki) au*, "I eat;" *e kai ana taiia*, (thou and I) "we eat;" *koa kai ke tatoo*, "we all (indiscriminately) have eaten;" *raoki ia e kai*, "he will eat." *Raoki* is only added to give force to the expression, and is often suppressed in conversation. The particle *ana* is the sign of the present; *koa* that of the past, and *ia* that of the future. Verbal radicals change their meaning by the addition of specific words. Thus if *mai* be added to the root *aïre*, "to go," it takes the sense of "to arrive." *Waka* is a causative term, and when it precedes the verbal root it modifies its meaning. Thus *rongo*, "to understand;" *waka rongo*, "to make understand;" *kitea*, "to see;" *waka kitea*, "to show;" *matau*, "to know;" *waka matau*, "to teach." It has a similar effect when placed before an adjective; as, *ma*, "white;" *waka ma*, "to make white, or "to whiten," or figurative "to make ashamed," "cover with confusion;" *mahana*, "hot;" *waka mahana*, "to heat." The verbs have no passive form, but there are verbal terms that have a passive signification; as, *wera*, "burnt;" *pau*, "consumed;" *poodi*, "afflicted;" *ngaro*, "hit;" *noa*, "delivered." The adverbs and prepositions have the ordinary signification. Conjunctions are but few in number. *Ka are* expresses

¹ The consonants are *d*, *k*, *m*, *n*, *p*, *r*, *t*, and *w*; the guttural is *ng*.

the negative "not," and as an affirmative answer a part of the question is repeated. The system of numeration is decimal. There are specific words for the cardinal numerals up to ten inclusive as well as for a hundred and a thousand. The highest numerical expression is ten thousand which is designated by *tini*, literally meaning more than a thousand.

The intellectual knowledge of the Maoris was not of a high order. As they were skilful mariners they had names for the cardinal points and the intermediate divisions. The year, which was called *tau*, was divided into thirteen lunar months of twenty-eight nights, each of which had a specific name, but they had no names for the days of the week, a division of time that was unknown to them.¹ Summer is called *raumati* or the season of falling leaves; though it is said that the Fuchsia is the only deciduous tree on the island. Winter has received the name of *hotoke* or the season of increased moisture, when the earth gives up its grubs which were formerly highly prized as food. The year begins in May which is the first winter month, and the moons are named from the group of stars that are in the ascendant. They had specific names for many of the stars, and as some tradition was attached to them, they frequently watched their rising in the heavens at night. The constellation forming the belt of Orion was called *Whacka* or the canoe. They believed that the Pleiades were seven distinguished heroes of their nation who, after death, were transported to the sky, where only one of their eyes was visible in the form of a star. To the two clusters of stars forming the Clouds of Magellan they gave the names of *Fireboo* and *Arete*, and they had some superstitious ideas connected with them which they kept secret. Distances were generally determined by the number of night encampments it took to reach a certain place. The time when some important event occurred was specified by the succession of the ruling chiefs. They could only keep an account of past time by means of bits of wood or little pebbles, of which they added one, day by day and month by month. They displayed considerable talent in tracing the topographical peculiarities and the local divisions of their country with the utmost accuracy. Like all primitive races they were fluent and ready speakers. Their oratorical powers, confined to their simple ideas, were comparatively of a high order; they combined much animation in their manners with energy in language, and the most natural and appropriate gestures. Their voice was sonorous, their bearing simple and easy, and in delivering a harangue they showed great self-possession and remarkable dignity. They were endowed with facility of expression, and their conversation was both entertaining and instructive. Nor have the modern Maoris degenerated in this respect; they possess the quickest perceptive faculties, and can be taught to read and write in an incredibly short time. Many have acquired a considerable knowledge of geography and

¹ Since the introduction of Christianity Sunday has received the name of Te-wiki; Saturday is called Te-ra or washing day; and Friday Te-ra-oka "bleeding day," from Europeans killing pigs on that day.

history; and yet there are but few that are conversant with the English language.

The Maoris, who were so much distinguished for their natural politeness, had established rules of etiquette, which were strictly observed on all proper occasions. A stranger or a distinguished friend that had been absent for some time was welcomed by the most important personage of the tribe, who went out to meet him, carrying a tree branch in his hand, and in a short speech addressed to the guest in a grave and moderate tone of voice, he gave expression to his kind wishes that the *atuas* might protect him. After this formality was duly complied with he showed to him the highest mark of consideration by saluting him with the *shoogui* which was effected by rubbing the ends of the noses together, and by mingling their breath in a forcible aspiration. This salutation was only given on extraordinary occasions, and between intimate friends who were kindly disposed and sincerely attached to each other. The utmost gravity was observed in bestowing this mark of friendship, and if the friendly visitor or guest had been long absent he was greeted with sighs and even with plaintive cries as evidence of their sincere affection. The women who performed the ceremony of the *tangi* had their heads adorned with garlands of green leaves, they shed abundant tears, they wrung their hands as if overwhelmed by the most poignant grief, at the same time they uttered the most heartfelt cries, and it was only after this formality had been complied with that the most animated conversation began, and all the news were mutually communicated. The ordinary salutation on the arrival of a visitor was *aire mai ra*, "come here in good health;" and on his departure *aire atoo ra*, "go away in good health;" or *ika na ra*, "remain here." When they entered the house they did not remain standing, but immediately squatted down on their heels, which was the posture of respect. When two troops of warriors met the two chiefs advanced and delivered the ordinary harangue, and having thus given to each other the assurance of their friendly disposition the warriors, on each side, executed the war-dance, and then threw down their lances in token of mutual confidence, or of final reconciliation if a previous quarrel had existed between them. They always addressed each other by the honourable title *e hoa*, "friend or companion." In making a present they threw the article or object bestowed unceremoniously at the favoured individual, or on the ground by the side of him; they did not receive and did not expect any thanks for their generous gift. Their social intercourse was marked by the most respectful deportment, and their intimacy never degenerated into offensive familiarity or rudeness.

The Maoris were musical in their way, and they invented at least some instruments that produced a variety of modulations. They had two or three different kinds of flutes (*poretu*) which were all blown with the nose. One was six or seven inches long, was open at both ends with three holes on the upper and one hole on the lower surface. Another flute was composed of two hollow semi-cylinders considerably swelled out in the middle, which were bound together by means of twine, and thus formed a tube that had but a single hole sufficiently

large at equal distance from both open ends. It was blown at the upper extremity, and the different notes were produced by opening or closing the lower end and the central hole. These flutes were sometimes made of the human tibia (*evee tangata*), were always ornamented with carvings of grotesque designs, and were frequently incrustated with mother-of-pearl. The sounds produced by these instruments were plaintive, and yet sufficiently sweet; but they were always more or less discordant. Their rustic lyre was provided with three or four strings, but the sound which it gave forth was rather feeble and dull, and not very melodious. The Triton shell perforated at one end, served as conch trumpet and furnished their war music. They had also a kind of drum called *pahu*, which was canoe-shaped, was about twelve feet long, and was suspended by two cords. This instrument was beaten in the night that its loud hollow din might prevent the surprise of an enemy, when they were threatened with an attack, or when travelling to a distance.

Their songs were more varied and much more melodious than their instrumental music; and to give emphasis to the words they were accompanied by expressive gestures. They beat time by striking their breast with their hands, and by degrees the stroke increased in force so as to produce a violent noise. When they sang in company one of the party commenced, and at the end of each couplet all the others repeated the refrain in chorus. The words of their songs differed according to the subject intended to be celebrated. They had songs that depicted the passion of love;¹ others imitated the wild commotions of war;² some rehearsed the traditional legends of ancestral renown; others commemorated the dead relative or the absent friend. Their satiric songs ridiculed, in railing mockery, some of their countrymen, who had incurred by their conduct the disapprobation of public opinion. One of their songs described the ruin caused by the violence of the east wind, which destroyed the potato crop. On planting and digging the *kumara* and at their festivals they always expressed their joy in melodious couplets, which concluded with the words: *Ah kihi, ah kihi!* "eat away, eat away!" A soft and plaintive air, not without harmony, was sung to a tender melancholy strain commemorating the lamentable fate of an artist who was engaged in the ornamental carvings of a canoe, when suddenly an enemy approached the shore in

¹ One of their love songs runs thus:—

"He Waiata Arahā
O set thou sun, sink into thy cavern,
Thou causest to gush, like water, the
tears from my eyes;
I am a deserted one through the stepping
out of the feet; [sight;
Of thee Taratiu, long hidden from my
Thy distant hills Waiohiparo, and the
flowing surface of the water
Appear like bright fire. My idol whom
I love is below,
Let thy spirit cease from visiting me;
If perchance I may forget my sorrowing."
Taylor's *Ika na Maui*, p. 143.

² A War Song.

"O my little son are you crying,
Are you screaming for your food?
Here it is for you, the flesh of Heke-
mame, of Werata;
Although I am surfeited with the soft
brains of Putu Riki riki and Raukauri,
Yet such is my hatred that I will fill
myself fuller
With those of Pau, of Nagaraunga, of
Pipi;
And with my most dainty morsel—the
flesh of the hated Te-oo."
Throllop's *Australia and New
Zealand*, vol. ii. p. 304.

order to capture him, and although he is represented as having run to the bushes to conceal himself, yet he was pursued, overtaken and was immediately put to death. Songs were often improvised at the arrival of strangers, or at the occurrence of some important event of public interest. It is said that they addressed a song to the rising and setting sun, and a chant of welcome to the new moon. One of their most celebrated hymns was called *pihê*, which was universally sung on all solemn occasions, especially at the commencement of a battle before they offered a sacrifice, and during the performance of funeral ceremonies. The actions which accompanied this hymn were sombre, mournful and solemn, and they were of an imposing character. Their *karakias*, which were either incantations or invocations, and which were handed down from father to son among the priests, were generally repeated, without modulation of voice, in metrical rhythm by lengthening and shortening the syllables.

The favourite amusement of the Maoris was the dance, to which they were so passionately devoted that they forgot entirely their stern severity of character, and abandoned themselves to its exhilarating and exciting movements until they were entirely exhausted. Each dance had its own particular song, which indicated the measure as well as the figures. In the war dance the performers ranged themselves in two files, and the music of the song was struck up by one of the best singers, who commenced the lyric recitative in a moderate tone of voice, and the other singers joined in perfect concert terminating each strain with a loud deep sigh. As by degrees the measure became quicker and more animated the dancers moved in more rapid steps; with their body bent backwards they executed with their hands wild and fantastic movements, they shook their darts, brandished their spears, and waved the *patoo-patoos*¹ to and fro in the air. Their eyes rolled in their sockets, their tongue hung out of their mouth, and suddenly with one accord all the actors simultaneously struck the ground with one foot, which produced such a loud reverberation that the sound could be heard at a great distance. Their gestures always indicated the character of the dance. Their grimaces and contortions in the war dance were intended to inspire the enemy with fright and terror; while their love dance was marked by libidinous and indecorous postures and gestures to stimulate desire. In the potato dance they imitated the attitudes and movements of planting and digging. When they wished to enjoy themselves in a less exciting recreation they played a game with four balls which they tossed up into the air to the measure of the song; or they threw a ball which was tied to a string. The game of draughts was known to them, but it was probably introduced by Europeans. Children amused themselves in flying kites, whipping tops, skipping the rope, and young men were fond of wrestling or they practised the more martial exercise of throwing darts at each other.

Woman was generally treated with kindness and consideration among the Maoris, and she exercised much influence in the manage-

¹ A species of club.

ment of the affairs of the tribe. Widows of distinguished chiefs and aged women in general, who were supposed to be versed in the art of sorcery, were highly respected. There were, however, many exceptional cases, when the unsubmitive wife became the victim of the harshness and brutality of her husband. The domestic relations between husband and wife were rather cold, and bordered on indifference; they were entirely wanting in that heartfelt sympathy which diffuses happiness and contentment throughout the family circle. She was subjected to the hardest labour; she cultivated the fields, brought loads of wood and provisions from a distance; and when travelling she acted as beast of burden, and carried on her back the necessary articles of use and convenience. She was not only the nurse of her children, but it was her duty to attend to all the drudgeries of the household, and the weaving of mats and the preparation of flax fibre was her exclusive work. She even followed her husband at times in a warlike expedition, and mingled in the hottest of the fight, displaying undaunted courage, and showing perfect contempt of death. Husbands were very jealous of their wives, and yet in later times they would voluntarily yield them up to white strangers that visited their shores; and the women even boasted of their lovers whom their charms had attracted, and upon whom they bestowed their favour. Young girls, however, enjoyed much liberty, they had the free disposal of their person, and they might choose their lovers according to their fancy, and these acts of gallantry were not contrary to public morals, provided the proprieties of rank were observed. These love affairs were a kind of concubinage, and can by no means be considered as prostitution, which was introduced at a later period when they came in contact with Europeans, and the inordinate desire of gain induced them to make a traffic of the virtue of their wives, their sisters and their daughters. Unmarried women were nevertheless modest and reserved, and the moment they were betrothed they were perfectly faithful to their affianced lover, and no consideration whatever could induce them to violate their solemn pledge of fidelity. Even female slaves, who gave themselves away indiscriminately, remained constant and true, and considered themselves *tabu* even to the most tempting seduction, after they had contracted a permanent engagement.

Polygamy was legally recognised, and some of the chiefs had as many as ten wives. Ordinarily, however, they contented themselves with two or three wives, and many considered themselves quite lucky to secure even one partner for life. But in every case the woman of the highest rank was recognised as the mistress of the household; she alone shared the honour and dignity of her husband, and her children were the exclusive heirs of their father's property, and succeeded to his social rank and official authority. Although each wife was generally provided with a separate hut, where she maintained an independent establishment, yet they were all subordinate to the legal wife, who sometimes treated them with great harshness. In all marriage connections more attention was paid to rank and class distinction than to beauty, and this restrictive practice was carried so far, that if a chief married a slave he forfeited his possessions and was deprived of his authority.

He was, however, permitted to marry prisoners of war, and their children followed the rank of their father. The chiefs usually made their choice among the marriageable women of a tribe different from their own, with a view of increasing their influence and power, for as the husband after marriage belonged to his wife's tribe, he was favourably situated to rise from an inferior to a superior rank. The wives of the chiefs were not required to perform any kind of labour, unless they might have been prompted by their own inclination to pass their time in the performance of some laborious task. All the drudgeries of the household, as well as the agricultural operations were attended to by the slaves. Adultery, which was exceedingly rare, was punished with death; but if the husband was afraid of incurring the vengeance of his wife's relations he generally restricted his retaliatory act to repudiation. If it was proved that the faithless wife was the victim of a vile seducer, she escaped punishment, and the man alone was made responsible for the deed. If the husband was found derelict to his marital obligations his mistress was sometimes killed by his legitimate wife; or she was at least stripped naked; and the guilty husband was occasionally subjected to this ignominious treatment by the relations of his wife, if his high rank did not protect him.

Marriage was contracted at an early period of life, and sometimes girls were betrothed during childhood. The young man who had thus been accepted by the parents laid his hand upon the shoulder of his affianced bride as a sign of engagement, and henceforth she became tabu to all other suitors. In ordinary cases the wooer of a young maiden's hand asked the consent of the parents, and if they agreed to the proposal the declaration of her lover was communicated to the young woman, who, if she was willing to take upon herself the duties of married life, gave an affirmative answer by a secret pinching of the hands (*ropa*); but even then the bridegroom appeared in the presence of the bride with a party of his friends prepared for a forcible abduction, and she was only yielded up to him after a feigned resistance; but as soon as he obtained possession of her the nuptials were immediately consummated. If on the other hand the young damsel refused to give her consent to the proposed match, and if by crying she evinced her determination to resist, the suitor was obliged to undertake a prolonged courtship (*e aru aru*), or renounce his project, if after having made three visits he had not succeeded in changing the young girl's mind in his favour. Sometimes after the marriage had been agreed upon by the parents of the bride in due form, the young man, accompanied by his friends, went to the parental dwelling and brought the girl home to his own hut escorted by two or three of her relations, who acted as her guardians until the marriage was consummated. To test the strength of the affection of her loving spouse the bride would not yield herself up to his embraces for two or three days, until finally by tender caresses and honeyed words of persuasion he succeeded in making an impression upon her heart, and she consented to make him happy. The friendly monitors having become convinced that the concluding scene had really been enacted, retired,

and as their functions had ceased, they took leave and returned home. If the girl was so unfortunate as to have two rival suitors of equal pretensions, and neither she nor her parents desired to decide the question of preference, a *puna rua* was ordered to take place, which was a trial of strength; for each suitor took hold of an arm of the young woman and pulled in opposite directions, and the stronger party gained the victory. The young maiden who was thus placed between two contending rivals had her clothes torn from her body, she was dragged along by the hair, and the struggle became sometimes so desperate and ferocious that to put an end to the contest the weaker party suddenly plunged his spear into the bosom of the girl. As it sometimes happened that to anticipate the designs of a rival, an impetuous lover, especially a chief, had recourse to abduction (*taua*), and took away by force the idol of his heart, the outraged relations frequently engaged in a conflict with the family of the abductor to compel him to deliver up the captive. If the daring lover succeeded in concealing the girl during a period of three days the consummation of the marriage was sanctioned by a prescriptive right, and the couple were considered as man and wife. But the offender was made to pay for this deed of violence, for the relations on both sides broke into his house and robbed him of all his possessions. A widow was tabu and was not allowed to marry again before she had collected the bones of her husband, and if she acted contrary to this long-established custom she was robbed by her neighbours of all her worldly possessions. If she contracted a new engagement even after the prescribed time had elapsed, when she became *moa* or free, she lost much of her former consideration, for the more she was devoted to the memory of her deceased husband the more she was honoured and respected by her friends; and she became an object of universal admiration if she committed suicide as a mark of affection for her deceased lord and master. It is even said that a widow was offered up as a sacrifice by the relatives of her deceased husband if they once entertained the least suspicion that she would desecrate, by another marriage, the sacred ties that bound her to the man by whom she was once loved and cherished. Repudiation hardly ever took place except in cases of adultery.

Childbirth was effected among the Maori women without the least difficulty by the unassisted efforts of nature. When the first symptoms of labour pain were felt the woman became tabu; all personal communication with the outside world was interrupted, and she secluded herself either under a little bower of leafy branches temporarily prepared for this purpose; or she retired to the woods, and there either alone, or attended by some of her female relatives, she gave birth to the child and immediately proceeded to the neighbouring stream to bathe herself and wash the new-born infant. This rigorous custom was, however, only observed by the wives of chiefs. Among the lower classes it is even said that women were delivered in public in the presence of relations and friends of both sexes who watched the moment the child was born, and at the first sight of the infant they cried out: "Tane, Tane!" The mother generally cut

herself the umbilical cord with a sharp-edged shell, and then resumed her ordinary occupations as if nothing had happened. A tree was planted at the birth of a child, and its progressive growth served as horoscope to determine the future destiny of the young nurseling. Among the southern tribes the end of a little image of the *atua* was placed in the child's ear, that the *mane* or virtue of the god might be transferred to him. After a *karakia* had been repeated the *tohunga* recited a list of ancestral names, and the one selected¹ was pronounced by the priest who performed the *e riri* or ceremony of sprinkling with a small branch of the *karamu* tree (*Coprosma lucida*). Three ovens were then prepared for the chief, the priests and the rest of the invited guests. Among other tribes the child was named by the father, and the name given was derived from some occurrence that took place before or after its birth; or from some specific quality of its physical constitution.² The name was simple and it was often changed on account of some accidental circumstances or on the performance of some great exploit. A few months after the birth of the infant the ceremony of sprinkling was performed by the mother or some other female friend, and sometimes by the priest by dipping a leafy branch in a calabash filled with water, and sprinkling with it the forehead of the child at the same time pronouncing a *karakia*. Among some northern tribes the ceremony of *e riri* was performed on the eighth day after the birth of the child, near a running stream, into which a branch of the *karamu* tree was planted. It was only after this formality had been complied with that the mother ceased to be tabu, and she was at liberty again to take her place in the family circle.³

¹ According to Mr. Taylor the name selected was that which was pronounced when the child was sneezing. But as the act of sneezing could not be commanded at pleasure, especially as regards young infants, the child might have remained unnamed for an indefinite period of time.

² If a child cries very much he would very likely be named E Tangi (*tangi* to cry); if his mouth was unusually large, he would be called Waharoa, from *waha* mouth, and *roa* large.

³ Boys received a second sprinkling before they were allowed to join a war party, and at the time of starting out on a warlike expedition. After the ceremony the priest pronounced these words:

"This is the spirit, the spirit is present,
The spirit of this tabu;
The boy will be angry,
The boy will flame,
The boy will be brave;
The boy will possess thought.
Name this boy,
That he may be angry that he may
flame."

Ward off the blow that he may fight
for Tu;
The man of war jumps and wards off
the blows."

The assembly jumped up as if rushing
to the fight and the priest continued:

"To make the hail fall,
Dedicate him to fight for Tu.

"The god of strength, or let him be
present;
Let not your breath fail you."

After the battle all delivered up their weapons to him which were deposited in a house specially set apart for this purpose. If one of the young warriors had killed an enemy he broke his *mero* or battle-axe in pieces, and then pronounced the *haka*:

"This is the wind, the wind is feeding;
The wind descends; the wind is prosperous,
The many sacred things of Tu; the wind descends
The wind is prosperous, the living wind of Tu."

As the Maori women married at the age of ten or eleven, and were subjected by the nature of the circumstances to numerous hardships, they ceased early from bearing children, and yet infanticide (*roromē*) was not uncommon, and was practised without the least scruple of conscience. There was, however, a certain cause by which the mother was always actuated in committing this horrid deed. It was sometimes designed as an act of revenge to punish the broken faith or desertion on the part of her husband; or if the child was illegitimate; or as an act of spite if there existed matrimonial dissensions. In many cases the superstitious fear of incurring the divine anger induced mothers to sacrifice their new-born offspring. The child thus immolated was either buried alive, or it was trampled to death, or the head of the infant was compressed at the fontanelles before or immediately after birth. Sometimes abortion was produced by violently compressing the abdomen with a belt. If the child survived the first moments of its existence it was perfectly safe. It was nursed with the utmost care, was treated with tenderness and affection; and even the father caressed and protected it against the inclemency of the weather, and showed admirable forbearance and patience in attending to its wants. It was lulled to sleep by nursery songs, which gave expression to those charming sentiments of sympathy and love, which a parent's heart only could feel and inspire. Children were submissive and obedient to their parents, their behaviour was irreproachable, and they were particularly remarkable for their love towards their mother. They were cheerful and pleasant in disposition, and free and open in their demeanour. Their early training was almost entirely left to nature; as soon as their reasoning faculties were sufficiently developed, boys were instructed in those arts which were necessary for their preservation and subsistence. They learned to swim as soon as they could walk, and even at the age of three or four they could paddle and manage small canoes with great dexterity. They followed their father to the public assemblies, accompanied him in his fishing excursions; and as soon as they acquired sufficient strength they joined the war parties, eager to distinguish themselves by some extraordinary exploits; under the paternal guidance they learned how to manipulate the lance, the club and the *patoo*, and acquired an intimate knowledge of the war songs and the war dance. The girls associated with their mother who initiated them, at an early age, in all the laborious exercises, to which they were subjected in after life.

The natives regarded the wind as an indication of the presence of the god, if not the god himself. After the ceremony the youths were considered as men; but they were narrowly watched, and were liable to be put to death if they violated the rules of the *tabu*. Taylor's *Ika na Maui*, p. 78.

Mr. Shortland describes several ceremonies observed on the birth of a male child in the family of a chief. The mother being *tabu* is prevented from coming in contact with those who are engaged in cultivating *kumaras*. The *tohunga* performs the ceremony of the *tua* by kindling two fires, cooking some fern root, and repeating a *karakia*. He then waves the cooked fern root over the child, and repeats a mystic formula. This is followed by other formalities of a similar character. See Shortland's *Maori Religion*, p. 40.

The Maoris of the higher classes rendered great honours to their dead relatives, especially if the deceased was a person of distinguished rank. A loud howl or wail brought all the neighbours together who joined in the doleful cry; and in later times guns were discharged to announce the sad event. The body, with the lower extremities bent so as to touch the abdomen, and the head entwined with foliage, after having been rubbed with phormium sap or oil, was dressed in the finest mats, was decorated with feathers and all the ornaments belonging to the deceased, and was laid upon a hearse covered with verdure. The nearest relations and friends, who were informed by messengers of the occurrence, were admitted to the house of mourning into the presence of the corpse, and they either stood upright with their arms thrown backward, agitated and affected to tears, or they squatted down on their haunches and covered their heads with mats. In this posture the ceremony of crying or *e tangi* was performed, which continued for three days and three nights; for it was supposed that only after that time the spirit of life would depart to its final home. Their expressions of affection were most intense; tears were streaming from their eyes; the shrill howls of the women were most vociferous, and they manifested their unbounded grief by scarifying their bodies with fragments of shells until the blood freely flowed from the gaping wounds. At intervals a friend of high rank arose and pronounced in a chanting tone of voice accompanied by sobbing, an appropriate eulogy on the dead, referring to his great qualities as a warrior, and pointing out his noble virtues as a man. The old be-daubed their faces with a red pigment and encircled their head with a wreath of green leaves. The house, where the death occurred, became tabu, and could not be used for any purpose, until the time the bones were cleaned and were deposited in their final resting-place. The body was placed in a canoe-shaped coffin, and was interred in some secluded spot in the forest, which was surrounded by a palisade or a circle of stones, and the grave thus enclosed was considered sacred. Among other tribes the grave was dug in the house of the deceased, to which the body was consigned in a sitting posture, being retained in that position by bandages, and the excavation was filled up with earth and was covered with planks. Food was placed by the side of the corpse that the dead might feed on the essence of the eatables thus supplied. The body of a high noble or of an hereditary chief was deposited in a sitting posture, dressed in the finest mats of the deceased and ornamented with feathers, in a tomb of carved work erected in the centre of the village. The monument was surrounded by carved figures representing the illustrious dead and the members of his family, with their tongues projecting from their mouth, as a symbol of valour and courageous defiance. The clothing, the ornaments, the implements of war and fishing-tackle of the deceased were all placed by the side of the corpse or on the top of the grave. The funeral ceremonies were concluded by immolating some of the wives and slaves of the dead chief, to serve him in another world, and their flesh was consumed at a funeral banquet which was more or less

sumptuous according to the wealth of the deceased.¹ Among some tribes the body of a chief was placed in a sitting posture, with the face turned towards the rising sun. The friends and relations with their garments girded round their loins holding leafy boughs in their hands, chanted the *keka* or funeral song.² All then joined in the lament (*whunga*), and offerings of green jade ornaments and other objects were presented to the deceased. The corpse was buried, but the clothes of the dead chief were preserved in a carved chest decorated with feathers called *whare-rangi* which was considered an heirloom in the family and as a sacred relic. A stick bent at the top (*hara*) was set up by the wayside to inform the persons passing that their chief was dead. On the morning following the burial, a dead *kokata* bird and a few stems of *wiwi* or reed were thrown down in sight of the grave,³ and the *tohunga* planted near the mound a *toetoe* stalk pointing in the direction of Hawaiki, indicating to the spirit the straight path leading to the land whither his ancestors had gone before him. In some localities the body was placed in a wooden frame, in which it rested in a sitting posture on a grating, so that the decomposing flesh might freely pass out. As soon as the putrefaction was complete the skeleton was removed and the bones were thoroughly cleaned. In the South Island four weeks after the interment (*nehunga*) the corpse was disinterred, and the *tohunga* extracting two or more molar teeth, tied them to a fern stalk, and they were thus placed on the top of the food prepared for the funeral feast, and a *karakia* was repeated as an act of consecration. The sharks' teeth and the image of green stone, which had been the ornamental appendages of the corpse, were worn by the relatives as mementoes of the dead, and the two molars were transformed into ear ornaments. The tomb of high chiefs was frequently visited by the priest who performed the service of the dead by singing the funeral ode called *e piki*.

The tombs were called *oodoo* "houses of glory," or *wahi tabu* "sacred places," or if they were in the form of a monumental structure they were known as *papa tupa pakau* "a coffin for the corpse." To violate a tomb or disturb the remains of the dead was looked upon as the most impious act, and blood alone could atone for this unpardonable outrage. Among most of the tribes the body was left undisturbed in its temporary grave until decomposition had taken place, so that the soft parts could be easily detached, if they had not entirely

¹ The slaves destined for this sacrifice are generally killed with a club by one of the relatives of the deceased; and he watches the moment when the victim does not suspect the fatal act to be consummated. The worst subjects are generally selected for this purpose. D'Urville, *Voyage*, vol. i. part ii., p. 530.

² *Tohunga* chants. It is not a man. All chant. It is Rangi now consigned to earth, Alas! my friend. *Tohunga*. My evil omen. All. The lightning glancing on the mountain peak, The Waharoa doomed to the death. Shortland's *Maori Religion*, p. 43.

³ Some men go to kill a small bird of the swamps called *kokata* and to pluck up some reeds of *wiwi*. They return and come near the grave. The *tohunga* then asks: "Whence come you?" The men reply: "From the seeking, from the searching." The *tohunga* again asks: "Ah! what have you got? ah! what have you gained?" Thereon the men throw on the ground the *kokata* and the *wiwi*. *Ideni*. *Ibid.* p. 44.

disappeared. The relations, who were charged with this duty, proceeded to mark out the spot and removed the bones which were carefully cleaned, while the lamentations were renewed and the funeral ceremonies were repeated. After all preparations were completed the bones were painted red with ochre, and were deposited in a covered box (*whata*) which was sometimes artistically carved, and was fixed to the upper extremity of a red painted pole planted in the ground near the dwelling of the surviving relatives; or the mortal remains of the deceased were enveloped in fine mats, and were transported to the ancestral cemetery; or they were placed in a hollow tree, or were left in some retired spot in the forest, or in a limestone cavern, or in a rocky chasm in the mountains difficult of access. In some parts of the islands not only the heads of enemies, but the skulls of their dearest friends were preserved with the object of retaining them as sacred relics, and to commemorate the dead by performing the *tangi* from time to time; and the principal wife frequently kept the dried head of her husband by her side, when she was lying down to sleep. Among some tribes the widow, having spread a mat over the grave of her husband, selected the spot as her nightly couch. Visiting friends wore chaplets of green branches, and the matrons, acting as mourners, entwined their head with a cord of dogs' hair. They presented themselves in front of the mortuary dwelling, and making various motions with their arms, they pronounced a eulogy on the virtues of the deceased, terminating with the cry of sorrow: "Ah alas! the covering and glory of my head, alas!"¹

The funeral of a renowned chief generally brought together an immense concourse of people from all parts of the country. Advantage was taken of this public occasion to dispose, by mutual exchange, the various surplus products of the different districts. The sellers praised their goods in extravagant terms, while the buyers attempted to depreciate their value. A crowd of orators expatiated on political topics; others proposed a warlike expedition against a hostile tribe. Some gave an account of the ancient religious traditions, or the famous exploits of the nation; another sang some of the national hymns, to which the audience responded in chorus. Here the women wept; the children shook their calabash rattles, while the hoarse barking of the dogs gave to the tumult and confusion a wild and savage character. At nightfall quiet was measurably restored, when men of influence and social position discussed the most important affairs of the tribe; and finally singing and dancing gave to the celebration of the obsequies a festive air. Next day all returned home loaded with provisions which the surviving relatives had liberally distributed among those who attended the funeral.

The common people of the inferior classes were interred without any

¹ A lament for the dead: "My fragrant bundle of *pīpīpī*. My fragrant bundle, the *moki-moki*. My fragrant bundle, the *tataka*. My sweet juice of the *taramea*. The companion of the green-stone is gone, alas! to the *angai-ia-ana*." Taylor's *Ika na Mani*, p. 102.

This is neither poetical, nor eloquent, and is only produced to show that the Maoris had very inferior literary capacities, and much less poetical genius.

ceremonies ; and slaves were not even buried, but were either thrown into the water, or they were exposed to decay in the open air ; and it is said, that whenever a slave was executed for a crime committed by him his body was sometimes devoured by the men of the tribe.

Sincere grief for the dead was manifested by cutting the forehead and face with a sharp piece of obsidian until the whole body of the disconsolate mourner was covered with blood. The *tohunga* cut off the hair of the nearest relations and cast it into the fire. All persons that came in immediate contact with the corpse were tabued, and they were not permitted to touch their food with their hands until they had been subjected to a certain process of purification.

The singular custom existed of robbing the house of a dead chief of all its valuables ; and when a tribal chief died the greatest alarm prevailed among the surviving relatives and friends, lest a neighbouring tribe might make a sudden irruption with the object of plundering during the time when their religious duties enjoined upon them to abandon themselves to absolute mourning, which rendered them entirely defenceless.

The Maoris had a distinct idea of a future state of existence, and of the survival of the ghostly individual self, which was called *wairua*, and yet their conception of body and spirit was extremely vague. They knew that the dead were deprived of life and action ; but they supposed that something had escaped that once gave motion and energy to that form, which was now lifeless and subject to decay.¹ The world of souls and the manner of reaching it, was not depicted in the same colours and the same metaphorical ornamentation among all the tribes. Some supposed that the ghostly self in leaving its earthly habitation followed the path called *tahuoi atua* that led to the blissful abode passing by an avenue called *perita*. In its lonely wanderings through the regions of night, it climbed up steep hills, descended frightful chasms, then stopped its flight and abandoned itself to quiet repose. After a short rest it anxiously sought light, and taking fresh courage it proceeded in its voyage until it arrived at a house called *ana*. It could not content itself, however, to remain there, and in leaving this resting-place it struck another path which led to a rivulet, whose waters took a meandering course and flowed along in a gentle current with a plaintive, bubbling monotony. Here it came in sight of the hill *herangui* which it ascended, and found itself in the lower regions called *reinga* or the leaping-place, which was situated under the sea. Here Oiro reigned supreme, and at the first entry of the ghosts of the departed into his realm, as they travelled to the regions of night, he constantly endeavoured to injure them, to retain them as slaves, and to reduce the substance of their ghostly existence to dust. Those who became his captives were, from time to time, permitted to visit

¹ When a chief was killed in battle and eaten, his spirit was supposed to enter the stones of the oven in which the body had been cooked. His friends repeated most powerful spells to draw out the spirit from the stones. The friends of those slain in battle endeavoured to procure some of their blood, or fragments of their garments, over which they uttered a *karakia*, and thus brought the wandering soul within this spiritual fold. Taylor's *Ika na Maui*, p. 101.

their friends in the darkness of the night, and they made known their presence by a shrill whistling sound well known to the priests. As the ghost had not yet found a permanent abiding-place, it pushed aside the transparent veil, which concealed from view the road to *motātau*, and thus entered into the vast expanse of universal space. After having warmed itself in the genial rays of the sun, it again fell back into the regions of night, where its constancy and perseverance were tested by being afflicted with all the diseases, pains and sorrows of its former terrestrial life; and returning to its former home it took up its bones and permanently retired to the *rangui* or the abode of glory. Other tribes believed that as soon as the *wairua* departed from the body it was transformed into a falling star, and followed the pathway that led to *reinga*, which could only be entered by alighting on the branches of an ancient *pohutukana* tree (*Metrosideros tomentosa*) that stood in front of a rocky cliff at Cape Maria Van Diemen, which was the portal that led to the lower world. In the interior they imagined that before the *wairua* of a noble or an hereditary chief could descend to the *reinga*, it had to pass the region of the sky called *taki wana*, and leaving there its left eye it became fixed to the vaults of heaven as a bright shining star. The *reinga* was considered to be the perfect counterpart of their earthly habitation, and the manner of living of the immortals was by no means changed. They believed that the *wairua* of the dead warrior would be continually feasting on sweet potatoes and fish; and here they would be engaged in incessant fighting, and would never fail to be victorious in battle. They had the privilege of wandering away to the upper world and making their presence known by the ghostly whistle, and thus communicated with their former friends and companions through the intermedium of the *tohunga*. Sometimes they spoke in dreams to the *ariki* or to the priests, and their supposed suggestions and advice often led to important resolutions. When a traveller passed the place, which was imagined to be the entrance to *reinga* he threw down a piece of fern or a branch of the *Areca sapida*, that the *wairuas* who dwelled there might know whether the lonely wanderer was an inhabitant of the open land or the forest.

The Maoris also considered dogs immortal, for they entertained the strange idea that these animals were originally men, and that they were metamorphosed as a punishment for some crime they had committed. The world set apart as the dwelling-place of the canine ghosts was called *uāiavauao*.

The Maoris were, from the earliest period of their social organisation, divided into classes, which was the inevitable consequence of their internal wars, giving rise to the proud domineering class of the conquerors, and the submissive labouring class of the conquered.¹ Both classes belonged to the same race, although the subject class were regarded as aliens by the members of the tribe into which they were incorporated. They were the prisoners of war captured in a

¹ Such is the foundation of class distinction in Europe, and the families of the ancient nobility have no more honourable title.

hostile encounter with a neighbouring tribe; and were reduced to forced servitude by virtue of the rights of war. As they were allowed to marry they reared large families of children, who followed the social condition of their parents, for they could never acquire the rank of freemen, though by their talents they might, in exceptional cases, raise themselves to the dignity and power of a war-chief, commanding the warriors and assuming the title of *rangatira pora paroa*. They were not slaves in the real sense of the word, but rather serfs or villains, and were known as *taua-reka-reka*, who were bound to render gratuitous service to a master who exercised the power of life and death over them. If they escaped to the tribe to which they belonged they were on demand sent back without the least resistance. They were, in general, kindly treated by their superiors; and if they were faithful to the duties imposed upon them they were not only highly respected but enjoyed much freedom. They were frequently tenants who cultivated the land assigned to them by their master. Ordinarily they performed the field labour under their master's supervision, went fishing, attended to the cooking and performed other menial work. They were not subjected to any hardships; and after they had made provision for the daily subsistence of their master and his family, they spent the rest of their time for their own benefit or in amusements. The *tutua* and *ware* or middle and inferior classes, who constituted the freemen, formed but a small part of the population. The *rangatiras* or nobles who were the governing class were divided into several ranks of a higher or lower order according to the dignity of their relations and ancestors, their proficiency in war, and their wisdom in council. They were the proprietors of the land which they held in their personal and individual right marked out by distinct boundaries, and they had the privilege of alienating it at pleasure. Their influence was commensurate with their mental superiority, the greater or less extent of their possessions, and the number of slaves enrolled in their service. The first and last sons of a *rangatira* bore the title of *ngako-o-te-wenna* "the fat of the earth," and they inherited the rank and dignity of their father. The highest rank of a *rangatira* was that of an *ariki* or chief who was the head of the tribe, was its supreme ruler and enjoyed many privileges. As paramount lord of the soil he bore the title of *taki o te wenna*, and he was also known as the "root of the land." The chieftainship was hereditary, and generally passed in the collateral line from the elder to the younger brother; and in the South Island it was also hereditary in the female line. As the *ariki*s derived their title from the dignity and renown of a numerous ancestry, they were treated with great reverence and respect; but in time of peace their authority was restricted to the influence which they exercised by their superior mental capacity in the council of the warriors, where their opinion was always considered of the highest importance in the final decision of the question. Although they could not command obedience to their orders, yet their authority was recognised in proclaiming the tabu, which they could impose at pleasure. Their power as the supreme rulers of their tribe was much strengthened, if they combined

the renown of great warriors with the wisdom and experience of the priest. As leaders in time of war their authority became almost absolute, and the warriors under their command yielded implicit obedience to their orders. They had no revenue and could collect no contributions; but distant friends and relations often sent them complimentary presents as a token of their attachment. The *arikis* of the interior were more powerful than those of the coast; much higher reverence and more distinguished honours were paid to them. When they went abroad they were carried on a kind of litter borne on the shoulders of their attendants. Ordinarily the *arikis* were not war captains, and they were not required, unless prompted by their own inclination, to join the war party. They presided over the councils of the tribe, supervised the cultivation of their land, they even assisted their slaves in building houses, and took great delight in paddling canoes. They traditionally preserved the genealogical line of their ancestors, and those that could count back twenty or thirty generations were proud of their illustrious descent. They taught their children the names of their ancestors, and as aids to memory each family kept a carved board called *he waka paparauga rakau*, into which square notches were cut, each projecting tooth representing an ancestral name.¹

Although the Maori nobles did not recognise a regularly established government, and looked upon the chiefs merely as the head of their class, and as the highest dignitary of their order, yet they were governed, in their private conduct, by well-established laws sanctioned by universal custom, and rigorously applied whenever an occasion presented itself. Even chiefs were made responsible for their acts, and if they were guilty of violating any of the customary laws their neighbours assembled and dealt out punishment to them according to their deserts, either by beating them or by depriving them of a part or of the whole of their movable property. Their family as well as their friends and adherents were treated as accomplices, and were equally subjected to condign punishment. It frequently happened that a chief, accused of acts of oppression and injustice, decided his quarrel by submitting to a kind of duel which took place in the presence of the chiefs of the neighbouring tribes, and the assembled warriors who acted at the same time as pacificators and judges. In criminal cases the law of retaliation was almost universally applied. If blood had been shed the stain of homicide was washed away by having recourse to the sacred fight called *taua tabu*. The nearest relations of the victim sallied forth and killed the first person that accidentally came in their way, and no distinction was made between friend or foe. If they met no one they could sacrifice to the manes of the slain, the *tohunga* pulled up some grass, threw it into a neighbouring stream and repeated an appropriate *karakia*. After the performance of this ceremony it was sufficient to kill a bird or some other animal to appease the angry *wairua* of the victim. All those that took part in this fratricidal excursion were tabu. But notwithstanding that the

¹ This proves most conclusively that family pedigrees and even heraldry are all of savage origin, and do not indicate a high order of civilisation, nor are they marks of social refinement.

taua tabu had been executed in due form, the murderer, if apprehended, was killed. Robbery was punished by retaliatory pillage. Adultery was looked upon as a heinous crime, and the guilty parties, after having been tried and condemned by the council, were both executed. The woman, however, frequently escaped punishment, especially if the criminal connection took place in the hut of the wife, and the man, being considered the seducer, alone forfeited his life, while the guilty woman got off with a severe whipping or repudiation. But expulsion from the tribal community was often the only punishment inflicted for adultery as well as in many cases of theft. The slaves and the common freemen were not tried for any offence of which they stood accused, but they were punished in a summary manner subject to no other control than the caprice or sense of justice of the chiefs, whose decision was the supreme law.

The Maoris appropriated as their absolute property whatever they found on the sea-shore, which they considered as a gift sent by the sea-god Taniwa; and even the owner, if he should have appeared, could not have demanded that the article, thus acquired, should be returned to him. On the death of the head of a family his personal property descended to the youngest child, male or female; and if the youngest of the surviving heirs died, it passed to the eldest, and so on in succession from the youngest to the eldest alternately. Landed property, however, was equally divided among the male as well as female children. At the death of an elder brother, the younger brother was obliged to marry his widows, unless both parties declined.

The Maoris practised the most singular mode of punishing a man, not only for a real offence committed by him, but for any fault or imprudence that might have been laid to his charge; or any accident or misfortune that may have befallen him. This mode of dealing out retributive justice, which was called *muru*, consisted in robbing the guilty or unfortunate person of all his personal property and valuables, and this was considered such a high honour on the part of the party robbed, that he never offered the least resistance. All kinds of offences, not too aggravated in their character, were atoned for by this summary method of dealing out high-handed justice. The relations, neighbours, friends and acquaintances proceeded in bands to the dwelling of the victim of destiny or of uncontrollable hazard, pillaged his house, and devoured the contents of his provision stores. Blows were frequently inflicted to inculcate upon the unfortunate man the lesson of precaution, and to impress his mind with the salutary precepts of prudence. If a married woman absconded with a seducer the husband first received the visit of his own relations who offered him their compliments of condolence; and after having devoured his provisions to satiety they returned home loaded with as much as they could carry away. Next the relations of the wife paid him a visit to punish him by a second pillaging for not having watched more closely; and lastly the friends of the seducer revenged themselves for the false position their comrade had created for himself, and they deprived the stricken husband of the furniture that still remained. If a child fell into the fire and was burnt the father was immediately

robbed. If a canoe had upset, and those in it were almost drowned the owner of the craft was bound to submit to the righteous correction of the *murū*. It was a common practice to rob a newly-married couple immediately after the consummation of the nuptials, and it was not rare that they were reminded of the thorny path, on which they entered, by inflicting upon them a severe beating.

The restrictive injunctions of the tabu were fully recognised, and were strictly observed by the Maoris. The ingenious expedient to give sanction and effective force to prohibitory laws, had always a semi-religious character, it was proclaimed by the priest on the demand of the chief, and it was ordained with the object of appeasing the anger and propitiating the favour of the *atuas* or any of the tutelary divinities. All objects whether animate or inanimate, when once struck by the tabu, were supposed to be placed under the guardianship of the god, and as they were henceforth looked upon as sacred,¹ they could no longer be touched by profane hands. The natives blindly accepted this entangling snare, surrounded as it was by a halo of superstitious sanctity, and no one would have been guilty of the sacrilegious crime as to violate the sacred law, or to act contrary to the divine interdiction, for they were fully persuaded that if they would have thus wantonly provoked the wrath of the *atuas*, inevitable destruction would have been their final doom; and if belonging to the higher classes they would, in addition, have been stripped of all their possessions. A common freeman or a slave would have been made the victim of his daring act by being sacrificed. A man of the lower classes could impose a tabu upon himself, and on all that belonged to him as a penance for any fault he might have committed; but a *rangatira* or chief might have declared a general tabu which bound all those that were dependent on his authority; and the tabu of an *ariki* was obligatory upon every member of the tribe. This was the most potent weapon in the hands of the ruling power to control the actions and regulate the conduct of their subordinates. If a chief, in his wisdom, thought that on account of some extraordinary consumption, pigs, fish or shell-fish might fail, he imposed a tabu to withdraw, for a certain specified time, these food materials from general use. Fields and houses were tabued to protect them from outside intrusion. Canoes were declared sacred so as to prevent them from being stolen. Canoes in which a person had been drowned, or the weapons with which a suicide had been committed, were tabued; they were broken into fragments, and the pieces were set up as memorials on the spot where the accident had happened. The tabu might be absolute when the objects to which it applied were sacred in their nature. The remains of the dead, especially those of a high rank, were tabued, and those that touched them became themselves tabu. Burial places were equally tabu. The head of an *ariki* or *rangatira* as well as the hair it bore was sacred, and anything that had been placed above it was tabu. The house of the chief was a sacred place to the vulgar and

¹ The words sacred and sanctity have here no religious meaning, for they are merely intended to convey the idea of inviolability or of prohibitory protection.

profane, no one was allowed to eat in the interior ; or to light a pipe from the fire ; and a woman could only enter after a certain ceremony had been performed. To cut off the hair of a chief was a solemn act, the person shorn was tabued for several days, and the hair was always removed to some retired spot, where it could not be trodden upon by the foot of man. The chief was not allowed to warm himself by the same fire with a man of inferior rank, nor was he permitted to kindle his fire from that of another person without incurring the anger of the *atua*. As it was of the highest importance that the *kumara* and *taro* should be planted in proper season, all that were fit to attend to agricultural operations, were made tabu, which compelled them to perform the labour required without intermission until the planting season was over. The *kumara* grounds were tabu, and they were thus protected against depredations. No one but the *tohunga* could pass in front of a party who were engaged in the gathering in of the sweet potato crop. The woods set apart for a rat hunt, and a river where fishermen performed their fishing operations were tabu until the object proposed was accomplished. Those who were tabued for any work were excluded from all social intercourse until they were made *waka noa* or common by depriving them of the sanctity with which they were invested. Every woman, on the other hand, was *noa*, and she could select her own lovers at her will and pleasure ; but she became tabu to her husband as soon as she was given away to some future lord or master, though the marriage might not have been consummated for many years. Sick persons affected with dangerous diseases were tabued ; they were cut off from all communication with their relations and friends, and were left to die unaided and unrelieved, unless the patient was rich when slaves were provided as nurses ; but these attendants became themselves tabu, and as they could not touch their food with their hands they were compelled to take it up with their mouth. All the utensils used in the sick room were broken, and deposited by the side of the corpse. Those engaged in building canoes or houses were so far tabued that they were bound to be fed with other hands than their own. A person often submitted to the tabu to insure the divine protection to a friend who was about departing on a long journey. To obtain the divine benediction for an army that started out on the war-path a priestess tabued herself by abstaining from food for three days, and by performing certain ceremonies on the third day. The tabu gave the most inviolable sanction to a contract or to a bargain. It prohibited the remains of an old house from being used as fuel, and any food that was cooked under its prohibitory injunction could not be eaten. The tabu imposed by a chief could be removed by him at pleasure. It was taken off by the intervention of a tabued person who was generally an old woman that devoted herself to this service, to whom it was transferred ; or it passed off as a matter of course by its own limitation after the lapse of a certain determinate period. It might also have been removed by taking food from the hands of a child or a grand-child, but the child became itself tabu during the day the ceremony was performed. The ceremony consisted in cooking some sweet

potatoes or other food, of which the chief ate a little and threw away the remainder, which was supposed to be accepted by the *atua* as an offering. Or the dissolving act was performed by the priest, who repeated a long mystic *karakia*, and observed certain ritual formalities.

As the Maoris did not follow the chase as an ordinary pursuit, in order to give vent to the excess of their impulsive energy, the different tribal communities waged perpetual war against each other, which had for its cause or pretext some real or imaginary injury. War was the most honourable pursuit, and it was almost regarded in the light of a recreation or a pastime. Frequently, however, it was instigated by interested motives with a view of capturing slaves, for their possession increased the consideration and influence of the tribal chief. It was not rare, however, that a neighbouring tribe had been guilty of some insult or grievous wrong which was to be revenged, if the satisfaction demanded was refused. Their vindictive spirit was inexorable, and although the retaliatory act might have been deferred on account of unpropitious circumstances, yet the project of revenge was never given up, but was carried into execution at the first favourable opportunity. When threatened by a powerful enemy several tribes frequently entered into an offensive and defensive alliance to cripple, and if possible, to destroy their adversary.

Before an important war was undertaken a solemn council was convened composed of all the *arikis* of a certain rank to deliberate upon the advantages and inconveniences that would result from the proposed belligerent enterprise. The most fluent orators expressed their opinion with perfect freedom and noble dignity, and they were listened to with the utmost attention. These councils, which were held in the open air, often lasted several days, and the chiefs who were allowed to participate in the discussion, formed a circle crouched down upon their knees, and they reflected for some time upon the merits of the question in perfect silence and with the utmost composure. The priests were also admitted to form a part of the assembly, and they frequently exercised a preponderating influence. If a resolution was taken that war should be waged against an offending tribe, messengers were sent to the enemy with the open and undisguised declaration, that unless adequate satisfaction were given for the imputed wrong or injury, the injured party was determined to have recourse to the extreme measure of war, at the same time explaining the motive which induced them to adopt this mode of retaliation. If the answer received was evasive, unsatisfactory or insolent the warriors were immediately summoned to assemble at a general rendezvous duly armed and provided with a quantity of fern root and dried fish, sufficient for the campaign, which were their commissary stores. All that joined in the expedition had their hair tied round the top of their head, which was ornamented with feathers. Their faces were painted in the most grotesque manner, and they were entirely naked. They proceeded to the enemy's country either by embarking in their war canoes, or they marched by land, camping at night under temporary huts constructed of tree and fern branches, if the weather did not permit the warriors

to sleep in the open air. They were generally accompanied by numerous slaves, who carried the provisions and performed the drudgeries of camp life; and sometimes they were even followed by their wives who, if they did not mingle in the fight, encouraged their husbands to contribute, by their personal valour, to the success of the campaign, and thus win glory for themselves and make themselves a name. Their tactics were confined to partial skirmishing, alternate advances and retreats and ambuscades. By cunning, strategic devices they often endeavoured to induce the enemy to approach in order to be the more certain of inflicting a more fatal and irretrievable blow upon their adversary. They frequently trusted to sudden surprises, when they made the attack about daybreak, hoping to find the enemy unprepared, who, if they felt themselves too weak to resist, withdrew into their *pah*, where they submitted to a siege which often lasted several months. The besiegers dug trenches and erected high structures of blocks of wood to enable them to hurl their weapons into the *pah* without being exposed to the deadly missiles of the besieged. Both parties had loopholes in their stockades as well as outposts to give the first alarm. There was no secrecy on either side about the arrangement of their forces, and neutrals were allowed to pass unmolested from one camp to the other. If the fortification was finally taken their revengeful spirit prompted them to crown their victory by a general slaughter of the men, and afterwards devouring their carcasses; while the women and children were carried off and reduced to slavery. At the time of the general slaughter the victorious warriors pulled off a lock of hair from each victim as well as from those whom they treated as captives which, as badges of honour, were stuck into the girdle. A number of these locks were afterwards delivered to the *tohunga* who bound them to two small twigs of the *koromiko* (*Veronica salicifolia*), and raising them above his head he offered up a prayer for the welfare of the tribe. If on the other hand, the party attacked was sufficiently numerous to meet their adversaries they were frequently forced to engage in an open battle, and they often fought hand to hand, for in these hostile conflicts they were fierce in attack and courageous in defence. Before coming to close quarters the warriors, assisted by the old women who were equally naked and bedaubed with paint, chanted the war song with all the ordinary accompaniments of terrible howls, contorted gestures and frightful grimaces. Their attitude was that of defiance, which was the glorious prerogative of the undaunted warrior. It was but rarely that the troops were commanded by the *ariki* in person, but one of his nearest relations acted as war-chief. He was invested with almost absolute authority, made the necessary preparations for mustering the forces, took care to have them in a state of efficiency and readiness for any emergency, and exercised unlimited control in the direction of the warlike movements. In time of battle he always took his position at the head of the warriors, gave the necessary orders to carry his preconceived plans into execution, and never abandoned his post, but maintained himself in the foremost rank with firm intrepidity, until complete victory or total defeat decided the conflict.

The commanding chief carried as badge of authority a staff of hard wood called *honi* terminating in the carved figure of the human head with its tongue thrust out—the adopted emblem of defiance, with eyes of pearl-shell and ornamented with red parrots' feathers and tufts of dogs' hair. In ancient times they frequently adjusted a difficulty or decided a disputed point by single combat with the *meri* or club, having a flat sharp-edged surface, and being about two feet in length. It was commonly made of whalebone, basalt or green jade, and was suspended from the wrist by a string. This weapon was always carried by the chief, and at his death it was either buried with him, or it descended as an heirloom to the nearest relation. The principal war weapon of the warriors was the lance, which was from twelve to thirty feet long, was made of hard wood neatly painted, with a rounded button at the lower end, and was armed at the upper extremity with a sharp-edged bone, or with a barbed point. Some of the lightest lances were used as javelins, and were hurled by means of a string attached to the end of a stick. Other lances were only five or six feet long, with the upper end terminating in a ponderous mace. The *patoo-patoo* was a formidable weapon, which possessed the ponderous quality of the club, while its upper end was rounded, angular and sharp-edged, or it terminated in a hook. It was four feet long and four inches broad, was made of hard wood and was highly polished; it was ordinarily ornamented with a bunch of *kaka* feathers, and had its handle elaborately carved. One keen stroke of this instrument would instantly cleave the hardest skull. Some chiefs were armed with a kind of halbert which was five or six feet long, terminating in a flat lance-point elaborately finished and embellished with tufts of parrots' feathers. The battle-axe was of hard wood generally five feet in length, having a semicircular cutting edge at one extremity, while the lower end of the handle was pointed. This weapon was used for cutting off the heads of their enemies in battle. They were very dexterous in hurling stones from the hand; and their *pahs* and canoes were generally provided with these missiles.

At the close of the fight the victorious party made an equitable distribution of the prisoners and booty that had been secured, and then retired from the field of slaughter. They generally severed the head from the body of the slain, and they preserved it as a trophy by drawing out the brains, which were always eaten. They dried the skull with the skin intact over heated stones until it was perfectly mummified, when it was called *moko-mokai* or "the miserable tattooed," and in this state it was stuck up on a kind of pike (*taiaha*) planted round the houses, while singing the *pihi* or national ode. If the head of a fallen chief was thus preserved from final decay, his family, on being apprized of the fact, manifested the most grateful feelings at this act of kindness; and if it was ever restored, the kindred of the slain *ariki* celebrated the *tangi* over it and paid the same honours to it as if they had been in possession of the whole body. When the head of their chief was presented to the adverse party it was an indication that peace would be accepted upon any condition. If the enemy greeted this precious relic with shouts of acclamation, hostilities were immedi-

ately suspended, and peace was proclaimed on both sides with the usual ceremonies. If on the other hand the hostile party remained silent, it showed that the enemy intended to continue the combat to the end.

When the victorious warriors had, on their return march, arrived at their own *pah*, they proceeded to the house of the principal *tohunga*, who awaited their arrival in the *wahi tabu* or sacred grove, and as they approached he cried out: "Whence comes the war party of Tu?" To which the *tohunga* of the war party replied: "The warriors of Tu come from the search." This question was three times repeated, and was each time answered in a different strain. The locks of hair were then offered by the priest to the god of war with many prayers, after which the war-dance was executed. A portion of the hearts of the principal warriors of the conquered enemy was cooked and was thrown by the priest as an offering at the foot of the war-god. The rest of the human flesh was consumed by the warriors, after which their *tabu* was taken off, and they were permitted to join their relatives in celebrating the *tangi*. If any of the attacking party had been lost in the assault, the women properly armed came out and killed as many of the captive slaves as they could, to take *utu* or revenge for the loss of their friends that were dear to them. If on the other hand, a war party returned from an unsuccessful campaign they were met by the priest who, holding a large branch in his hand, which was intended as an expiatory offering, pronounced the following *karakia*: "Welcome! Whence do you come?" "Here I am, I come from the ascent to the sky." "Welcome! Whence do you come?" "Here I am, I come from the descent from the sky." "Welcome! Whence do you come?" "Here I am, I come from working the death of Wahieroa." "Lift the weapon upon the altar;" "Your weapon, that you may be permitted to eat;" "Brandish your weapon with a yell;" "Brandish with a prolonged yell."

The Maoris were not cannibals according to the real meaning of that expression. They were inspired by an irrepressible spirit of revenge which induced them to eat the flesh of a distinguished enemy who had fallen in battle; not only that his body might thus be annihilated, but that his valorous and highly gifted *wairua* might cease to have an individual existence, and might be transferred into the body of those by whom he was devoured. A chief often simply regaled himself with the left eye of his enemy which was considered as the real seat of intelligence; and many quaffed the blood of the slain as the essence of life and the source of human activity. The cannibal feast was often prepared in the enemy's country by the *ariki* and the priest. The bodies selected for the occasion were cut in pieces and were placed upon the fire and roasted. Certain parts were reserved as an offering to the *atua*, whose assistance was invoked, and certain rites were performed in his honour. The *ariki* ate, from time to time, small morsels of the sacred flesh, while the priest consulted the god about the issue of the war. If the offerings were received with favour the hostilities were continued; but if the omens were unpropitious the conquerors renounced all further hostilities and returned home. While these cere-

monies were performed all the chiefs of the war party formed a circle round the sacrificial victim, and while their head was covered with matting they observed the most profound silence, so as not to desecrate the august mysteries by casting upon them a profane look. After the preliminary ceremonies were concluded the remaining part of the roasted flesh was distributed among the chiefs and the warriors according to their number and rank. The *ariki* or war chief reserved a portion for distribution among his friends at home, for to be favoured with such a precious gift was considered the highest compliment. If the distance was too great to preserve the flesh in an eatable condition, the priest consecrated a piece of wood, which was called *rakau tabu* by bringing it in contact for some time with the sacred flesh, whose inherent qualities were immediately transferred after the recitation of certain *karakias*. On their return to their native village the *ariki*s touched with this talisman the *kumaras*, fish and other provisions of their friends, and they thus acquired all the virtues of the sacred flesh and were eaten with the same satisfaction. Pregnant women and those who were engaged in the cultivation of the *kumara* were prohibited from taking part in the cannibal banquet, and among the Taupo tribes it was not lawful for women and girls to eat of human flesh. Boys were at an early age initiated into the sacred mysteries of cannibalism to habituate them to the practice of devouring the flesh of a fallen foe. The bones, which were left from the feast, were converted into flutes, and were made into fish-hooks and various articles of ornamentation.

The religion of the Maoris was originally a poetical and mythological conception of nature and hero-worship of a very confused character, and without having been reduced to any systematic order. The generic name of *atua* which applied to every kind of supernatural beings and mysterious objects did not convey a distinct idea of a god or a divinity, but it was simply an invisible shadow-like existence, an impalpable breath, whose nature was mysterious without definite attributes or well-defined powers of action. It is pretended that the Maoris recognised a supreme god, whom they believed to be powerful and eternal and the creator and preserver of the world, which is merely the echo of the missionary teaching, for their language, before it was spiritualised and perverted by the translation of the Bible, had neither specific words to give expression to the ideas involved in this belief, nor could their mode of thinking ever have originated the abstract conception of a creative power that existed from all eternity without having been produced by the auxiliary agencies of nature, for it is asserted by the same authorities that the natives were totally ignorant of the dignity and attributes of this supreme divinity, whose manufactured name was *Maui-rangi rangi*,¹ which is in

¹ This is evidently a name suggested by the missionaries, for it literally means "the very heavenly Maui;" Maui being the name of one of their hero-gods. Some author that wished to startle the credulous reader with some new discovery asserts even that this newly invented supreme god was known under the name of Jo, so as to make it as nearly as possible synonymous with Jehovah or Jove. These are simply puerilities that cannot deceive those that have the least critical acumen.

fact a candid confession that they had no knowledge whatever of such a being; for an invisible, immaterial god without active powers and without attributes is really a nonentity. It may be affirmed without fear of contradiction that the Maoris had not yet reached that stage of mental evolution, by which they could have been capable of generalising all the natural powers of the universe under one simple expression, that comprehends the unknown and the infinite.¹ Their *atua* was a mysterious something which they could not explain, a name given to all active agencies of nature whose mode of action was incomprehensible, but which were nevertheless supposed to produce real and palpable results in the social and physical economy of the world. The strangers that first came among them sending forth thunder and lightning by the discharge of their firearms, were real *atuas*. A watch, whose wonderful movements they did not understand, was an *atua*. Sickness was a mystery which they could not fathom, and it was the *atua* who, under the form of a lizard, was gnawing the vitals of the prostrate sufferer. Thunder and lightning were natural phenomena that were entirely beyond their power of comprehension, and it was the *atua* who, assuming the form of a fish, produced the flash and the terrible roaring. The *wairua*² or the surviving ghost that was supposed to take its flight to an unknown world at the death of a person of high rank or of a chief, was an *atua*, who was endowed with supernatural powers for good or evil, and was capable of acting in a benevolent or hostile manner towards those he wished to benefit or injure. All their gods that were known by specific names were either hero divinities and were recognised as men, who in ancient times had distinguished themselves by some act of beneficence, or had been renowned warriors, or they were simply impersonations of the elements.³ They looked upon the *atuas* as powerful enemies, whose mischievous action had to be counteracted by the aid of efficacious charms and spells, and offerings were presented to them to propitiate their favour and appease their anger. It was believed that the *ariki*s or high chiefs and the *tohungas* could at all times converse with the gods, who were even supposed to form

¹ Properly speaking the natives had no knowledge of a supreme being. They had a multitude of gods, and these are said to have been the fathers, each of some department in nature; and these gods are so mixed up with the spirit of ancestors, whose worship entered largely into their religion, that it is difficult to distinguish one from the other. Taylor's *Ika a Maui*, p. 13. Mr. Taylor who has lived for fifteen years among the Maoris as missionary may be considered the best authority on this subject; and considering that he was a missionary his appreciations about Maori religion are nevertheless generally judicious; but he is only one among a thousand.

² *Wairua*, which both designates the spirit of life and dream, is the surviving ghost of the deceased; but they had no idea of the nature of a soul independent of matter, for they imagined that by eating the flesh or even the eye of an enemy they destroyed his individuality and extinguished his *wairua*.

³ In fact in the account which the natives give of their gods and of their exploits we have but a magnified history of their chiefs, their wars, murders and lusts with the addition of some supernatural powers. These gods were cannibals; they were influenced by like feelings and passions with men, and they were uniformly bad. To them were ascribed all the evils to which the human race is subject; each disease was supposed to be occasioned by a different god who resided in the part affected. Taylor's *Ika a Maui*, p. 34.

attachments with women, and pay them repeated visits.¹ Even the spirits of children were believed frequently to return as *atuas*, with the object of healing the sick, and they were often applied to for aid by their relatives.

According to Maori mythology there were two grand orders of gods;² the first and most ancient were the gods of *po* or night, which were followed by the hero-gods or the gods of light. Hine-nui-tepo, the great mother of night, was the grand parent of the gods, and she was represented as the presiding goddess of the realms of darkness. Rangi and Papa were the personification of sky and earth, and they were the parental progenitors of nature as well as hero-gods. The first offspring generated by the union of earth and sky was the *kumara* which, requiring heat for maturing, was a celestial plant and was produced from the face of Rangi. The fern-root next grew out of the back of Rangi, for it was designed to be hardy in its nature; it thrives well on the hills and needs no sun to ripen it. Tane or Tane-mahuta was the first self-conscious existence born of Rangi and Papa. Though he is the reputed progenitor of birds and trees, yet no Maori revelation exists to determine whether he was a man, a god or a tree. The second being produced was Tiki who had Murikoriko or the Twilight associated with him as his wife. He is considered as the first progenitor of the human race. The first woman, who was formed out of the earth by the Arohi-rohi or quivering heat of the sun or the echo, had a daughter whose name was Kauatata. Rangi and Papa gave birth to a third son whose name was Tumatauenga, who was the demon agency of evil. Tahu, signifying husband, who was the last born of the union of heaven and earth, represented the benevolent agencies of nature. Next appeared Tawiri matea, the father of the winds; and Tangaroa, the father of all fish, and the great god of the ocean. Tiki is said to have fashioned man after his own image. According to one version he took red clay and kneaded it with his own blood, and thus formed the eyes and limbs; and then gave the image breath. In another account it is said that man was formed of clay and red ochreous water of swamps and that Tiki bestowed both his own form and name upon the newly formed man calling him Tiki ahua or Tiki's likeness.³ Maui-potiki was the ancestral hero who was probably the founder of the first colonial settlement of the new land, for he was represented as having drawn up the islands from the depth of the ocean, with his hook, a task assigned to him by his brother Maui-mooa, who is reputed as having given

¹ The Mata-kite or seers pretend to do many supernatural things, and to cause their gods to appear at pleasure; but from my personal knowledge of many of them, I am persuaded they are ventriloquists and thus deceive the people, although in some cases they may deceive themselves with the idea that the god is in them. Taylor's *Ika a Maui*, p. 43.

² It is more than probable that the Maori mythology, which has only been written down after they had been converted to Christianity, contains many Christian ideas which they had acquired from their teachers.

³ The most highly prized ornament was an uncouth image of a man formed of green jade, which was worn round the neck as an *e tiki*. The new-born infant was called *e potiki*, or gift of Tiki and the top-knot of the chief's head was also called *e tiki*. Taylor's *Ika a Maui*, p. 33.

form to the solid land beneath the swelling tide of the ocean wave. In the mythological legend Tara-hunga is called his father who had six sons. The youngest Maui-i-nukurau or potiki, being the most important, was known under many names according to the power or function attributed to him.¹ He is accused of having played many mischievous pranks. He tied the sun and moon in their places, so that having run their appointed courses they should daily return to the point whence they started. He killed the monster Tunarua whose head he cut off which, on being thrown into the sea, became a *kairo* or conger eel; the tail, which was thrown into fresh water, was turned into a *tuna* or common eel, and the generative organ being thrown upon the ground, caused the *kareao* or supple jack to spring up. The blood was absorbed by the *rimu* and other trees which imparted a red tinge to their wood. He excelled all his brothers in making appliances for catching fish and securing birds. He also hooked up a fish called *haha whenmua* or "the searching for land," which was changed into the islands. He had a fierce contention with Manika, whose body was filled with fire, whom he gradually destroyed with the fire obtained from him under false pretences, and the element would have become extinct, had not the seed of fire escaped into certain trees from which fire is still obtained by friction. He next tried to extinguish the sun and moon, and he set snares to catch them, but his efforts proved fruitless, for as often as he placed his traps the powerful rays of the sun bit them asunder. He was even sufficiently daring to make an attempt to destroy death. Having found out that the sun and moon could not be killed because they bathed in the Wai-ore-Tane, or the living fountain, he determined to do the same, and to enter the womb of Hine-nui-te-po, the ancestral mother in the region of night, and the goddess of death, where the living water—the life-giving stream, was situated. Hine-nui-te-po draws all into her womb, but permits none to return. Before he set out to execute his design he charged his friends, the birds, not to laugh. He then allowed great mother night to draw him into her womb, but when his head and shoulders had already entered that forgetful bird, *piwaka-waka*, began to laugh, and night suddenly closed her portals, so that Maui was cut in twain and died. Thus death came into the world. Had the bird not laughed Maui would have drank the living stream, and man would never have died.² This hero-god was invested with the function of superintending diseases and it was said that he possessed the power of giving life. He was invoked for the growth of the *kumara* crop and for success in fishing. Tawaki or Tauraki was the divine ruler of the elements, and storms and tempests were the messengers of his wrath. He was a god in human form, and his brethren were lizards and sharks.³ Tipoko was the god of death and Heckotoro the god

¹ As god of the ocean he was called Tangaroa. See *infra*, p. 215.

² This was probably a missionary suggestion.

³ Tawaka was a god of the later mythology. Originally men were not aware that he was a god until one day he ascended a lofty hill, and some one, who was cutting brushwood, saw him throw aside his vile garments and clothe himself with the lightning. Taylor's Maui, p. 34.

of tears and sorrow. Tu was the great god of war in the north, and Maru was the chief war god in the south. They had numerous tutelary divinities of a local character and many natural objects were symbolised as divine representatives.¹ Besides gods there were other beings called *Patu paearehe* who lived together in *pahs*, and were occupied in pursuits similar to those followed by men. Their places of abode were situated on lofty hills, and they were the fabulous aboriginal giant race, who inhabited the islands before the arrival of the Maoris; but they retired as the new-comers advanced. They were only seen early in the morning; they were reported to be of a white complexion, and it was said that they were clothed in white garments. They were represented as being of gigantic size. Their voice was loud and powerful, and they loved to play on the *putorino* or flute. They carried their children in their arms, and as they were not tattooed they were *papatea* or smooth-faced. They held long councils and often assembled in cultivated fields without, however, injuring them. They were invisible to the vulgar eye, and the *mate kite* or seers were alone able to discern them. Albinos were supposed to be their offspring, and they were accused of frequently surprising women in the bush.² The *Tua-riki* (little gods) were also goblin phantoms, and Maero was described as a wild man living in inaccessible mountains, from which he made an occasional descent for the purpose of carrying off those he could grasp with his long fingers and elongated nails whom he pitilessly devoured. The *Taringa* had a face like a cat; the *Taipo* came only at night, and taking his seat on the top of the houses, he conversed with the inmates; but if a woman presumed to open her mouth he immediately departed. *Taniwah* was depicted as an immense fish, sometimes as large as a whale, or it assumed the form of a lizard or crocodile or eel. It took up its abode in the bend of rivers, in deep water, or under cliffs, rocks or mountains, and wherever quicksand appeared at the base of a precipice causing landslips there *Taniwah* was surely to be found. This monster was reported to be very voracious and destructive, and many wonderful exploits were performed to rid the land of this implacable enemy of human kind.

The following fancy sketch of creation is undoubtedly a fabrication of very recent times composed by some ingenious native, who had been educated by the missionaries, and was thus enabled to write down some mystical, metaphysical nonsense, which has probably been embellished and spiritualised by the transcribers and translators. Creation is divided into several epochs. The first epoch furnishes a specimen of Maori metaphysics, though it is doubtful whether their language originally comprised words of an abstract and speculative character to give expression to ideas that have some slight resemblance to some of the extravagant nonsense of Buddhism. "From the conception the increase. From the increase the thought. From the

¹ They had a host of other gods, ancestors who became deified by their respective tribes; and thus each tribe had its peculiar gods. Taylor's *Ika na Maui*, p. 32.

² This is undoubtedly a late invention, and was intended as a metaphoric account of the existence on the island of the white man previous to his arrival.

thought the remembrance. From the remembrance the consciousness. From the consciousness the desire." The second period is that of night. "The word became fruitful. It dwelled with a feeble glimmering. It brought forth night. The lowest night, the loftiest night. The thick night to be felt. The night to be touched. The night not to be seen. The night of death." During this period there was no light, there were no eyes to the world. The third period is that of light. "From nothing the begetting. From nothing the increase. From nothing the abundance. The power of increasing, the living breath. It dwelled with the empty space and produced the atmosphere which is above us. The atmosphere which floats above the earth. The great firmament above us dwelled with the early dawn. And the moon sprang forth. The atmosphere above us dwelled with the heat. And thence proceeded the sun. They were thrown up above us, the chief eyes of heaven. Then the heavens became light. The early dawn, the early day. The midday—the blaze of day from the sky." During the fourth period "The sky above dwelled with Hawaiki,¹ and produced land." During the fifth period the gods were produced. During the sixth period men were called into existence.² The Maoris regarded the sky as a solid opaque body, and they considered the earth (the islands) and the sea by which they were surrounded entirely flat.³ They imagined that there were ten or eleven regions of the sky, the lowest was separated from the surface of the land by a solid transparent substance like ice or crystal, and it was along the nether surface that the sun and moon were supposed to glide. Above this glassy pavement was the grand reservoir of the rain, and beyond that was the abode of the winds with the abode of spirits (?) between these. The fourth region was that of light, and the highest celestial sphere was the chief habitation of the gods.⁴

The *tohungas* or wise men did not form a privileged class, they were recruited indiscriminately from all classes. But those who addressed the *karakias* or invocations to the *atuas*, and those that were skilled in the practice of sorcery (*mukuta*) or devoted themselves to the healing art, or the interpretation of dreams exercised much greater influence and inspired much more confidence if they belonged to the class of *rangatiras* or *ariki*s. The functions of the *tohungas* were hereditary; a father would teach his son the mystic lore and cere-

¹ Hawaiki is the traditional island which they supposed to have been the cradle of their race.

² Some authors imagine that this crude, desultory production is both learned and philosophical, and they assert that it goes far to show that the Maoris must have descended from ancestors who, at a remote period, had formed a great civilised nation. But if this spiritualistic mysticism was really composed by an educated native, and such words as conception, consciousness, space, atmosphere and the *six periods of creation* had not been supplied by his instructors, it would only furnish an irrefutable argument to show that the human mind in all ages and among all races has been, and is even now prone to grope in the mystic labyrinth of nonsense called theology in religion and metaphysics in philosophy, more fit for the study of the inmates of Bedlam than the sane, sober, practical mind of civilised men.

³ The Maoris knew nothing of the earth beyond the country which they inhabited and the sea by which it was surrounded, which were to them the whole world. Their more enlarged views on cosmogony were comparatively recent acquisitions.

⁴ All these ideas are European and not Maori ideas.

monial forms of his profession. They were always consulted on important occasions, and their decisions were of great weight in every enterprise. They were the conservators of the national traditions, they pronounced the tabu; they pretended to predict the future, and even presumed to calm the storm, appease the winds, cure diseases, drive out the demon of disease from the body of the sick, and conjure away many other evils.

The Maoris had no mode of worship, nor can they be said to have really addressed their deities in prayer. They used the most powerful means known to them, not to beseech the gods to grant them some favour or avert some calamity, but to compel them to be obedient to their wishes, whether they desired to gain a victory over their enemies, or were anxious to secure abundant crops or a great haul of fish, or plentiful game in hunting. When they planted the *kumara* they sought to compel the god who presided over the crop, to yield an abundant return; when they prepared their nets and their hooks they intended to force the ocean god to let his fish bite their hook or go to their nets. The *tohunga* who made an offering called *e hirihiringa atua* waved it about and held it above his head, while he uttered a *karakia* which was not a prayer but an incantation.¹ In the South the *atua* was represented by a wooden peg terminating in a carved human head called *e waka pakoko rakau*,² which the priest, after having attached to it a fillet of red parrots' feathers, either held in his hand and vibrated in the air, while he repeated a powerful *karakia*; or he tied a string round its neck and stuck it into the ground. Seated at a small distance from his god and holding the string in his hand, he gave it a jerk so as to arrest the attention of the *atua*; he then repeated his first *karakia* in a quick chanting tone, and at the repetition of each succeeding *karakia* he drove a short piece of fern stalk into the ground. The priest, when inspired, acted in such a strange manner that it was thought the god had taken up its temporary abode in his body. He was violently agitated, his limbs were writhing, his eyes were rolling, his arms had a quivering motion, and he seemed to be insensible to all external impressions. Then every word spoken was a prophetic utterance, a direct revelation of the god. After the responses had been delivered the symptoms gradually subsided, and the *tohunga* regained his usual composure. The answer was frequently given in the whistling of the wind, the motion of the tree branches, the rustling of the leaves, the flash of the lightning, the peal of the thunder, the roaring of the whirlwind, the flight of a bird, the buzz of an insect, or any incident that might have occurred after the utterance of the *karakia*. The interpretation of these mystic messages of the god was supplied by the priest. Dreams were also common vehicles

¹ They had no such thing as prayer, and it is improper to say that they were worshippers of gods or ancestors. Taylor's *Ika a Maui*, p. 71.

² Image worship seems to have been confined to one part of the island. The *atua* was supposed to enter the image for the occasion, and the natives declared they did not worship the image, but the *atua* it represented. Ibid. 73.

In this respect they were at least as wise as the Catholics; for they say that they do not worship the image of the Virgin but the veritable Mother of God which it represents.

of communication ; the spirit of life being supposed to visit the realms of *po*, and there it communed with the ghostly spectres of the ghostly land.

The Maoris had no sacred places exclusively devoted to religious worship, or set apart for the performance of religious ceremonies. The *wahi-tabu* or sacred grove was not a consecrated temple for the worship of the gods, but it was particularly the burial-place of the chiefs ; though the priests presented here the offerings and sacrifices to the gods, and here were deposited tabued food that remained unconsumed, and tabued garments or rags that were no longer worn.¹

The Maoris gave full credit to the oracular meaning of dreams. Every dream had its proper interpretation, and a specific *karakia* was pronounced to avert the evil portent of an unlucky dream. To dream of seeing the dead was considered as a sign of death to the living. To dream that a rat had been caught in a trap was a sure prognostication of murder. To see a person eating without offering a part of his food was a sign of death. To dream of a person's hair being singed was an indication that the chief would die. To speak to a friend on a journey and receive a reply was a certain premonition that the person was never to come back. Seeing the *kumara* shoot up vigorously indicated the prospect of a good crop.

Sorcery was an art which the priests and others were supposed to practise for profit or revenge ; and it was the fear of this mysterious power which gave them such great influence among the people. It was considered one of the original causes of many diseases. To produce the desired effect it was necessary to obtain some trifle belonging to, or connected with, the party to be injured. A lock of his hair, a bit of the garment he wore, or a morsel of the food he ate was quite sufficient to transfer to the individual the pernicious influence of the fatal charm. The object thus secured was cursed by pronouncing an imprecation in the form of *karakia*, and after the article had been buried it was supposed that the person intended to be reached would waste away in the same degree as the object thus cursed would decay, until it finally disappeared. The sorcerer, who worked the spell, sanctified himself for his work by fasting for three days, and when on the fourth day he again partook of food, he was certain that his victim would die.² To be cursed was almost as much dreaded as sorcery.

¹ The *ware-kure*, literally red house, is described as having been a very large edifice, in which the tribes were accustomed to meet for worship and the rehearsal of their several pedigrees, as well as the heroic deeds of their ancestors, for holding their solemn councils and administering justice. It is said to have been in existence before they left Hawaika. All those who are recorded as having met there are now regarded as their most ancient gods. Taylor's *Ika a Maui*, p. 66.

The Christian natives compare this great *Council House* to Babel, and say it caused their dispersion and the confusion of tongues, as well as the subsequent enmity in which they have lived with each other ; that it first resembled Solomon's temple where all the tribes met together. *Ibid*.

The reverend gentleman, who is generally judicious in his inferences and conclusions, nevertheless gives a serious aspect to these wild vagaries of the natives by presuming that the Maoris might be the remnants of the ten lost tribes of Israel—who at one leap came from Palestine across a wide ocean and spoke the Maori language.

² The inhabitants of a barren district in North Island called Urewera had the renown of being great sorcerers, and they were very much feared by the people of the coast, who avoided them, if possible, and they never refused them anything for fear they might incur their displeasure.

To call an object by the name of a chief, and then strike or insult it, was regarded as a curse (*tapa-tapa* or *tuku tuku*). To say to another that he was to be cooked or eaten was a *kanga* or curse, and was deemed to be the most unpardonable insult.¹

The priest, who attended to the medical branch of his profession, was called *tangata-rongoa*. Diseases were generally ascribed to the *atua* as a punishment for the violation of the tabu, or for eating some forbidden food. When a person fell dangerously ill the medicine-man was called in, and he remained with the patient until he recovered or died. The remedial means of the medical practitioners were often confined to *karakias* addressed to the *atua*,² or to magic juggleries, and the patient was always enjoined to observe most rigorously the regulations of the tabu. Dieting and even absolute abstinence were prescribed in many cases. They generally selected some particular food for the sick, such as cockles, fresh fish, fish broth, birds and the green leaves of the *Sonchus oleraceus*. To abate the internal fire of fevers the sick person was exposed to the rigours of the season, and was made to drink copious draughts of cold water. Their surgical practice was more rational. They were sufficiently skilled in setting limbs; they opened abscesses with a sharp-edged shell, and extracted a detached lance point from the body of a wounded warrior. When the men and women of the lower class felt sick they went frequently into the bush, where they took a steam bath by infusing certain medicinal herbs in boiling water, and they only returned after their recovery. The *tangata rongoas* were made responsible for the condition of their patient, especially if he was a man of high rank; and if it was supposed that he died from neglect or mal-practice the doctors not only received no pay, but they were severely punished, and sometimes they paid even with their lives any fault they might have committed.

The greatest number of the modern Maoris have long since been converted to Christianity. They are very exact in the outward observance of religious ceremonials. They sing hymns every morning and evening, notwithstanding that their musical capacity is of a very low order; they read the New Testament and attend church every Sunday. Some of them are sufficiently educated to be ordained as local preachers, and they deliver their exhortations with the utmost solemnity and propriety.

The Maoris had many traditional myths, which differed according to the region of country where they originated, and the period of time when they were composed. Most of their gods are simply mythological heroes of ancestral renown, whose memory was preserved in

¹ Some word in the language had frequently to be changed because it happened to be the name of the chief. Sometimes there are words in common use in one tribe which are regarded as a curse by another. *Kui* the general word for food is not used at Rotarua, because it was the name of a great chief, and the word *tami* has been substituted for it. Taylor's *Ika a Maui*, p. 95.

² Mr. Shortland gives a translation partly in English and partly in Latin, of a *karakia* which he says is still used by the Arawa tribe in difficult parturition. If this is really a fact it must be composed in the modern dialect, and it is impossible to conceive upon what foundation the author asserts that this stupid production is of great antiquity, dating from a time anterior to the migration to New Zealand. Truly this author must be either a prophet or the son of a prophet.

legendary fiction, but they were never regarded as real divinities, nor were they worshipped or adored.

Maui, Maui-potiki and Tiki were brothers who descended from the upper regions of the sky and alighted on the surface of the sea. Maui sailed about in a canoe until he encountered a rock, which occupied an elevated position at the place where North Island is now situated. Finding here a proper place of repose he stopped with the intention of trying his luck in fishing. As he was unprovided with fishing implements he killed his own children, which his wife Hina had borne him, and converted their jawbones into hooks. The right eye of one of his sons became the *matarika* or morning star, and that of another son became the *rereahiahi* or evening star. While the god was one day fishing with the jawbone of his eldest son he felt that his hook was so heavily weighted that he was unable to draw up the object from the depth of the ocean. He therefore attached the end of his line to the beak of a dove, which, on taking its flight upwards towards the sky, brought to the surface a huge fish, which, by supernatural transformation, became the islands of New Zealand.¹ As the gods walked along the beach they found the country perfectly level and devoid of vegetation, and they immediately produced mountains, valleys and plains, and they covered the naked earth with a great variety of trees and plants of the most luxuriant growth. Maui, making an excursion into the interior, casually discovered the flame of a brilliant fire, and instigated by curiosity he touched the fiery element with his hand and was severely burnt. Enraged at this mishap he seized the fire and hurled it into the sea, and it thus became the first cause of all volcanic eruptions. Tiki first produced man by forming him of the soft slime of the marshes. This divine progenitor of the human race was carried up to the regions of the sky upon a spider-web, and his left eye being fixed to the firmament was changed into a star.

According to another myth Heckotoro, the god of tears and sorrow, having, by some fatal casualty lost his wife, came down from the upper regions in the greatest consternation, and sought the lost one in many countries without success, until he reached New Zealand where he had the good fortune of discovering her as she loitered about on the beach. Highly delighted in having found his beloved he placed her in a canoe, to each end of which he tied a rope, and by this means they were carried up to the regions of the sky, where their re-union was commemorated by transforming them into a cluster of stars called *ranghee*.

A mythical legend relates that Rona—a native Maori, went out one night before the moon gave forth her light, to fetch water from a neighbouring spring, and being enveloped in utter darkness he endeavoured to grope his way through, when he accidentally hurt his foot which rendered him lame and disabled him from returning home. While thus suffering with pain and trembling with fear, the moon came

¹ This myth is, in various forms, common to many of the Oceanian Islands; but the name of the fisherman is generally Tangaroa.

suddenly upon him, and to save himself from becoming the prey of this audacious monster he clasped a tree with all his might. But all his efforts proved in vain, for the tree was torn up by its roots, and was carried up, with Rona clinging to it, to the lunar region of the sky where it was replanted, and there it stands to the present day with Rona still clinging to its trunk.

There exists another myth of great interest far superior to the preceding both in matter and language, but it is entirely of modern composition, though based in its essential particulars upon ancient traditions. According to this legend Rangi and Papa, or the sky and the earth, were the source from which in the beginning all things originated. Earth and sky were still enveloped in darkness, and they still claved together for they had not yet been rent apart. But the children they had begotten were anxious to discover the difference between light and darkness, and though their numbers had vastly increased, yet light had never broken upon them, but darkness ever continued the same.¹ The darkness had continued from the first division of time to the tenth, to the hundredth, to the thousandth, each division being called a *po* or "a night." The beings begotten by Rangi and Papa, weary of incessant darkness, consulted among themselves saying: "Let us now determine what we should do with Rangi and Papa, whether it would be better to slay them or to rend them apart." Then spake Tu-matauenga the god of war: "It is well, let us slay them." But Tane-mahuta, the father of the forests and of all things that inhabit them or that are constructed of trees, interposed by saying: "Nay, not so! It is better to rend them apart; and let heaven stand far above us, and the earth lie under our feet. Let the sky become a stranger to us, but let the earth remain close to us as our nursing mother." All the brothers consented to bring about a separation; but Tawhiri-matea, the father of winds and storms, fearing that his dominion was about to be overthrown, was much grieved, and he alone protested. Rongo-matane, the god and father of the cultivated food of man, made the first attempt to separate Rangi from Papa, but he failed. Lo! next Tangaroa, the god and father of fish and lizards, attempted to rend apart the sky and the earth, but his efforts proved equally fruitless. Then Haumia-tiki-tiki, the god and father of food that springs up spontaneously, tried to accomplish the task, but without success. Tu-matauenga, the god and father of fierce human beings, next entered the list, but his vigorous assaults also remained without result. At last Tane-mahuta, the god and father of forests, birds and insects, directed his attack against Rangi and Papa. In vain he strove to rend them apart with his hands and arms; having exhausted his strength he paused; now his head he firmly planted on his mother, the earth, while his feet he raised up and rested against his father, the sky; he strained his back and limbs with mighty

¹ The question arises how could the children of the sky and the earth, who had never moved in a medium of light, have sought to discover the difference between light and darkness, at a time when they could not have had the least idea of light, "for there was yet no world with its bright light, but darkness only for the beings which existed."

effort. Now were rent apart Rangi and Papa, and with cries and groans of woe they shrieked aloud: "Wherefore slay you thus your parents? Why commit you so dreadful a crime as to slay us and rend your parents apart?" But Tane-mahuta paused not, he regarded not their shrieks and cries; far, far beneath him he pressed down the earth; far, far above him he thrust up the sky. Men had hitherto been concealed between the bodies of Rangi and Papa, but now a multitude of human beings became visible.

Tawhiri-matea, who was opposed to the forcible separation of the parental pair, resolved to make war upon his brothers, for he feared that the world might become too fair and beautiful; and he accompanied his father Rangi to the realms above and hurried away to the sheltered hollows in the boundless sky. There he hid and clung, and nestling in this place of rest he long consulted with his parent. As the vast regions of the sky listened to his suggestions, thoughts and plans were formed in his breast, and he thus understood what he should do. Then by the aid of the sky he begot and reared a numerous progeny which he despatched to the east and to the west, to the north and to the south. He raged in the hurricane, and while the gigantic forest god still stood unconscious and unsuspecting, the blast of the breath proceeding from the mouth of Tawhiri smote the majestic trees, broke their trunks in twain, crushed them into splinters, and dashed to the earth, with boughs and branches torn and scattered, they were lying prostrate on the ground, and trees and branches became a prey to insects, the food of grubs, consigned to rottenness and decay. Tawhiri next led his mighty host against the realm of the water, and in his flaming anger he lashed the ocean into fury. Waves arose like mountain cliffs, with their giddy summits eddying into whirlpools. He next let loose the whirlwind, the tempest; he hid the light of the day beneath dismal clouds of every kind, and sweeping wildly on he spread desolation by pouring forth chilling showers, scorching blasts and boisterous thunderstorms. But Tangaroa, the god of the ocean, frightened by this unusual commotion, was ready to seek safety by traversing the profound depth of the seas; his grandchildren Ika-tere, the father of fish, and Tute-wehi-wehi, the father of reptiles, were disputing together about what they should do to escape from the storm. As Tute-wehi-wehi insisted to go to the land, Ikatere warned him, saying: "Fly inland then, and your fate and that of your race will be, that whenever they catch you, before you are cooked they will singe off your scales over a lighted wisp of dry fern." But Tute-wehi-wehi rejoined, "Seek safety then in the sea, and the future fate of your race will be, that whenever they serve out little baskets of cooked vegetable food to each person, you will be laid on the top of the food to give a relish to it." Then immediately the two separated. The fish fled in confusion to the sea, and the lizards sought safety in forests and scrubs. When Tangaroa saw that some of his children had deserted him and found shelter in the forests, he became enraged, and to revenge himself he made war on his brother Tane, who, in turn, invaded the domain of the sea god. Henceforth the offspring of Tangaroa were

continually destroyed by canoes, nets, spears and hooks—appliances furnished by the forest god ; on the other hand the productions of the forest god were continually devoured by the ocean. Tawhiri next turned against Rongo matane and Haumia, the gods of the product of the earth ; but Papa hid them in her bosom, so that they could not be found, and were safe from all harm. The fury of the storm god was next directed against Tu-matauenga, but the war god stood steadfast and could not be moved, and he remained unshaken while reposing on the breast of his mother earth. Tu now determined to make war upon his brethren for refusing to join him in resisting the attacks of the storm god. As the offspring of the forest god became very numerous and even formidable, he devised means for reducing his power by making nooses and snares, by which the children of the forest were entrapped and slain. He knotted nets, threw them into the water, and after they were filled he hauled them out to the land, and the children of Tangaroa perished on the shore. He devised the pointed digging sticks, braided baskets and dug into the depth of the earth and brought up the cultivated and wild products of the soil which were killed by being dried in the sun. Tu-matauenga, the mighty conqueror, assumed various names, he assigned incantations and prayers to each one of his brothers, so that they might abundantly increase and multiply, and be devoured by him as food. But the storm god was tabu, he could not be touched, and Tawhiri still remains the friend of man and the perpetual adversary of Tu-matauenga.

Light became now diffused over the earth, and the children of Rangi and Papa multiplied. But the first beings begotten by the first progenitors were not like human beings, though Tu-matauenga bore the likeness of a man as did all his brothers. His children were begotten on this earth, and they increased and continued to multiply until the last generation of Maui-taha and his brothers appeared. Though sky and earth have to this time remained separated, yet their mutual love still continues—the soft, warm sighs of her loving bosom still rise up to him ascending from the woody mountains and the low valleys—and men called these mists. The vast sky as he mourns through the long nights his separation from his beloved, drops frequent tears upon her bosom—and men seeing these termed them dew-drops.¹

¹ This allegorical poetical legend is reproduced in a somewhat abridged form to avoid unnecessary repetition ; some few verbal changes have been introduced to conform the words to Maori ideas, it has been divested of spiritualised superfluities, and yet it contains in disguise some ideas which are entirely modern, and could not have been expressed in language nor have been originated in thought by the Maoris of a remote age. This legend forms a part of Grey's *Polynesian Mythology*, and the compiler makes the candid statement, "that no considerable continuous portion of the original was derived from one person, but is compiled from the *written* or orally delivered narratives of many, each differing from the others in style and some even materially from the rest in dialect." The natives who furnished the materials must necessarily have been instructed not only by the missionaries who taught them to read the Bible in the vernacular and write their own language, but they gathered many new ideas from other Europeans with whom they came in frequent contact, and they must have imbibed from their teachers many modern modes of thought entirely different from their own. For this reason it cannot be supposed that the myths and traditionary legends compiled by governor Grey are the pure and genuine

AUTHORITIES.

- Te Ika a Maui, or New Zealand and its Inhabitants. By Rev. Richard Taylor. 1855.
- Polynesian Mythology and Ancient Traditional History of the New Zealand Race. By Sir George Grey. 1855.
- First Voyage round the World. By Capt. James Cook. 1771.
- Journal of Ten Months' Residence in New Zealand. By Richard A. Cruise. 1823.
- A Voyage round the World. By George Dixon. 1789.
- Voyage à la Mer du Sud. Par N. T. Marion. 1771.
- Voyage autour du Monde. Par C. P. T. Laplace. 1833-1839.
- Voyage autour du Monde à la recherche de La Pérouse. Par Dumont D'Urville. 1832.
- Travels in New Zealand. By Ernest Dieffenbach. 1843.
- United States Exploring Expedition. By Charles Wilkes. 1846.
- Manners and Customs of the New Zealanders. By J. S. Pollock. 1840.
- Narrative of a Voyage to New Zealand in the years 1814-15 in company with Rev. S. Marsden. By L. Nicholas. 1817.
- New Zealand and its Aborigines. By William Brown. 1845.
- Savage Life and Scenes in Australia and New Zealand. By George French Angas. 1849.
- New Zealand. By Charles Hursthouse. 1857.
- Neu Seeland. Von Dr. Ferdinand von Hochstetter. 1863.
- New Zealand. By Alexander Kennedy. 1873.
- Observations made during a Voyage round the World. By J. R. Foster. 1788.
- La Nouvelle Zéland. Par Emile Montegut (dans la Revue des Deux Mondes). 1877.

outgrowth of the Maori mind of ancient date, uncontaminated by foreign thought of a more advanced civilisation. Nor can the English version be relied on as a real literal translation of the Maori original, for though governor Grey had undoubtedly studied the language as far as the facilities of study at his command would enable him to do, yet it would have been impossible for him to become acquainted with the true literal sense of every word, and the numerous idiomatic expressions of a rude and imperfect language; and his translations must have been still more hazardous and less correct if his knowledge of the original was simply derived from oral communications. In addition to all these considerations it must not be left out of view that the sense of many words in the language and probably also many idiomatic phrases must necessarily have been spiritualised by the translators of the Bible, and though they have thus given to the language a wider scope yet they have altered its original materialistic and concrete expressions to suit the more spiritual ideas expressed in the Bible. Judging from the beautiful language and the poetic diction of Mr. Grey's legendary compilation, the conclusion necessarily suggests itself that though the framework of the legendary lore is probably of ancient date, yet the superstructure is entirely modern, and that the English version which contains numerous ideas and expressions altogether foreign to Maori thought, cannot be regarded as anything more than a close paraphrastic translation of the original materials furnished by men whose mind was more or less impressed with ideas of European and Christian origin. These productions and others of the same modern stamp can by no means be considered as a true exposition of the intellectual and moral conditions of the ancient Maoris. It would be as reasonable to judge the mental capacities of the savage negroes of Africa by the standard of intellectual powers furnished by the educated amalgamated negroes of the United States.

The specimens of Maori literature furnished by the Rev. Mr. Taylor are far more faithful translations, and might be taken as true models of Maori literary productions, and yet on critically examining the originals, of which many specimens are furnished, it becomes evident that many of the Maori expressions cannot be rendered in equivalent terms in English, and many words are used for abstract ideas of which the Maoris never dreamed, and would not have understood unless explained to them by circumlocutory phrases or figurative illustrations.

Old England and New Zealand. By Alfred Simmons. 1879.

Maori Religion and Mythology. By Edward Shortland. 1882.

New Zealand as it is. By John Bradshaw. 1883.

Oceana, or England and her Colonies. By James Anthony Froude. 1886.

The King Country, or Explorations in New Zealand. By J. H. Kerry-Nicholls. 1884.

HAWAIIANS.

THE Hawaiian or Sandwich Islands were first discovered by Cook in 1778. They constitute a group of thirteen islands, of which eight only are inhabited; the other five, being composed of barren rocks, are only occasionally resorted to by fishermen. The whole cluster of islands lies within the tropic of Cancer between $18^{\circ} 50'$ and $22^{\circ} 20'$ N. latitude and between $154^{\circ} 53'$ and $160^{\circ} 15'$ W. longitude from Greenwich. The names of the largest inhabited islands are Hawaii, Maui, Tahaurawe, Ranai or Sandwich, Molokaï, Oahu, Tauaï and Nihau.¹ Hawaii (Owhyhee) which occupies the most southern range, is not only the largest island of the group, but it is the most civilised and the most populated. In outline it presents an equilateral triangle; it is about ninety-seven miles long, with a medium breadth of about seventy-eight miles, having a circumference of no less than three hundred miles, while its surface area may be estimated at four thousand square miles. It is remarkable for its grand and sublime scenery, which cannot fail to strike the lover of nature with wonder and admiration. Two celebrated mountains, called Mouna Kea and Mouna Roa, both of which are of volcanic origin, rise in majestic grandeur like two isolated, tower-like elevations; and the dazzling, glittering brilliancy of their snow-capped summits effectually contrasts with the grey misty haze of the cloud-atmosphere by which they are surrounded.² Their base, which is but a few miles from the sea, is overgrown with sturdy trees, while bushes, ferns and alpine plants cover their sloping sides with luxuriant verdure up to the region of perpetual snow. The interior forms a plateau eight thousand feet above the level of the sea. On the western end of the tableland is Mouna Huararai which is an active volcano; its last eruption having taken place in 1800. But the most remarkable active volcano is Kirauea, situated on the southern declivity of the tableland, which is a vast crater forming a deep depression below the general surface. It contains two small lakes, which are huge caldrons of lava in a state of furious ebullition, sometimes spouting up an ignited stream to the height of

¹ The total population of the inhabited islands was estimated in 1832 at 129,814 souls; in 1836 at 108,393; in 1850 at 84,165; in 1861 at 69,800; according to the census of 1872 the population was reduced to 56,897, of whom 51,531 were natives; and half-castes and 5366 foreigners mostly Chinese, and Americans. By the census of 1882 there were natives 36,756, Chinese 13,000, Americans, &c., 10,477.

² The highest points of Hawaii are Mouna Kea, 13,764 feet high; Mouna Roa, 13,430 feet high, and Hararai, 10,000 feet above the level of the sea.

twenty and even seventy feet. The fiery waves run with a steady current at the rate of nearly three miles and a quarter per hour, in a south direction, and finally they enter a wide abyss and fall into the sea. At a distance of about four miles from the shore the slope sinks down to fifteen hundred feet, and here it is covered with dense forests of acacias; and fern trees from four to forty feet high form the undergrowth. The north-east coast is bold and steep, but on the west side the land rises with a gentle slope from the shore. Byron Bay is a spacious harbour on the eastern shore; but the most famous harbour on the western coast is Karakakoa, for it is here where Captain Cook was killed. Along the sea-shore the lands are fertile and productive; and towns and villages are scattered in every direction, for here is the central point where population is most crowded.¹ In former times the king had his principal residence at Hawaii, and it was frequently visited by all the chiefs of importance from the other islands. Maui, which is separated from Hawaii by a strait about twenty-four miles wide, is the island next in importance. It is situated in 20° N. latitude and in 157' W. longitude, and is about forty-eight miles long, while its greatest breadth does not exceed twenty-nine miles. Its circumference is about a hundred and forty miles with an estimated superficial area of about six hundred and twenty miles. It contains the largest known extinct crater in the world known as Heleakala or the "house of the sun," which is thirty miles in circumference and is two thousand feet deep. The island is composed of two masses of rock surrounded by a narrow tract of lowland and united by an isthmus which is nine miles wide. The larger mountain mass on the eastern portion is supposed to rise nearly ten thousand feet above the level of the sea; but it contains only a small tract of arable land. The smaller mountain mass has a fine stretch of level land along the south-western coast. The harbour of Laheina is formed by two low projecting rocks two miles distant from each other. The northern peninsular portion of the country contains extensive, level, well-watered tracts of land which are in a high state of cultivation. Although the island is rather limited in extent, yet it is very populous.² But the most romantic, most fertile and most beautiful of this island group is Oahu, which measures about forty-six miles in length and twenty-three miles in width, with a superficial area of five hundred and thirty square miles. Near the centre of the eastern part rises a short but lofty mountain range extending from Mocapu to Diamond Point; and it is divided by the Eva plains from an elevated chain that runs along in a parallel line with the north-western shore. The well-watered and fertile plains of Eva are nearly twenty miles in length extending from Pearl River to Waiarua, and their width varies, but is in some place nine or ten miles. The Honolulu plain, which is covered with rich alluvial soil frequently two or three feet deep, resting upon a layer of volcanic ashes of considerable depth, is no less than nine or ten miles long, and extends

¹ Its population in 1831 was estimated at 85,000 souls.

² In 1831 its population was estimated at from 18,000 to 20,000 souls.

in some places two miles from the sea to the foot of the mountains. But the most remarkable part of the island is the valley of Anuanu, which takes its beginning immediately opposite the harbour of Honolulu, and is the most delightful region of country enriched by the most judicious cultivation. It rises by a gradual ascent from the shore to a mountain precipice called Ka Pari forming for three miles an unbroken series of rich plantations, until the valley gradually contracts, and the two mountain slopes become quite steep and almost inaccessible. Here the landscape is most magnificent, and the view most picturesque. A rapid mountain stream precipitates its foaming, dashing wavelets over huge rocks, and as it descends to the valley it rolls along in meandering curves, and reflects from the mirrored surface of its clear waters the glowing tints of the bright sunbeams, and the emerald green of the luxuriant verdure. Even the barren rocks of the precipitous slopes are entwined with climbing and creeping plants, and trees and bushes clothed in thick foliage form groves and thickets amidst numerous cascades that spurt forth, as it were, from some rocky cavern to continue their course as brooks and rivulets that fertilise the lower valley lands. On climbing up the steep declivities, an open space is reached, and on passing a pile of volcanic rocks, the Ka Pari all at once bursts into view in all its sublime grandeur. Here is a precipitous chasm composed of black ferruginous, volcanic rocks rising several hundred feet in nearly perpendicular elevation, leaving a free passage on each side; and the clear, blue sky, the steep vertiginous declivities overgrown with the richest vegetation, the cultivated lands interspersed with neat cottages, and the beautiful dark green and purple expanse of the sea at a distance, renders the scenery most enchanting and most beautiful, exciting a feeling of wonder and delight, and inspiring the beholder with awe and reverence for the mysterious powers of nature. Near the upper borders of the pass are two rude, shapeless stones called *akua no Ka Pari*, "gods of the precipice," which were formerly covered with white bark cloth; and those that visited these mountain heights presented offerings to these patron guardians of the pass. They laid green boughs before them, encircled them with flowery garlands and wrapped pieces of *tapa* around them as an acknowledgment of their protection after having made the ascent, and to cause them to grant the continuance of their favour in making the descent.¹ Ranaï or Sandwich, which is seventeen miles long and nine miles wide, is, in part, very fertile. Molokai, which is about forty-nine miles long and not more than seven miles broad, is exceedingly mountainous.² Nihau measures twenty miles in length, and Tauai which is about forty-six miles long with a superficial area of five hundred and twenty square miles, has wide, fertile and well-cultivated valleys, and the population of both islands is distinguished for the manufacture of painted mats

¹ The population of Oahu was estimated in 1831 at 20,000 souls.

² The population of Molokai did not exceed 3000 in 1831. There was a separate island—Molokai—given up to lepers, which if not pleasant, might be tragical. Froude's Oceana, p. 345. From this it appears that the island has been converted into a leper hospital—a disease, of which medical science really knows nothing, and is probably of mystic origin; it is supposed to be elephantiasis which is a tropical malady, and does not seem to be contagious, and is besides extremely rare.

and the cultivation of the finest yams. Tahaurawe or Kahoolawe which is eleven miles long and eight miles wide, has a thin soil covered with coarse grass. The rest of the islands, belonging to the group, are Molokini, the Bird Islands, the Palmyra Islands, the annexed Guano islands: Kolama, Layson, Lisansky and Cornwallis; and Tatura or Kaula and Orihua or Lehua, which do not exceed two square miles in extent.

The Hawaiian islands, being situated within the tropics, have rather a hot though not insalubrious climate. The rainy season sets in in December and continues till March; and during this period of the year the winds are variable, but south winds are most prevalent. The dry and hot season commences in May and ends in October; April and November are the transition months. On the western or leeward side of any of the islands summer rains are excessively rare; but on the eastern and windward side, and more especially in the mountains, showers are frequent. June is the hottest month in the year, and January the coldest. The medium summer temperature is 88° F.; the medium winter temperature is 60°, and the annual mean range of the thermometer is 75°. The wind most generally blows from the east, and alternate sea and land breezes regularly refresh the atmosphere.

The mammalian animals indigenous to the Hawaiian islands are the dog and the hog, and both were probably introduced at some remote period. Rats and mice and a species of bat exist in great numbers, but it is not probable that they are the original denizens of the country. A grey lizard is the only reptile known. Birds on the other hand are very numerous. A purple parroquet, a brown and yellow speckled thrush, woodpeckers with red, yellow and green plumage, and many others are mostly met with in the mountains. Owls are not rare in the plains and the valleys. Of aquatic birds ducks, wild geese, albatross, curlews and plovers are most common. Fish of the greatest variety and of the finest quality as well as shell-fish abound along the sea-shore.

Among the vegetable productions that grow wild in the forest the most noteworthy are the *Erythrina corallotendron*, which is a most valuable timber tree, and sandalwood (*Santalum ellipticum*) which grows in greatest abundance on the mountain slopes and furnishes a valuable article of export. The candle-nut tree (*Aleurites triloba*) yields a gum which is used as a varnish; its inner bark produces a permanent red dye, and its heart-shaped oily nut being attached to the stalk of the cocoa-nut leaf is used as a substitute for a candle. The Bourbon palm flourishes to perfection; Freycinetias, Pandanus, Cordias and the paper-mulberry grow here in plentiful profusion. In the high mountain regions are found the *Acacia heterophylla*, the *Edwardsia chrysophylla*, and the *Brenchleya halapepe* which was formerly an object of worship.

The Hawaiian islands are populated by an ancient race of people, who form an integral part of the Oceanian branch of the Melanesian stock. The beautiful country which they inhabited, blessed with a genial climate and a fertile soil, had early attracted the attention of adventurers as well as the missionaries as a desirable spot to be appropriated

or at least to be placed under the protectorship of some Christian power. It is only on account of the rivalry that existed between the great maritime nations, which prevented any of them from taking possession of this valuable maritime station in the North Pacific directly on the route to China, that the Hawaiians have been enabled to preserve nominally, at least, their political independence. Virtually, however, they were a conquered people, for the missionaries became their masters and actual rulers; they subverted their ancient civilisation, and introduced among them a new order of things; they were forced to adopt new habits of life; the range of their mental capacity was enlarged, but the new ideas were foreign to their own mode of thought, and while their teachers increased their active powers, new wants were created, new difficulties sprang up and new temptations presented themselves, which the inexperienced natives were not prepared to master. They ceased to be idol-worshippers, but they were only Christians in outward form and in name. They exchanged their simple native dress which they could procure at a trifling expense, for the more costly garments of European fashion; they no longer partook of the mild, stimulant *kava* drink; but they perished by thousands from the excessive indulgence in the dangerous fire-water offered to them as a substitute by the white philanthropists, in whom they trusted. From four hundred thousand which was their estimated number at the time of their first discovery, they are now reduced to an insignificant remnant of a once prosperous and powerful race which is rapidly approaching its final extinction.¹ The old Hawaiians whose history is to be recorded, are no more, they have still left a few descendants, but no real representatives of the ancestral stock survive.

The physical constitution of the ancient Hawaiians, especially that of the higher classes, had reached a high degree of development. They were generally above medium stature, and some of the chiefs were over six feet high, were remarkably stout and sometimes even corpulent. They were generally well formed, had fine muscular limbs and small feet, and they were not only swift of foot, but their gait was quite graceful. Their complexion was of a reddish or dark brown which, among the common people, graduated into a yellowish tint. Many of the lower classes were below medium stature, they had large feet and frequently they were even bow-legged. Their hair was black or dark brown, strong and straight or slightly curled; and though their beard was scanty, yet they generally let it grow long and

¹ The missionaries have forced Christian civilisation and Christian doctrines upon these people for the ostensible purpose of saving their souls from the fires of hell, but according to their own teachings, the greatest number of the natives did certainly not die in a fit state to go to heaven, and must have been cast down to the pit where the fire is never quenched; while if they had been left unconverted they would have been judged according to the light that was in them, and all would have been saved. Religion is simply a pretext; power and domination are the main objects of missionary philanthropy.

"Let it (parliament) avert, if it can, the swift disappearance of a people who were innocent and happy and prosperous before the white man and his notions came among them." Froude's *Oceana*, p. 396.

never pulled it out. Their countenance was open, and their features were often almost regular, and they were always moderately agreeable. They had an oval face, a more or less expanded forehead, small, black, lively expressive eyes, full nostrils, a slightly flattish nose, a large mouth, prominent lips and usually fine, well-ranged teeth. Their chest was broad and their abdomen but little prominent. The women of the higher classes had a gentler expression and had more agreeable features than the men. Their sparkling eyes and beautiful teeth combined with sweetness and sensibility of expression, rendered them somewhat attractive. They had a firm, prominent bosom; small hands and feet; a clear brown and sometimes soft skin; but they were often disfigured by premature obesity which detracted much from their natural charms. Some of the lower class women were equally as tall and robust, but not as good-looking as the men, and at a distance the difference of sex could not be easily distinguished. Their form was far from being graceful, and yet their laughing countenance had something that was agreeable, which was still heightened by the resplendent whiteness of their teeth.

The Hawaiians were still the uncorrupted children of nature, and their moral character was rather prepossessing. They were of a mild and affectionate disposition, were peaceable and inoffensive in their general intercourse, and lived in perfect concord with each other. They were as remote from levity as they were from gravity and reserve. Their hospitality knew no bounds, they were most kind to distinguished strangers, received them with the utmost cordiality, without the least apprehension of danger, and showed them every mark of attention.¹ Both sexes were much attached to their children, and mothers were most tender-hearted and took the utmost care of their young nurselings; and yet infanticide was common, and they had no scruples of conscience to kill the new-born babe, if it proved troublesome, or if it became inconvenient to attend to its wants. They were changeable in their temper, fond of a wandering life, and much inclined to roving from place to place. They were naturally indolent, but when roused up to exertion by passion or interest they exhibited remarkable activity, in order to execute some great design, brave some danger, or avenge some injury. Old people enfeebled by age were treated with contempt; they were abandoned, and frequently they were even killed to get rid of them. Robbery was with some a legitimate pursuit, and to secure some desirable property they did not hesitate to assassinate even those with whom they lived on friendly terms.² Their intellectual capacity was not below the common

¹ They received us with the greatest hospitality and kindness. The old people never failed of receiving us with tears of joy; seemed highly gratified with being allowed to touch us, and were constantly making comparisons between them and us with the strongest marks of humility. Captain King's Account of the Sandwich Islands in Cook's Voyage, p. 730.

We seem to be regarded as little lower than the angels, and the implicit confidence of the people in our goodness is almost painful. Judd's Honolulu, p. 7.

² Subordinates who were employed in the service of the chief plundered poor people with impunity as a part of their immunities. Remy's Histoire, p. lxxvii.

Criminals in Christian Europe—and they are not few in number—consider robbery and theft a legitimate pursuit; nor is assassination a very rare occurrence even in pious, Catholic Ireland.

standard; their curiosity was easily excited, they showed much docility and were not wanting in ingenuity when a proper occasion presented itself. They combined shrewdness with keen power of observation, but they were wanting in forethought, and they let the future take care of itself. They had much capacity for imitation, and their actions were easily brought under the domination of surrounding influences.

The dwellings (*hale noto*) of the Hawaiians differed in size and solidity of construction according to the rank and fortune of the proprietor. The huts of the poor were only from eight to ten feet square and from two and a half to four feet high; while those of the middle classes were about twenty feet long and ten or twelve feet wide; but the houses of the chiefs were capacious buildings, which varied from forty to seventy feet in length, and the largest were often fifteen feet high. The frame was constructed of a number of upright posts fixed into the ground in parallel rows, which supported horizontal beams properly grooved to retain in position the transverse pieces. To these were fitted the lower ends of the rafters, which, resting on the ridge pole, constituted the roof structure. The whole was tightly bound together with cinet cords, and the roof as well as the outside walls were thatched with *piri* grass, sugar-cane stalks or *vacoua*¹ leaves. The inside walls were lined with long reeds artistically tied together with bands of braided palm leaves. On sandy land or to guard against the humidity of the ground the house was built on a bed of pebbles two feet thick, or on a stone terrace five or six feet high. The doors, which were from one and a half to five feet high, turned upon wooden pins that fitted in holes made in the upper and lower sills. Light and air were admitted through a little window in the side walls. The larger dwellings were divided into several compartments by mat partitions. Contiguous to the main building were always small cabins that served as family rooms occupied by the women, and some of them were set apart for eating and sleeping.

The houses were clustered together in villages not regularly built up, for each building was always separate and distinct, and was sometimes enclosed by a hedge or a palisade. Although there were professional housebuilders who were particularly skilled in giving finish to the corners and to the ridge of the roof, yet ordinarily every man built his own house which, with the simple tool of a basalt adze, cost an immense deal of labour, especially as the timbers, after they had been felled, had to be brought from the mountains borne on the shoulders of men. The houses of the chiefs were erected by the joint labours of all their tenants and subordinates, and they were completed with considerable despatch. Before a new house could be occupied by its owner it was consecrated by making offerings to the gods, and bestowing presents upon the priest, who was the first to enter the new dwelling, where he recited an appropriate invocation and performed other ceremonies to prevent its being haunted by evil

¹ *Pandanus odoratissimus*.

spirits, and to render it innocuous against sorcery. The priest slept in the new house the first night, and it was only the following day that it was occupied by the proprietor in full confidence of safety.

The furniture of the Hawaiians was as rude as it was simple. The floor was covered with a layer of dry grass, over which mats were spread. A wooden pillow, some baskets of braided wickerwork, in which the *tapa* or bark cloth was kept, a few calabashes of various sizes, which were used as water vessels and for table service, some wooden dishes, and a kind of rack called *haka* frequently carved and well finished, but generally consisting of a tree branch provided with prongs. As a substitute for a lamp they lighted a palm leaf stem that served as wick which was fed by a row of oily candle-nuts. To complete their household outfit the rich were supplied with a feather fly-brush (*kahiri*) attached to a handle of wood or bone, which answered the purpose of a fan as well as a sunshade; and as it was a badge of rank it was borne before them by an attendant.

The ordinary dress of the Hawaiians was simple and unadorned. All classes of men wore the *maro* or belt consisting of a piece of thick native *tapa* from three to four yards long and from ten to twelve inches wide, which was wrapped round the waist with a breech-cloth attached to it that was passed between the legs. A mantle of fine *tapa* (*kehei*) generally covered the upper part of the body. When going to war they threw over their shoulders a thick mat of coarse texture about five feet long and four feet wide. The common people of the interior protected themselves against the inclemency of the weather by a mantle made of *ti* leaves. They were generally barefooted, but when travelling over rough, stony ground, or when fishing about the coral reefs they protected their feet with a species of sandals made of the fibre of the cocoa-nut husk. On occasions of public ceremony the chiefs were arrayed in a magnificent feather *kehei*, which differed in length according to the rank of the wearer; some reaching no lower than the waist, while others were trailing on the ground. The cloaks of the inferior chiefs were made of the long tail feathers of the tropic or man-of-war bird with a small border of red and yellow feathers, and provided with a collar. On some of the islands they were exclusively dressed in the skins of the smaller animals. Over a hundred marmot skins,¹ which were sewn together with much art, were necessary to make a single fur mantle. The costume of the women was equally inartificial; they wrapped a piece of bark cloth round their waist in the form of a petticoat (*pau*), which reached half way down the thighs, and in the cool of the evening they sometimes threw a piece of the finest *tapa* across their shoulders. The young women were frequently more completely dressed. Their *pau*, which was a piece of drapery four yards long and one yard wide, enveloped their whole body, descended to the legs, covered the bosom, and its folds were sufficiently ample to be thrown over the shoulders. Both sexes were usually bareheaded, but the men

¹ As marmots did not originally exist on the islands they must have been introduced.

occasionally wore as head-dress a helmet of wickerwork, which was sometimes ornamented with gaily coloured feathers. They either let their hair fall down loosely, or they gathered it on the top of their head, or twisted it into several queues. Some shaved their head, leaving only a ridge of hair about two or three inches wide, which extended from the forehead to the nape of the neck. At times the women coloured the front portion of their hair white or auburn by the application of white clay mixed with shell-lime; while that on the back part of their head was cut short. The women of the higher classes ornamented their head with tiaras of yellow, red and black feathers judiciously intermixed with pieces of the yellow pandanus fruit. Their ornaments were necklaces of variegated shells or of glossy red berries; or they were bands of braided hair, from which was suspended an image of bone in human form called *palava*, or a carved pendant of wood or stone, or a whale's tooth finely polished. Banana leaves cut into shreds were worked up into necklaces, kneebands and girdles, to which beautifully tinted flowers and odoriferous herbs were attached in due season as ornamental appendages. Their most elegant ornament was the *eraié*, which was a kind of ruff of the thickness of the finger woven in the most artistic manner of small feathers, so regularly and compactly disposed as to give to the tissue a velvety appearance. It was generally of a red colour with alternate circles of yellow, green and black. It was not only worn round the neck; but was twined like a garland round the hair. Strings of beads or animals' teeth were suspended not only from their ears, but from their nose and from a perforation of their lower lip, into which the women frequently inserted a piece of wood of an elliptic form about half an inch thick. On some of the islands the women wore finger rings of wood or bone cut in the form of a turtle. The men sometimes disguised themselves in masks of calabashes with holes cut for the eyes, surmounted by green twigs, and with narrow pieces of bark cloth attached to the lower end in imitation of a beard. Tattooing was universally practised, and much artistic skill was displayed in the execution of the designs. Every part of the body was subjected to this puncturing process. The nose, the ears, the eyelids, the top of the head, and even the tip of the tongue, no less than the breast, the back, the legs, the arms and the palms of the hands, were marked by these indelible figure tracings. The usual designs were circles and squares; but the figures sometimes represented birds, and more rarely lizards. The operation was performed with a triple-pointed bone fixed to a handle, which was struck with a stick, after which the pigment, prepared from burnt candle-nut mixed with sugar-cane juice, was introduced into the punctures. On particular occasions some of the men had half of their body painted black, which rendered them grotesquely hideous. In more modern times glass beads became favourite ornaments, from which, when worn as necklaces, small mirrors were suspended. The lower classes were very uncleanly and untidy; but people of aristocratic pretensions bathed several times a day; and men, women and children stepped together into the water entirely naked without the least sense of shame.

The modern Hawaiians have, for the most part, laid aside their ancient costume, and are generally dressed in European fashion; or at least cotton cloth has taken the place of the native *tapa*; and the higher classes are attired in fine broadcloth and elegant silks. The women wear loose, black gowns called *holaku*, with a *le* or garland of scarlet or yellow flowers hung round their neck. They are generally barefooted as well as bare-headed, though occasionally their flowing hair is surmounted by a low-crowned felt hat.

The Hawaiians were plentifully supplied with healthy, nutritious food. The common people, besides fish, shell-fish and locusts, were principally restricted to vegetable diet made up of yams, sweet potatoes, taro (*kalo*), bread-fruit, cocoa-nuts, plantains, sugar-cane, a species of fern and other roots. The higher classes added to these the flesh of hogs and dogs. Domestic fowls were also eaten, but they were not highly esteemed. Pickled pork was considered a great delicacy. Salt fish, which were preserved in calabashes, were a favourite article of daily consumption. They cooked their meat and fish by broiling on hot stones or roasting on wooden spits over an open fire; but the most ordinary mode of dressing their food was by cooking it in a subterranean oven. For this purpose a hole was dug three or four feet in diameter and one foot deep, of which the bottom was lined with stones that were heated to redness. The bread-fruit, taro, flesh or fish intended to be cooked, was wrapped in green leaves and was deposited upon the heated surface which was itself covered with leaves. Hot stones were laid upon the top, and the opening was closed with earth so as to prevent the steam from escaping. The bread-fruit, after having been cooked, was pounded and mixed with a quantity of water so as to form a kind of pudding. This mixture was permitted to stand for twelve or eighteen hours, during which time fermentation took place, and having thus acquired an acidulated taste it was much esteemed. This was their national dish and was called *poë*. Taro, sweet potatoes or *ti* roots were sometimes substituted for bread-fruit, and were equally subjected to a process of fermentation. The cooked taro was also converted into a kind of bread by kneading it, without the addition of water, and after having been enveloped in leaves and dried in the sun it could be preserved for several months. Sea-water or salt procured by the evaporation of the brine was the only seasoning for raw fish. They took three principal meals during the day: at sunrise, at noon and at sunset. Their dishes were served upon mats spread upon the ground, around which the guests occupied a squatting or reclining position. The *poë* was contained in large calabashes, and the other food was placed in wooden dishes. A sharp-edged bamboo split, or their teeth performed the service of a knife, and their fingers were employed in place of forks and spoons. The chiefs were very cleanly in taking their meals, which were always preceded by a copious draught of kava. Water was their ordinary drink, but the higher classes frequently indulged in large draughts of the fermented kava root (*Piper methysticum*), and in more recent times they had learned to distil alcoholic liquors from sugar-cane, sweet potatoes and the *ti* root, of which they were exceed-

ingly fond. Their still was a simple iron pot enlarged by the addition of tiers of calabashes with their bottoms cut off, having the joints well luted. A copper cone fixed into a hole in the bottom of a tub filled with water, which served as condenser, carried off the spirit by means of a pipe. They produced fire by the ordinary fire-drill, by twirling round with great rapidity a pointed stick of hard wood in a hole made in a flat piece of soft wood.

Their hospitality was as generous as it was unostentatious. It was considered disgraceful not to entertain a guest with all possible munificence, and even the poorest would share their scanty repast with a stranger. They would cheerfully divide with their visiting friends the last pig in the sty, the last fowl in the yard, or the last potato in the garden. They often availed themselves of the hospitality of their friends for three or four months. Transient visitors had an entertainment provided for them, of which the host hardly ever partook, and it was the universal custom for guests to carry away with them what they could not consume.

The modern Hawaiians, although they subsist on nearly the same food materials as their ancestors have made considerable progress in the culinary art. Their meat diet is principally confined to roast pig, fish, shrimps and cuttle-fish. They still convert the bread-fruit or *taro* root into *poë*, feed on baked *ti* root; but they now prepare a dish called *huulaan* which is a mixture of taro and cocoa-nut, and they have another preparation called *paalolo* composed of sweet potatoes and cocoa-nut.

The modern Hawaiian when he finds it necessary to call on his friends to aid him, by voluntary contributions, to accomplish some important object, such as the building of a new house, invites all his relations, acquaintances and neighbours to a *luau* or feast. The guests are invited several months in advance, and the invitation is accompanied by a notice which specifies the precise amount each one is expected to contribute. All those who attend are required to be dressed in new garments that have never been worn before, and the stewards are all arrayed in the same picturesque costume. People from a distance of thirty or forty miles honour the feast by their presence. When they sit down to the repast each guest receives his share of roast pig wrapped up in *ti* leaves; but to the other viands served up he helps himself as he may be prompted by his appetite. All do full justice to the good cheer of the host, for all set out with the intention of eating the full value of their contribution, which is thrown into a calabash standing in the middle of the floor. It is considered an act of politeness for the guest to take home with him the part of the share allotted to him, which he cannot eat on the spot. In the evening dancing enlivens the merry scene, and a kind of chanting called *mélé*—eulogistic of some person of distinction, which is performed by the intermingled voices of a man and a woman, excites the interest and attracts the attention of the company.

For the purpose of procuring their means of subsistence the principal pursuits of the Hawaiians were agriculture and fishing. Hunting was only of secondary importance, for it was altogether restricted to birds.

The cultivation of the soil was conducted with much judgment and considerable skill. The plantations were accurately marked by boundary lines, and they were almost all enclosed by stone walls. Their only agricultural implement was a kind of hoe or spade (*oho*), which had a handle six feet long, and when used by the labourer for digging and levelling the ground he crouched down on his heels. The most valuable product cultivated was the *taro* root (*Arum macrorhizon*), the sprouts of which were planted in small hills regularly arranged in straight lines. The *taro* of the marsh lands remained under water for several months, leaving the leaves only uncovered; while that produced on the highlands ripened without submersion, but it was of much inferior quality. Both varieties required to be weeded, and all hurtful vegetation was rooted up and destroyed. Sugar-cane was grown in patches accessible to irrigation; and sometimes it was planted upon the embankment of the small dykes that surrounded the *taro* fields. Sweet potatoes called *uara* and *whis* or yams were produced in great abundance in soil much less fertile. Plantains (*moia*) grew almost spontaneously, provided they were planted in humid soil near a stream of water. The *vauti* or paper-mulberry was cultivated with much care, and whole plantations were sometimes exclusively appropriated to its growth. It was planted in slips about a foot long, nearly two feet apart in long rows four or six feet asunder. After the main stem had attained a certain height, the side shoots were lopped off, and sometimes the terminal bud was broken off so as to increase the size of the stem, which was cut near the ground after two or three years' growth, when the bark was considered fit for use. The principal indigenous fruits were the *uru* or bread-fruit, the *niu* or cocoa-nut, the *ohio* or *Eugenia Malacensis*, oranges, strawberries and raspberries; but the last three were undoubtedly introduced in very recent time. The *kava* root was also produced in considerable quantity; the *ti* plant or *Dracena terminalis*¹ was cultivated for its root, the *Cucuma longa* for its yellow dye, and calabashes were also grown. Some of these were of cylindrical form, others were in the shape of a dish, and they were used for various household purposes. In more recent times they paid some attention to maize, tobacco and cotton; and tomatoes, various kinds of melons and other vegetables ripen here to perfection. Foreigners have introduced lemons, citrons, grapes, pomegranates, pine-apples, papaws, and figs. The cultivated vegetables of foreign origin are water-melons, cucumbers, pumpkins, French beans, onions and red pepper. They reared no domestic animals except the dog, which was of the size of the terrier, was kept in a small kennel in the yard, where it was fed on vegetables for the table. Every tenant paid a portion of his rent to his landlord in dogs. In modern times horses,

¹ The *ti* plant is a slow-growing plant with a large woody fusiform root which, when first dug out of the ground, is hard and fibrous almost tasteless and of a white or a light yellow colour. The natives bake it in the large ovens under ground. After baking it, it appears like a different substance altogether, being of a yellowish brown colour, soft, though fibrous and saturated with a highly saccharine juice. It is sweet and pleasant to the taste; and much was eaten in this state, but the greater part was employed in making intoxicating liquors. Ellis' *Polynesian Researches*, vol. iv. p. 273.

goats and cattle have been introduced, and are reared with considerable success ; sheep have also been imported from abroad, but they do not thrive well.

The Hawaiians, being excellent swimmers and good divers,¹ were also expert fishermen. Their principal mode of fishing was by means of nets ; but they also took fish with the hook and line, and stupefied them by throwing some narcotic poison into the water. Their hooks were made of shell, wood, bone or mother-of-pearl pointed and barbed with small bones or tortoise shell. They were about three inches long, were very strong and were neatly cut. Their fishing lines were of twisted bark fibre, but the finest kind was made of the braids of human hair. Their nets were knotted of the fibre of the *urana* sedge which, after having been scraped and steeped in water, was separated with the nail and spun into lines by rolling them between the hand and the thighs. The nets, in which flying fish were taken, were about a hundred yards long and three or four yards wide with a large bag in the centre. The upper edge had floats of light wood attached, while the lower edge was weighted with stone, and in recent time with lead or iron. To prevent the fish from flying over, tree branches were laid all along the head line. As soon as the net was properly spread a canoe advanced at each end and they dragged the corners along until it formed a semi-circle. Fishermen in canoes, who faced the open side, beat the surface violently with branches and thus drove the fish into the net. Gradually the two canoes at the corners contracted the fishing range until they met, which forced the fish into the central bag. By this ingenious contrivance a prodigious number were secured at a single haul. The landowners or their tenants possessed the right of fishing on their own shores as far as the tallest man on the island could wade at low water. Beyond that boundary the sea was tabued except at two periods of the year when the privilege of fishing was free and unlimited. They had acquired much experience in the construction of canoes. Their sailing craft was most excellent, and their largest canoes were seventy feet long, one or two feet wide and three and a half feet deep. They were built of a single tree trunk and were well fitted for swift sailing, drawing but little water. They were strong and were neatly finished ; the upper edge of the bulwarks was bordered with small strips of hard, white wood from six to eight inches in width, which, meeting from both sides at the stem and stern prevented the rolling waves from striking into the boat. Their body was painted black and they were quite seaworthy. They were generally double, or they were provided with an outrigger. They were propelled by strong paddles, four or five feet long with oval-shaped blades. Their mat sails were only unfurled when the wind was favourable ; and when sailing with a fresh breeze the ropes attached to the lower corners were always kept loose in the hands of the sailor, whose only business it was to have them ready trimmed. Some of their woodwork displayed much artistic taste. Their kava bowls were

¹ They can swim seven miles from land and dive eleven fathoms deep. Choris, *Voyage autour du Monde*.

eight or ten inches in diameter and were perfectly round and well polished. Three or four human figures carved in excellent proportion constituted the pedestal, and the bowl was supported either on their heads or their shoulders or on their hands raised above their head. Their principal tool was a kind of adze (*toe*), which was made of hard polished stone, and in more recent times of iron; a piece of coral served as rasp or file, a pointed bone was used as piercer, and a sharp-edged shell answered the purpose of a scraper or knife.

The manufacture of *tapa* or bark cloth was an important industrial pursuit. The *wauti* sticks were cut lengthwise with a sharp serrated shell, and the bark was carefully peeled off, and rolled up into a small coil with the green sappy surface outside. After it was deemed sufficiently flattened the coils were unrolled and the epidermis was carefully scraped off with a large shell, while the fibrous surface that remained was soaked in water to extract the resinous matter it might contain, but more especially to render it more pliable. The strips of bark having been classified according to their fineness were superimposed one above the other until they acquired the requisite thickness equal in every part and of sufficient extent according to the size of the piece that was to be prepared. They were then laid across a kind of work bench from twelve to eighteen feet long, which was smooth on the top, but the outer side was grooved. When thus disposed, the pieces of bark were beaten with a mallet of hard, heavy wood, about one foot in length and two inches wide; one side being cut into squares while the other three sides were striated, grooved or ribbed. After the cloth had acquired proper consistency by beating, it was dried in the open air, and it was either perfectly white or it was of a yellowish tint. The cloth thus produced was of different patterns and of various qualities. It was either fine and thin and had a muslin-like appearance, or it was more compact and resembled dimity. Another kind was thick and tough and not much unlike wash leather. But the *pau* or petticoat of the women was made of *tapa* of the most common quality. Two or three pieces of bark were beaten together and the fibres adhered firmly without the use of any adhesive material, and in this manner a piece of cloth was manufactured, which was four yards long and more than a yard wide, and was altogether of uniform texture. Five pieces superimposed one upon the other and fastened together at one end formed the *pau*, of which the inside pieces were white or yellow, but the outside pieces were stained or painted with vegetable dyes. Those of a red or yellow colour were frequently rubbed over with vegetable oil which was perfumed by steeping in it chips of sandal wood or pandanus seeds. The *tapa moe* or sleeping cloth was three or four yards square, and being composed of several layers of bark cemented with gum and beaten with a grooved mallet, it was very thick, and was closely interwoven. It was of various colours; sometimes it was brown, but more frequently white, yellow or black according to the fancy of the owner. It was principally used by the chiefs to cover themselves at night while asleep. The *kihei*, which resembled the *tapa moe* in quality and colour, although of much smaller dimensions, was used as mantle by the men, who threw it

loosely over one shoulder, and passing it under the opposite arm, it was tied in front of the opposite shoulder. The *wairuru* cloth was of the first quality. It was brilliantly painted with red, yellow and black colours, and was rendered impervious and durable by being covered with a fine gum and a resinous varnish. Of this elegant cloth the finest *maros* and *paus* were made. Their colours were mostly of vegetable origin. Their black was obtained from the carbonised candle-nut reduced to powder and mixed with cocoa-nut oil. The dry scrapings of the *Morinda citrifolia* (*nooni*), pounded with the leaves and bark of the *Aleurites triloba*, produced a liquid for dyeing red. By the trituration of curcuma root with the same leaves and bark a yellow dye was obtained. Two kinds of earth were used in mixing the darker colours. The *tapa* was either dyed by dipping it in the coloured liquid, or it was painted in various devices with a pointed bamboo stick; or it was imprinted with figures from patterns cut in relief on blocks of wood. Their designs and adjunction of colours were very tasteful. Some had a ground of pale green spotted with squares or rhomboids of red; others were of a straw colour with spots of green; while some were worked with beautiful stripes, either in straight or waving lines of red and brown. Cordage, nets and braids were made of the fibre of the *Boehmeria*, the *Nerandia melastomifolia* and *ovata* and the *Hibiscus tiliaceus*. They also wove mats of pandanus and *ti* leaves as well as rushes, and made beautiful mantles of feather-work.

The internal commerce of the Hawaiians was simply conducted by barter and exchange.¹ To facilitate the exchange of their {surplus commodities fairs were held in certain localities at stated periods of time, where mats, *tapa*, dried and salt fish, hogs, baked and pounded taro and other articles were offered for sale. The traders separated by a river stood on the opposite banks and shouted to each other in order to arrange the preliminaries of the bargain which they were about to conclude. The articles were deposited on a rock in the middle of the stream, where they were examined by the parties interested in the presence of the collector of customs of the king who collected a toll from the passengers that passed according to their rank, and at the same time he acted as arbitrator in cases of disputes, and thus preserved the peace among the assembled buyers and sellers. They also showed some enterprise in carrying on the coasting trade; being excellent sailors they navigated from island to island in small canoes loaded with a cargo to meet the wants of their customers. At a later period, after they had been visited by Europeans, their external commerce became partially developed, but it was entirely monopolised by foreign ships. Their principal articles of export were sandalwood, pearls, mother-of-pearl, tortoise shell and *cahoor* or candle-nut oil.

The external commerce of the Hawaiian islands of the present day is of considerable importance. The exports during the year 1879 were immense when compared with the exports of 1862. The sugar exported during that year amounted to no less than to 48,559,927

¹ They had no external commerce before they were visited by Europeans.

pounds, and the rice exported was 4,831,628 pounds.¹ The total value of the imports in 1875 was 3,742,978 dollars, and the total value of exports 3,787,717 dollars. The other articles exported, besides sugar and rice, are coffee, cotton, goatskins, hides, wool, otter-skins, spermaceti, arrowroot, tobacco, pea-nuts and pulses. The number of vessels under the Hawaiian flag in the year 1880 was sixty-nine, with an aggregate tonnage of 11,410 tons. Of these vessels eight are steamers, which, with the exception of one, were all built in the United States.

The modern Hawaiians still cultivate taro and many other agricultural products; they still follow fishing as a means of subsistence; prepare *poë* from bread-fruit, and though they no longer manufacture bark-cloth, yet they are still weaving mats. But much of their time is passed in idleness and in sleep, and while they occasionally read a newspaper or their Bible, they have also learned to play cards. The large sugar plantations and stock farms of the islands are nearly all owned and controlled by Americans.

The language of the Hawaiians is a sister branch of the Malayo-Polynesian languages. It has many words in common with the Malay, and its numerals are designated by almost the same terms. The grammatical construction and the organism of the language are, however, somewhat different. It is very soft and harmonious, for syllables are generally composed of two letters and never more than three, and every word and syllable terminates in a vowel. There are neither sibilants nor double consonants, and if there is a consonantal termination it is either dropped or a vowel is added for the sake of euphony. The most remarkable peculiarity of the language is that whole sentences can be formed of words exclusively composed of vowel sounds. Thus *e i ai oe ia ae e oo ia*, literally translated means, "Speak now to him by the side that he may learn." *K* predominates over all other consonants, which increases the vigour and energy of expression. The language is deficient in abstract terms; there is no word for nature, enemy, gratitude, virtue, colour and numerous other abstract ideas. Many Hebrew and Greek words have been introduced, where no equivalent terms could be applied from the native idiom in the translation of the Bible. The language has been reduced to writing by the missionaries, and the Roman character has been adopted. All Hawaiian words are expressed by the aid of five vowels and twelve consonants. *F*, *g*, *s* and *z* have been added to give expression to foreign words, technical as well as religious, that have been introduced. *L* and *r*, and *k* and *t* are interchangeable, and the natives cannot distinguish one from the other. Thus *kalo* sounds to them like *taro* and *vice versa*. Objects are distinctly marked in the individual and in the general sense by the definite and indefinite articles *he* and *ke* or *ka*; the last is used before most of the words, and *ke* before words commencing with the initial letter *t*. Nouns have no inflection; and gender, number and case are

¹ The large sugar and rice plantations belong chiefly to Americans or Europeans, and the articles exported are mostly supplied by the white settlers.

designated by specific words or by modifying particles which are prefixed or suffixed. The pronouns have not only a singular, a dual and a plural, but an exclusive and inclusive dual and plural; the first excluding and the second including the person speaking and the person spoken to or spoken of. Adjectives follow the substantives which they qualify. The degrees of comparison are denoted by words of equality, superiority or inferiority. The comparative is formed by the juxtaposition of contraries; as, "Peter is great, Paul is little" (comparatively). Properly speaking there exists no superlative which is indicated by placing the definite article before the adjective and thus converting it into a noun; as, *ke kikiē*, "the high;" *ke nui*, "the great." The substantive verb "to be" is wanting, but it is always implied when the sense requires it. "I am" or "it is" cannot be expressed in equivalent words, but "I remain" or "it remains" may be used to give expression to a similar idea. Verbs are used in the participial form by adding the terminal syllable *ana* to the radical. There are active, passive and neuter verbs. The regular active verbs are conjugated in four different forms. Specific verbs not only express action, but distinct words are used to denote the manner in which the action is performed. Thus *arero* means "to send a message;" *kono*, "to send a messenger;" *hoona*, "to send a parcel;" *haki*, "to break a stick;" *moku*, "to break a string;" *nota*, "to break a cup;" and *hoomaloka*, "to break a law." Adverbs, prepositions, conjunctions and interjections are numerous. The system of numeration is decimal and progresses by forties. There are specific words for the units and ten; eleven is expressed by ten and one over; for 76 they would say 40, 20, 10 and 6; and thus the numbers are continued by forties to four hundred, for which there exists a specific word. In this manner the numbers are expressed by the addition of four hundred with intervening fractional numbers as high as four thousand, forty thousand and four hundred thousand, each of which is denoted by a specific word. Beyond this the system of numeration does not extend. Thus 864,895 would be expressed by 2 *kini* or 400,000, 1 *lehu* or 40,000, 6 *mano* or 4000; 2 *rau* or 400; 2 *kanaha* or 40; 1 *umi* or 10 and 5. In the construction of sentences the verb generally precedes the noun and pronoun; as, *é noho marié oé*, "sit still you."

The Hawaiian language lends itself with facility to poetical compositions. The couplets do not terminate in rhyme, but the metrical stanzas simply agree in accent and cadence at the conclusion of each sentence. Their traditionary history is preserved in national ballads and songs, which were committed to memory. Their songs were transmitted from father to son by the national bards, whose profession was hereditary, and who were attached to the king's household; and their national poetry as well as their musical performances were so highly appreciated that they were greeted with wild enthusiasm, and were applauded amidst an outburst of universal acclamation.

The intellectual knowledge of the Hawaiians was not of a high order. They divided time by nights, of which thirty made a moon,

and each received a name derived from the appearance or age of the moon. Twelve moons made a year, each of which was also called by a specific name. They excelled in oratorical displays, and their natural eloquence was "at once bold in sentiment, beautiful in imagery and powerful in effect." As they were gifted with fluency of speech their conversational powers were well developed, they were rather prolix in diction, but graceful in expression, simple and easy in their manner, and instructive or entertaining in the treatment of their subject.

The modern Hawaiians can all read and write. In 1880 there were two hundred and ten schools on the islands with an attendance of seven thousand one hundred and sixty-four pupils. There exists also a high school (*lahamalu*), where algebra, geometry, trigonometry, surveying, astronomy, geography, history, and even Greek are taught.¹

The Hawaiians, like all Oceano-Melanesians, were naturally a polite race, and they had some forms of etiquette to give expression to their affable manners. On meeting they saluted each other by exclaiming "*aloha*" "friendship," and by mutually embracing and touching noses. They manifested their joy on the return of an absent friend or a superior by weeping real, and sometimes perhaps simulated tears; and to give more palpable evidence of their emotions they often rolled on the ground and uttered loud cries. As soon as this demonstration of friendship had passed they assumed their ordinary gaiety and conversed in a pleasant manner; or they improvised a song in honour of the recently returned friend. When they casually met one of their acquaintances they never failed to ask where he came from, whither he was going, what was the nature of his business, and at what time he intended to return; and if these officious inquiries were neglected it was regarded as an indication of displeasure, and was judged to be irrefutable proof of want of sympathy.

The Hawaiians passed their hours of leisure in time-destroying amusements and recreations; but dancing afforded them the most exquisite pleasure and delight. In their dances their attitudes were unconstrained, and their movements were natural and often graceful. Their feet and body frequently moved with elegant stateliness; their arms were slightly agitated and their countenance was lighted up by feelings of pleasurable exhilaration. They sometimes squatted down in uniform motion and then all rose again to their feet at the same instant. The *kura ka raua*, or the dance "to the beat of the stick," was exclusively performed by the women. Five musicians advanced holding in their left hand a staff five or six feet long tapering to a point at the upper end, while with their right hand they grasped a piece of hard wood six or seven inches long, and with these they beat time by striking the staffs. The dancers were six women fantastically dressed in yellow *tapa*, their head entwined with garlands of flowers, and their necks encircled with wreaths of sweet-scented gardenias,

¹ Mr. Nordhoff reports that in 1850 there existed 437 elementary Protestant schools and 103 Catholic schools instructing 16,147 children, which is utterly impossible considering the small number of the population, not exceeding 58,000 souls.

while round their ankles were bound branches of the fragrant *mairi*. The circle of spectators opened their ranks, and entering the open space reserved for them, they began their slow and sometimes graceful movements, which were principally confined to the arms accompanied by characteristic gesticulations. They sang in alternate strains with the musicians the praises of their gods, and celebrated the exploits of their famous chiefs. Another dance was called *sura anaa-papa*. Five musicians, who were seated on the ground, struck a piece of folded *tapa* with an oval-shaped calabash, about three feet high, to which was attached a smaller calabash having on the top an aperture about three inches in diameter. As soon as the dull monotonous music struck up a young man advanced, who cut his way through the crowd, and entered the arena reserved for the dancers. His hair was flowing in loose ringlets over his naked shoulders; strings of braided human hair hung round his neck, from which a *parava* cut of a whale's tooth was suspended; his wrists were ornamented with bracelets of hogs' tusks; his ankles were encased in loose buskins thickly garnished with dogs' teeth; and his loins were girded with a beautiful *maro* of yellow *tapa*, which reached down to his knees. Swinging his gourd rattle in exact measure with the beat of the calabash drum, he moved forward and backward across the arena and varied his performance with songs which commemorated the achievements of the ancient Hawaiian chiefs.

With the exception of the calabash drum, the *raua hura* or musical sticks and the rattle, the Hawaiians had no musical instruments of any kind; and their musical talent, which was entirely uncultivated, was principally displayed in their songs. They were so fond of singing that they never received a stranger without entertaining him with a song. Singing was their favourite domestic amusement, when they recited their famous ballads and the songs of their own and the neighbouring island. As they were excessively loquacious they took great delight in passing their time in conversation, which was always sprightly and entertaining; and it was not rare that they sat up till the night was already far advanced to indulge, with light-hearted good-nature, in the pleasure of a conversational feast of souls. They were equally fond of the excitement produced in playing games of hazard. A popular game of this kind was called *buhénehené*, and though it was usually played by the higher classes for amusement, yet fine mats, cocoa-nuts, bananas and other valuables were staked on the issue of the game. Two parties, of five persons each, sat crosslegged on mats spread on the ground, each player holding in his right hand a small elastic, finely polished rod, with a piece of dog's skin or a part of a *tī* leaf attached to the upper end. The two parties were separated by five pieces of *tapa* of different colours negligently folded up like a bundle. A man specially appointed for this purpose passed his right hand under each one of the *tapa* bundles and deposited a stone under one of them. One of the opposite party having watched the muscular action of the arm while the stone was hid, struck his rod across the heap as an indication that there the stone was to be found. The same party hid the stone five or ten times, and the game was won by

guessing right a certain number of times with the fewest strokes. The *tahua pahe* ground was from fifty to sixty yards long and perfectly level, and here the people amused themselves by throwing the *pahe* or dart which was a blunt instrument of highly polished wood, from two to five feet long, tapering gradually to a point. Generally he who threw his dart a certain number of times to the greatest distance won the game; but sometimes the successful player was required to hurl his weapon a certain number of times between two darts laid on the floor, two or three inches apart, without striking either of them. The *maita*, for which the same floor was used, was played by throwing a polished disk of stone (*uru*) three inches in diameter at a distance of thirty or forty yards between two sticks set upright in the ground a few inches apart. Or the *uru* was simply bowled on the level floor, and in the contest between players it was to be decided who could hurl it the farthest, and thus become the champion of the game. As an innocent recreation they threw the top shoots of the sugar-cane at each other, catching them in their flight, which was much practised with the object of rendering them expert in hurling the spear. They took much interest in flying kites, some of which were from fifteen to sixteen feet in length and from six to seven feet in breadth, and were attached to three hundred or four hundred fathoms of line.¹ They also played a kind of checkers (*koname*). The board was divided into numerous black and white fields, with black and white pebbles placed on the corresponding colours. The vacant fields, on which the first movements were made, were arranged in a diagonal direction. Their gymnastic exercises were feats of vigour and strength. Two men stood six or seven feet apart balanced upon their toes and supported behind by a stone immovably fixed into the ground. At a given signal they bent forward holding their body straight and stiff at an angle of 45°, at the same time crossing their arms in front of their forehead, with which they touched each other as they came in contact. In an instant they suddenly separated, again assumed the erect position, and retiring a short distance they clasped the stone with their legs and placed their body in an inclined position as before. This feat was varied by holding out the stiffened arms extended, and thus falling without bending the body upon a tightly stretched rope which they seized with their hands, and then raised themselves and assumed the upright position without moving the head or relaxing the legs and arms. They rolled along a stone ball coated with fat, and while in motion the gymnast arrested its onward course by leaping upon it, and there kept himself in equilibrium for half a minute or more. They frequently engaged in wrestling as well as foot races, in the last of which the women took part. They also practised martial exercises to discipline themselves for war. Large numbers assembled to engage in sham fights, armed with wooden lances and calabashes and sometimes with stones. They advanced, retreated, made feigned attacks,

¹ A highly exaggerated estimate; even that number of feet would form a line of a very respectable length.

placed themselves in an attitude of defence, and executed all the manœuvres that were generally carried out in actual engagements. They slung stones at a mark with the utmost precision, and with such great force of propulsion that they could strike a small stick at forty or fifty yards. They threw javelins towards each other, caught them with their hands, and returned them with great dexterity so as to avoid receiving an injury. Their swimming exercises were most exciting and daring. They took the greatest delight in surf-swimming which they accomplished by means of the "wave-sliding-board" called *papa he naru* that was generally from five to six feet long and rather more than a foot wide, being almost always slightly convex on both sides. Those that were engaged in the sport swam out about a quarter of a mile to the sea, pushing the black stained board before them. They did not ride over the billow that rolled towards the shore, but they dived under it, and let it pass over their head. When they approached the rock, where the waves were breaking, they adjusted themselves on one edge of the board, lying flat on their face. On the approach of the largest billow they poised themselves on the highest edge, and paddling, as it were, with their hands and feet, they rode on the crest of the wave in the midst of the spray and foam until within a yard or two of the rocks, and then they steered with great address between them. Or they slid off their board in a moment, grasped it in the middle and dived under the water, while the wave rolled on and broke among the rocks with a roaring noise. The most expert surf-swimmers could change their position on the board at pleasure. They sometimes assumed the sitting posture, and sometimes they stood erect in the midst of the foam.

The modern Hawaiians are passionately addicted to smoking. The pipe being filled with tobacco is passed from mouth to mouth, and each one present takes a hasty puff. The tobacco, which is of indigenous growth, is used only in the green state.¹ Their pipe is a hollow cane stem fixed to an iron bowl. The stem is ornamented with rings of bone and tortoise shell, and is provided with a bone mouthpiece.

The Hawaiian women were not ill-treated nor oppressed by the men; but they nevertheless occupied an inferior position, not only in a social point of view, but even in their domestic relations. They lived almost isolated and alone, and but little regard and attention was paid to them. Wives did not even possess the privilege of taking their meals in company with their husbands; and they were not allowed to eat cocoa-nuts, pork, turtles and several kinds of fish; and some species of plantains were also forbidden articles of diet. No woman could cook by a fire that had been kindled by a man; nor was she permitted to enter the hut which was used as eating-place by her husband; and it is said that a wanton violation of these regulations was punished with death. Young girls, on the other hand, enjoyed much freedom of action. They could dispose of their person

¹ This is very doubtful, for in the green state it does not burn, nor has it any aromatic properties; and Mr. Nordhoff was probably mistaken.

at pleasure, and live for a limited time in intimate relationship with their lovers, whom they could abandon according to their fancy or caprice without incurring the censure of public opinion, or compromising their chances of getting a husband. If during these temporary connections they became pregnant the union was considered permanent, and separation did no longer take place. At a later period, when they were first visited by Europeans, whom they regarded as superior beings, the women, especially those of the lower classes, voluntarily prostituted themselves by bestowing their favours upon the white strangers either from inclination or for pay. Husbands and brothers acquiesced in this debasing practice, and voluntarily left the room, while their wives or sisters gave themselves away to their favourite lovers of the hour. Debauchery was altogether unknown, for every one indulged in carnal pleasures without restraint.

Polygamy was practised without limitation, but the common people generally contented themselves with one wife. Polyandry also prevailed without the interference of the public authorities. Among the chiefs multiple marriages were contracted with a view of increasing their political power and strengthening their family influence; and among the reigning families it was not rare for brothers and sisters to intermarry. The marriage tie among all classes was but loosely knit; and the husband could dismiss his wife, prompted only by caprice or expediency, without the least formality, or they might separate by mutual consent if they disagreed or were tired of each other. The marriage contract was either concluded by the parents or relations of the respective parties; or the young man made known his wishes in person to the parents of the girl, who either acceded to the demand of the suitor or peremptorily refused the alliance. To give validity to the marriage the bridegroom threw a piece of *tapa* over the shoulders of the bride in the presence of her parents and relations. The event was celebrated by a feast, and the friends of both parties furnished the necessary provisions for the entertainment of the guests.

The Hawaiians were jealous of any improper connection of their wives with their ordinary male acquaintances; but they were proud of the attentions shown, and the intimate relations cultivated by their better halves when visitors or distinguished strangers claimed their hospitality; for by this means they hoped to strengthen the existing ties of friendship.¹ The virtue of the king's wives was, however, most scrupulously guarded; they were constantly watched by a male and female attendant who would have been punished with death if any of the queens had been guilty of infidelity.

Childbirth among the Hawaiian women was attended with no difficulties; and immediately after delivery the mother was obliged to retire to the woods, where she remained for ten days without any other shelter than the umbrageous foliage of the trees, so that she might not be seen by the men. Women were also compelled to seek the sylvan seclusion for three days during every menstrual period. Infanticide

¹ This condescension shown to visitors, and which was a reciprocal obligation, was called *aikane*.

was universally practised among them ; the families of the highest chiefs only making an exception to this rule. Female children were far more exposed to become the victims of this horrible crime than males, for their future life was considered by their mothers as unenviable and full of hardship and trouble ; while boys were supposed to be more fit to brave all the changes and vicissitudes of fortune. Among the lower classes rarely more than two or three children were reared ; all the others were either killed at birth, or during the first year of their age, and it was not rare for children to be destroyed after they had learned to walk. They were sometimes strangled, but more frequently they were buried alive ; or they were sacrificed to the sharks that infested the coast, which were looked upon as a species of divine monsters whose angry passions it was necessary to appease. A child that was sickly, or was of an irritable or fretful temper would be at once despatched by its mother who was tired of nursing it, by thrusting a piece of tapa into its mouth to stop its cries, and the helpless babe was then consigned to a grave dug in the very hut where she slept and took her daily meals. Abortion was also frequently practised regardless of the ill effects it produced upon the health of the mother. A kind of circumcision called *mahale* was performed upon the boys by simply splitting the prepuce vertically with a bamboo knife.

The Hawaiians disposed of their dead in various ways according to the rank or profession of the deceased. They observed no particular ceremony, but performed the funeral in secret in the stillness of the night, that the departed spirit might not find its way back to its former homestead to trouble and harass the survivors. Among the common people the dead were buried. The body of the deceased was placed in a sitting posture, the face was bent downwards towards the knees, the hands were passed under the hams, and thus coiled up the corpse was bound together with cinet cords, and was wrapped in a coarse mat. If sufficiently convenient they selected a rocky chasm or a subterranean cavern as a family or community grave. Where those natural sepulchres were wanting, the graves were either dug in the ground in isolated localities, or they were collected in regular cemeteries protected by enclosures. They frequently buried their nearest relatives in their gardens and even in their houses. Fishermen wrapped the body of their deceased friends in red *tapa*, and threw it into the sea that it might be devoured by sharks, supposing that the spirit of the dead would animate these monsters, and by this means they might be spared if they should be overtaken by an accident at sea. The worshippers of Pelé threw a part of the bones of their dead into the volcano, supposing that the spirit of the deceased would be admitted into the society of the volcanic deities, and they would thus be enabled to preserve the survivors from the destructive eruptions of the volcanic fires. On Oneehow Island they disposed of their dead by separating the head from the body which, being wrapped up in skins, was placed in a square box ornamented with shells and encrusted with animals' teeth ; while the body was deposited in an oblong chest painted in various colours, and both receptacles of the last remains of the dead were fixed to the ground by means of four

corner stakes. The Hawaiian kings and chiefs, who were believed to be the direct descendants of the gods, or whose merits caused them to be deified, had their leg and arm bones and sometimes their skull preserved by being wrapped in cloth bound up with cinet cords, so that they might be deposited in the *marae* for adoration. The flesh was frequently cut from the bones and was eaten as a mark of affection, and if the departed chief was particularly popular his bones were concealed, so as to prevent them from being desecrated by converting them into darts for shooting rats or forming them into fish hooks. Sometimes the bones of the deceased were distributed among the nearest relatives who revered them as the symbolic impersonation of the spirit of the dead, who was thought to exercise supernatural protection over those that were in possession of these sacred relics. It is said that a number of victims, who were selected from early youth for this service, were sacrificed to the manes of the ruling chiefs, that they might accompany them to another world, which was considered to be a high privilege. The relatives uttered loud lamentations, tears gushed from their eyes, plaintive hymns were sung, while they wrung their hands, pulled out their hair, and beat their breasts. The body of a deceased priest was wrapped in many folds of *tapa*, and being stretched out its whole length it was buried in the *marae*. The grave was marked by a pile of stones, or it was surrounded by an enclosure of high poles. As signs of mourning various practices were observed. As a mark of respect all cut their hair in various fanciful fashions. All classes traced semicircular figures on their face and breast by applying to the surface to be marked a piece of ignited bark. The nearest relations and dependents of a deceased chief knocked out some of their front teeth. In ancient times it was a common custom, as a manifestation of grief, to cut off one or both ears, and to tattoo the tip of the tongue with a black spot or line. The death of a ruling chief gave rise to a state of anarchy and lawlessness among his people. The men ran about naked in perfect confusion and uproar; they burnt down houses, plundered and pillaged their neighbours, gratified their basest passions of revenge; and even murders were sometimes committed to punish an offending party, whose injuries were supposed to have long since been forgotten. At the same time the women were subjected to a general prostitution, the widows of the deceased chief alone being exempted.

The Hawaiians had but a confused notion of a future state of existence. They believed only in the survival of the ghostly self of their kings, chiefs and other men of rank and distinction. Some supposed that the spirit of life descended to the regions of night, where it was eaten by the gods, and being thus absorbed its individual existence was annihilated. Others believed that the departed spirits went to the subterranean realms of Akea and Miru called *Kapapa hanaumaku* or "the island-bearing rock," which was the abode of the first kings that once ruled over the islands, and here founded a new subterranean kingdom. Their land was the region of darkness; lizards and butterflies were their food; springs of water furnished them a refreshing drink to quench their thirst; and the *kahiri* and *kou* trees, with

their far-spreading branches, afforded them a delightful shelter under which they reclined. At times they wandered up and down the earth to predict future events, or to frighten those who ventured to walk out at night. Occasionally Miru was induced, by the prayer of widowers, to send their deceased wives back among the living. Sometimes at the arrival of a recently liberated spirit Miru would inquire what the chiefs were doing, and what pursuits the people followed in the *ao maramo* or upper regions of light; and after his curiosity was satisfied, he sent back the ghostly messenger to summon them all to descend to the regions of night, and the wandering ghost having appeared to the priest in a dream, delivered his message and then returned to the nether world.

The Hawaiians were divided into three distinct classes, and as every person belonged to the class in which he was born, he could not transcend the limits of his birthright, nor could he rise by his merits or abilities to a higher rank. The highest class was that of the nobles or *arii*s, at the head of which stood the king whose titles were *arii-tabu*, to give expression to his sacred character and to his absolute authority; and *arii moee*, implying the homage of prostration, by which every one was obliged to manifest his obeisance and submission while in his presence. The king was generally attended by a number of courtiers or favourites called *punahale* who took part in his occupations and shared his amusements, but were entirely excluded from all participation in the affairs of the government. The honours and dignity of royalty were not only shared by the king's wives and all the members of the royal family, but the chiefs and counsellors or ministers of the king, though they might have been of inferior rank, were invested with the privileges of royalty. The *arii*s next in rank and power were the governors of the different islands, and the chiefs of the largest provincial territorial domains, who were generally the descendants of the ancient aristocratic families. The *hakuaina* or land proprietors constituted the second class, who formed the most influential order of subchiefs, and exercised authority over districts or villages. They paid a regular contribution for the lands conceded to them, which were cultivated by their dependents or servants. Frequently, however, they divided their landed estates into small allotments, which they let out to tenants who paid a part of the produce as rent charge. Most of the priests held the ranks assigned to this class. The *canaka-mowree* or common people, who formed the mass of the population, were neither serfs nor slaves, but they enjoyed unlimited personal freedom, though they were looked upon as an inferior order, and were subject to the superior authority of the chiefs. In this class were included the small farmers and tenants, the canoe and house builders, fishermen, musicians, professional dancers, and labourers of every kind, whether cultivating land on their own account, or being engaged in the service of some chief for food and clothing. In ancient times, however, the dependents of chiefs were considered attached to the glebe and were transferred with the land; and in conquered districts, the cultivators of the soil were looked upon as the slaves of the victors.

The government of the Hawaiians was an absolute monarchy. The supreme authority was vested in a chief who, in modern times, had assumed the title of king, and whose official dignity was hereditary in the female as well as in the male line. The sovereign exercised the power of life and death over his subjects, and he delegated his authority to the provincial governors and chiefs. His person was considered sacred; no one was allowed to eat at his table; any one who approached near enough so as to cast his shadow over his august majesty was declared to be guilty of treason, and it was even a criminal act to enter his residence without his express order. He appointed all the governors of the islands and the chiefs of the districts; and all subordinate dignitaries were invested by him with official authority, and they exercised their official functions in his name. The places of honour and emoluments held and enjoyed by superior and subordinate chiefs were, however, hereditary; they descended from father to son as a family prerogative. The king was assisted in the administration of the government by a council of ministers. The prime minister had charge of all political affairs, of all matters relating to war and the general management of all that concerned the public interest. A treasurer attended to the collection of the tribute and the taxes, and a minister of the household regulated the internal economy of the domestic establishment; made the necessary provisions for the requisite supply of food, and presided over the department that provided for the subsistence of the royal family, the courtiers and the numerous dependents of the king. Although the sovereign was not responsible for the measures adopted by him, yet no questions of importance were decided without convening, in a national council, all the governors and principal chiefs of the islands. The subject under consideration was thoroughly discussed, the final result of the deliberation was promulgated, and the royal orders were communicated by the king's herald to the governors and the chiefs of the districts. Until a very recent period almost every populous island was governed by an independent chief or king, who exercised sovereign powers and was acknowledged as the lord and proprietor of the soil by hereditary right or the laws of conquest. The holders of fiefs were bound to render military service, and furnish the lord paramount with a portion of the produce of their landed estate. The chiefs ruled over the islands or district over which they were placed, and they were obliged to execute the orders emanating from the central authority. They were also required to pay a tax, which was proportioned according to the size of the island, its prosperity and wealth. This contribution was furnished by the chief in produce, canoes, tapa, mats, fishing nets, dogs, hogs, dried and salted fish, coloured feathers, calabashes and baskets. It was delivered over semi-annually to the administrative officer appointed for this purpose by the sovereign. Whenever the tribute due to the king or chief was not forthcoming the image of the god called Lono-ke-maka-iki was carried by the priest from the north side of the *marae* or temple area, and passing through the country all the inhabitants of the district, wherever it stopped, were bound to pay double tribute. This processional tour was sometimes honoured with

the presence of the king, and when after an absence of twenty-three days, he returned, he was not allowed to enter his residence until he had turned off with his hands a lance that was thrown at him from a distance. For purposes of administration each island was divided into provinces or districts, often fifty or sixty miles in extent, which were presided over by governors or chiefs. Each district was subdivided into townships or villages comprising a coast line varying from half a mile to five or six miles, composed of a number of farms or plantations, which were governed by headmen appointed by the governor. Contributions were levied by the governors for their own use and benefit; and sometimes a trifling tax was imposed upon the cultivators of the soil by the petty chiefs of the townships and villages. The common people, who were tenants at will, were in case of necessity required to labour a part of two days in each week, and assist in cultivating the farms, building houses; and do other work at the requisition of their landlord. There were, however, a number of free districts that were known as "the land standing erect," which were considered as allodial domains, for the lands were exempt from taxes and rent charge; and the landowner discharged his obligation by making a few presents, of which the value as well as the quantity was entirely optional. The common people entertained the highest reverence and respect for their chiefs, especially for those who pretended to have descended from the gods. They were not allowed to touch their person, they did homage in their presence by performing the ceremony of prostration, and they could not enter their houses without express permission.

The Hawaiians were not governed by any traditional code of law. There existed, however, from time immemorial, certain customary regulations, which were universally recognised as possessing binding and obligatory force, and they principally referred to the tenure of land, to the rights of property, to the privileges of personal security, and to the rules which regulated commercial exchange or barter. In districts where irrigation was indispensable for the growth of the crops, it was the common usage for the water to be conducted over the plantations twice a week; but during the dry season the flooding of the land was only repeated once a week. No bargain was deemed binding, unless the articles were actually exchanged; but as soon as the respective parties expressed their mutual satisfaction they could not withdraw their consent. When mechanics or labourers had stipulated to perform a certain work, for which the price agreed upon was generally paid in advance, they were bound to comply with the contract, otherwise they or those who were responsible for them had their property seized and their plantations plundered. In case of murder or assault the family of the victim or injured party were authorised to take such retaliatory measures as they deemed proper. But if they considered themselves too weak to avenge the wrong they were justified to call on their neighbours to assist them, or to make an appeal to the governor or even to the king who, however, rarely inflicted a severer punishment than banishment. The crime of theft was repressed by the retaliatory measure of allowing the person robbed

to undertake a pillaging expedition against the offender who was not permitted to resist; otherwise the whole district would have made common cause with the injured party, and would have enforced the act of retributive justice. In some islands, when a robbery was committed against a high chief, the criminal was bound hand and foot, and being placed in an old decayed canoe, he was towed out to sea and turned adrift. Rebellion or stealing an article of value belonging to the king was considered a capital crime. The offender was either killed by a blow with a club or a stone, or he was fastened to a tree, and by stretching a rope tightly round his neck he was strangled. Among the chiefs of the highest rank adultery was punished by subjecting the convicted culprits to decapitation. If the injured husband was of inferior rank the guilty couple often escaped with their life, but they had one or both eyes plucked out. The same punishment was inflicted upon those who wantonly ate bananas or cocoa-nuts at the time the tabu prohibited their consumption. Soldiers, who disobeyed the orders of the king, were immolated without previous trial, and sometimes their fathers and brothers were also sacrificed. When the sun or moon was eclipsed all those straggling vagabonds that passed too near the *marae* were killed by the king's soldiers, for it was supposed that the more victims that would be slain, the sooner these luminaries would shine again in their fullest light. In ancient times the death penalty was inflicted for the most trifling offences. It was a capital crime for subjects to dress themselves in the *tapa* cloak or *maro* of their superiors, or if they mounted upon the wall enclosing the residence of the chief; or touched his tabued mat; or if they remained standing while a calabash filled with water destined for their master's use was brought into their presence; or if they remained standing while his name was pronounced in a song; or if they walked in the shadow of his house with their face painted with white clay, or their head ornamented with a flower garland or covered with *tapa*. A man was condemned to death if he cohabited with his wife on tabued days, or if he made a noise during the performance of religious ceremonies. A woman was killed if she ate pork, cocoa-nuts or bananas, or a particular fish called *ulua*, or lobsters, or if she went out in a boat on tabu day.

Justice was administered by the king in person, and by the governors who acted as his representatives. The district chiefs adjusted as arbitrators the quarrels and disputes that arose among their own people; but their decision was not final, for an appeal might have been taken to the governor or even to the king. The plaintiff and defendant were always confronted, and no judgment was rendered until the statements of both had been heard and duly considered. The law's delays were unknown in the Hawaiian courts of justice; every one advocated and defended his own cause, and the redress of grievances was prompt and effective. In criminal cases the trial by ordeal was often resorted to; and that called *ioai hururu* or "shaking water" was most usually employed. A large calabash or a wooden dish filled with water was placed in the centre of a circle, on one side of which the accused took his seat. While the priest offered a prayer,

the person charged with the crime was ordered to hold his hands with the fingers extended over the water, and it was supposed that if the party was guilty, the surface of the water would become slightly agitated, and to verify the fact the chief or priest watched the result of the test with the closest attention. The priests had recourse to an ingenious mode of detecting a thief. A fire was kindled by friction into which the kernel of a candle-nut was thrown while an *anana* or an invocation was repeated which terminated in these words: "Kill or shoot the fellow."¹ Two more candle-nuts were then burnt and the same imprecation was twice pronounced, unless the thief made his appearance before the third candle-nut was consumed. The culprit hardly ever failed to bring back the stolen property, which was restored to the owner, and the criminal act was expiated by the payment of a fine of four pigs, which were offered as a sacrifice, and were eaten by the priests. If the guilty party did not make his appearance, a proclamation was made by the king, making it known throughout the country that a certain person had been robbed, and that by an imprecation the robber had been doomed to die. From that moment the culprit overcome by a superstitious feeling of awe pined away, refused to take food, and at last became the victim of his own credulity.

The *puhonuas* or places of refuge were the most remarkable public institution of the Hawaiians. They were sacred enclosures containing temples as well as houses for the priests and the fugitives, and they were inviolable sanctuaries where those, who were pursued by the bloody vengeance of their enemies, found safety and protection. The two gates were always open for admittance, and he who committed homicide, or violated the regulations of the tabu, or was guilty of theft or even murder found here an asylum, and no one, under penalty of death, dared to enter this sacred precinct with the object of punishing the criminal who had trampled upon his rights, or had injured or insulted him. As soon as the fugitive had set his foot within the limits of the consecrated ground he presented himself before the image of Keaoe, the tutelary divinity of the place, and addressed to it a short invocation, giving expression to his grateful acknowledgment for the divine protection, which enabled him to reach the place in safety. During a period of hostilities a white flag was hoisted on a tall spear at each extremity of the enclosure which fluttered in the breeze as the symbol of hope and security to those who were vanquished in the fight, and fled thither to escape the pursuit of the victorious enemy. After the lapse of a certain time, or after the conclusion of peace, the fugitives were dismissed, and they returned unmolested to their homes and families. These enclosures served also as places of retreat in time of war to the aged and to the women and children who awaited here, in perfect security, the issue of the conflict.

The Hawaiians, like the rest of the Oceanians, were well acquainted with the legal sanction of the tabu,² which served as the most effective

¹ Mukeeroo kanakai kooa.

² The tabu is here called *kabu* for *t* and *k* are interchangeable letters.

expedient to enforce the civil as well as the religious laws. It was a quasi-religious institution, but it formed no part of the religion of the country. By its mock-solemnity it imposed upon the vulgar, and caused prohibitory regulations to be respected, and it served as a protecting panoply to persons as well as to property. Its inherent force of action was supported by superstition, which was wide-spread and deep-seated, and it was invested with a mystic sanctity which was traced back to the gods, who were supposed to avenge any contravention of the obligation it imposed. The kings and the highest chiefs supported their rank and dignity by declaring themselves tabu or sacred, for they pretended that they were entirely distinct from, and far exalted above, those who were *noa* or common. The temples were called *wahi kabu* or sacred places, which none but divinely commissioned priests could approach, for here the images of the gods were enshrined, which were ordinarily concealed from the familiar gaze of the vulgar. Not only the person of the king and his family and that of the priests were protected by the tabu, but every species of property belonging to them, or attached to the temples were considered as consecrated by this superstitious mysticism. For reasons of an economical order certain fruits and fish were sometimes made tabu for a limited period of time. Certain political exigencies made it at times necessary to make whole districts and even whole islands tabu, so that no one was permitted to approach them either by land or by sea. The common tabu only required the men to refrain from the exercise of their usual avocations, and to be present at the *heiau* or temple when the priests addressed the morning and evening invocations to the gods. But when a season of strict tabu was proclaimed the lights and fires on all the islands were extinguished, no canoe was allowed to be launched, no person was permitted to bathe; and with the exception of those who were engaged in the temple service, no one could show himself out doors; the dogs were to be kept from barking, the pigs from grunting and the cocks from crowing, and to effect this mutism of the domestic animals the mouths of dogs and pigs were tied up, and cocks were placed under a calabash or they had their eyes covered with a piece of cloth. As all food touched by the chiefs and the priests was so sacred as to become useless, they had to be fed by their attendants. The period of time, during which the regulations of the tabu were to be enforced, varied according to the object to be accomplished or the occasion which caused it to be established.¹ The tabu was proclaimed by the priests acting under the authority of the ruling chief who appointed police officers called *kiaimaku*, whose business it was to see to it that the tabu was strictly observed, and a breach of the prohibitory law was rigorously punished with death. The criminals being offered up as a sacrifice were strangled, burnt, or despatched with a club or stone

¹ Tradition states that in the days of Umi there was a tabu kept thirty years, during which the men were not allowed to trim their beards; and subsequently there was one kept five years. Before the reign of Tamehameha forty days was the usual period, and during his reign ten or five days and sometimes only one day. Ellis' *Polynesian Researches*, vol. iv. p. 385.

within the precincts of the *heiau*. Generally when a tabu was proclaimed the public herald went in the evening from house to house, requiring the lights to be extinguished, "the path of the sea to be left open for the king, and the inland paths to be left free for the gods." Mostly, however, the people were informed beforehand that the tabu was to be imposed on a certain day, and an opportunity was thus given them to prepare themselves for the restrictive measures it ordained. Sometimes the tabu of places and things was indicated by certain marks well known called *unu-unu*. A pole with a bunch of bamboo leaves, or a piece of white tapa tied to it was set up among the rocks on the coast to announce that the fish of that particular locality were tabued. The fruit of a tree was tabued by tying a coconut leaf to its trunk. The hogs that were offered up to the gods, had a piece of cinet braid passed through a perforation in one of their ears.

Tamehamea, who died in 1819, united all the islands under his authority, and established his dynasty upon a solid basis. He regulated the mode of collecting taxes, attracted foreign shipping to the port of Honolulu, created a militia, constructed a fleet, and introduced many arts of modern civilisation. At the close of his reign Christianity began to diffuse itself. The modern Hawaiians live under a quasi-constitutional government framed after the English model. The power of the king is limited by a legislative council composed of a House of Nobles and a House of Deputies. The ministers govern in the name of the king, and the administration of the government is confided to regularly appointed officers. The islands are placed under the supreme control of governors chosen from the great chiefs who are responsible for their administration to the central government. They are assisted by subordinate functionaries, who regulate the local affairs of the districts. Justice is administered by courts regularly organised, and an appeal lies from all inferior tribunals to the Supreme Court, which is presided over by a chief justice who is assisted by two associate judges holding commissions for life.¹ The king nominates his own successor during his lifetime,² who must be confirmed by the nobles; but if the king fails to make the nomination the privilege of electing the new sovereign devolves upon the parliament. The revenues of the government for the year 1878-1879 amounted to 1,703,736 dollars and the expenditures to 1,495,697 dollars. The aggregate of the public debt of the islands is 388,900 dollars. The revenues are principally derived from custom duties and direct taxation. A property tax is levied of one and a half per cent.; and a poll tax of one dollar, and a school tax of two dollars is also collected.

The Hawaiians were frequently engaged in plundering expeditions and bloody warfare. The larger islands were generally governed by independent chiefs who were able to muster a considerable military

¹ Nearly all the ministers and judges of the higher courts are Americans; and the whole group is virtually under the protection of the American flag.

² The reigning king Kalakana, having no children, has appointed his sister Lilinokalani as his successor. This princess is married to Col. John O. Dominis an Englishman by birth, who is commander-in-chief of the army. So that in course of time the royal family will be of an amalgamate stock.

force; and instigated by ambition, by the desire of conquest, by public or private interest, or by the duty imposed upon them of redressing an injury or avenging a wrong, they appealed to the force of arms, and waged a fratricidal and sanguinary war against neighbouring islands or contiguous districts. Before war was declared the *hoe-kiro* or diviners were consulted who, after having killed a hog or a fowl and having offered up an invocation, carefully watched the manner in which the victim expired, and inspected the entrails, the spleen and other viscera to ascertain from their appearance the will of the gods. As they slept in the temple their dreams or visions were considered revelations communicated to them by the divine powers, and according to this oracular communication the projected enterprise was either prosecuted or abandoned. Sometimes the question of peace or war was discussed in a council composed of the chiefs and warriors, and if war was determined upon the king and chiefs together with the priests fixed the time and place when and where it should be commenced, and decided upon the plan of operation. In the meantime war messengers (*runapai*)¹ were sent out into the districts and villages to order the dependents and tenants of the chiefs to hold themselves in readiness, and proceed to the appointed rendezvous properly armed and provided with candle-nuts to serve as torchlights, with calabashes to be used as water vessels, and dried fish and other portable provisions to supply them with their daily subsistence. When a levy *en masse* was to be made a special officer called *tuahaua* was sent round, whose duty it was to summon personally every individual capable of bearing arms without distinction of rank or class. If the danger was great and the filling up of the ranks was urgent, the *uruoki*, another recruiting officer was despatched, and if he found any able-bodied man lingering behind or shirking his duty as a warrior, he cut or slit his ear, tied a rope round his body, and in this disgraceful manner he was conducted to the camp, marked as he was with the badge of cowardice, which was so infamous that it was extremely rare for any one to be guilty of delinquency. The most famous warriors were frequently accompanied by their wives when they marched to the battlefield. With affectionate devotion and with undaunted courage they advanced side by side with their husbands, bearing a small calabash filled with water in one hand and a spear, a javelin or a stone in the other; and they thus exposed themselves to all the dangers of the fight, and hardly ever survived their husbands if killed in the fray. The forces enrolled under the leadership of a local chief proceeded to the general encampment, and their arrival as well as their number was reported to the king. The most broken, uneven and rugged ground was selected for the camp contiguous to a clear open space. Sometimes it was situated on the banks of a river, or at the entrance of a deep ravine as a protection against the sudden attack of the enemy. All the approaches were guarded by sentinels who

¹ These messengers of war were sometimes called *réré* signifying to fly, for they sometimes travelled at a running pace, and in cases of emergency are reported to have gone round the island of Hawaii in eight or nine days, a distance exceeding three hundred miles. Ellis' *Polynesian Researches*, vol. iv. p. 152.

were constantly on the alert, and sounded the alarm when they were threatened with an attack. Each division of the army occupied separate quarters. Small huts (*harepais*) were erected of cocoa-nut leaves or of the leafy boughs of the *ti* plant around the central cabin of the chief for the accommodation of the warriors. Or a large building called *auoro* was constructed of the same materials, which was occupied both by the chief and his followers. To protect their wives and children from the sudden surprise of an enemy, they had natural or artificial fortresses called *pari* or *pakaua*, which also served as secure places of retreat if the fortune of war was unfavourable to them. They were generally built on lofty eminences difficult of ascent, and they were sometimes rendered inaccessible by walling up the avenues, by which they could be approached. More frequently, however, they were simply extensive enclosures containing a cavern and a spring, and other available means of security surrounded by a stone wall composed of huge lava blocks fitted to each other without cement, rising to the height of eighteen feet, and being sometimes nearly twenty feet thick, where the warriors found a safe foothold to hurl stones from their slings, or to repel the assailants with clubs and spears; or they rolled large stones or heavy rocks, previously collected for this purpose, upon the heads of the advancing enemy. They sometimes fought naval battles, in which fleets of a hundred war canoes were engaged on each side; but these encounters were very rare on account of the roughness of the sea.

Their armies were marshalled in battle array in regular order. When they fought in an open plain the troops were divided into a centre and two wings, and their line was curved in the form of a crescent. The slingers and those that threw the javelins were distributed through the whole body of the army; and they formed, as it were, the skirmishers to provoke the enemy to a fight at a distance. Each chief led his own men to battle, but he was himself subordinate to the commander-in-chief whose orders and directions he was obliged to obey. The king generally commanded in person, and he always took his station in the centre. But it occasionally happened that an inferior chief, who had acquired great reputation for indomitable bravery and military skill, was invested with the supreme command. Before the actual conflict took place the diviners slew the usual victims, observed the passage of clouds over the face of the sun, noticed the appearance of the rainbow, inspected the entrails of the sacrifice, and if the omens were propitious the chief war god was placed in front of the army near the person of the king. The priests then addressed their prayers to the gods urging them as a signal manifestation of their power to grant a glorious victory to their devout worshippers, and thus show themselves superior to the gods of their enemies; promising that in case of success hetacombs of victims would be sacrificed in their honour as an acknowledgment of their gracious favour. The national war god was carried by a priest, elevated above the ranks, like a war standard near the commander-in-chief, as the army advanced to the field of battle, and each chief was accompanied by his local war god to serve as tutelary protector when engaged in the hottest of

the fight. The engagement commenced with wild shouts and defiant boasts. The first warrior that fell on the field of battle on either side was called *erehua*. The victorious hero frequently trampled the expiring body of the slain under his feet; with an air of contemptuous arrogance he dedicated its spirit to his gods, and cutting or tearing off a bunch of hair from the top of the forehead, he shouted out in waving it high up in the air: "*he oho!*"—"a frontlet!"—and this shout of triumph was repeated through all the ranks to which the victorious champion belonged. The fallen warrior, having been despoiled of his ornaments, the *heana* or body of the slain was dragged into the presence of the king or the priest who, after having made a short address, consecrated the victim as the first offering, which was called *urukoko*, "increasing blood," to the tutelary god. The second warrior slain called *maka-wai*, "face of water," and the third designated as *herua-oni*, "sand-dug," were equally set apart as sacrificial victims. The routed army fled in wild confusion, and all endeavoured to save themselves by taking refuge in the *pahu tabu* or the *puhonua*, or they retreated to their *pari* or fortresses; and if these places were too far distant to be reached, or if the road was intercepted by the enemy they retired to the mountains, whither the victorious party followed them in pursuit seeking out their hiding-places for weeks and months afterwards. When they fell into the hands of the pursuers they were either cruelly massacred on the spot, or they were made prisoners and were led into the presence of the king and chiefs, where they prostrated themselves exclaiming: "To die perhaps"—"To live perhaps"—"Upwards the face, or downwards the face."¹ If the king responded by saying: "Upwards the face," the captive was permitted to live in order to be made a slave, or to be offered up as a sacrifice on some solemn occasion. But if the king remained silent, or if he said "Downward the face," which was equivalent to a sentence of death, the victim was either despatched on the spot; or he was led away to be slain at the pleasure and convenience of the captor. If a famous chief was captured, he was frequently spared, and he had the privilege granted to him of returning to his people. If the flying warrior succeeded in reaching the king's presence without being taken prisoner he prostrated himself and begged for clemency, and if the king recognised him as he spoke, he had the option of becoming one of the followers of the sovereign, or of returning to his own home; and having come under the *mara* or shade of the royal master he was perfectly safe, and no one would molest him. The victors generally buried their own dead; but the bodies of the vanquished enemy were left exposed on the field of battle to be devoured by dogs and hogs, or to disappear by slow decay. The bones were collected in a heap, and a pile of stones was erected over them as a monument of triumph and victory. The lands of the conquered country became *hoopahora* or forfeited, and they were divided out among the victorious chiefs and warriors who were invested with the rights of absolute ownership. The wives and children of the vanquished were frequently reduced to

1 "E maka paha, E ora paha." "I rano ti aro? I raro ti aro?"

slavery, and they were considered as being attached to the soil of the newly acquired land, which they were bound to cultivate for the use and benefit of their masters.'

It happened sometimes that there were great losses on both sides, and being a drawn battle, neither party could claim the victory. Ambassadors were sent by the party wishing for peace, who, in token of their friendly intentions, carried a young plantain tree and a green branch of the *ti* plant, and they were commissioned to make proposals for the cessation of hostilities. If the terms proposed were accepted the chief representatives of the two belligerent parties proceeded to the *heiau*, where, in confirmation of the treaty, a pig was slain, and its blood having been caught in a vessel, was poured on the ground, while the leading chiefs wore a wreath of the sweet-scented *mairi*, which they deposited in the temple. The conclusion of peace was celebrated by feasting, dancing and the usual public games. The warriors separated and retired to their lands, and the king's heralds were sent round announcing the happy event by crying aloud: *Ua pau ka kawa*; "ended is the war."

The weapons of the Hawaiians were all of the primitive type. The *pololu* or spear was from sixteen to twenty feet long, and was made entirely of hard wood sharply pointed at the upper end. The *she* or javelin, which was of hard red *kauira* wood, did not exceed six feet in length and was pointed and barbed. A kind of halbert called *rau porau*, which was used for thrusting, as well as striking, was eight or nine feet long, and answered the purpose both of a club and a spear. The *pahoa* or dagger, which was from one and a half to two feet long, was often pointed at both ends and was attached to the wrist by a string tied round the handle. The sling, which they handled with great dexterity, was of plaited human hair, or of the fibre of the coconut husk. The stones used were generally waterwashed, round pieces of lava found in the bed of streams or near the sea beach. They also had bows and arrows, but they were never employed for war purposes.

The warriors, when engaged in battle, stripped themselves of all their clothing except their *maro* or belt, and some entwined their head with a piece of *tapa* called *ahupoonui*. The chiefs frequently wore their war cloaks, which reached to the knees and even to the ankles; and their head was covered with a helmet which was generally of close wickerwork highly ornamented at the top. A helmet called *machiori*, which was worn by the higher chiefs, was in form of Grecian type terminating in a towering crest and thickly studded with the red and yellow feathers of a small mountain parroquet. The war cloak of the king was made entirely of yellow feathers, for yellow was the royal colour, which no person was allowed to use unmixed. The feather cloaks of the chiefs were distinguished by rhomboidal figures of red and yellow disposed in alternate lines, occasionally intermingled with a stripe of dark purple or glossy black. Tippets of featherwork were worn by inferior chiefs and warriors of distinction, whose rank did not entitle them to array themselves in cloaks.

Under the reign of Tamehamea cannon, guns and swords were

introduced, which made their wars much more bloody, and considerably changed their tactics and system of warfare.

The religion of the Hawaiians had a positive character, and had to some extent a systematic dogmatism for its basis. It was essentially like that of all other Oceanians a mixed system of nature and hero worship; and the *atuas*, here called *akuas*, or divine powers, were endowed with the attribute of omnipresence, and possessed the faculty of dispensing good or evil unto mankind according to the deserts of the individual. They were personified in representative images, or by living animals, which were supposed to be animated or directed in their action by their indwelling spirit. They were ranked in hierarchical order, and the inferior or tutelary divinities were subordinate to the more powerful supreme gods. The ghostly self of kings and of famous chiefs was also deified, but its divine power was only of a secondary order. They equally recognised the existence of purely demoniac agencies in nature, who were supposed to be prompted by their inherent force of action to injure and destroy the race of men, and whose anger could only be appeased by the magic art of conjuration and exorcism practised by the priests. Each island and each chief had his own tutelary gods. The three principal gods recognised on all the islands as supreme divinities were Kane or Tane, Okukapao and Lono; all three hero divinities of ancient date. Kane was called the lord of night (*po lani*); he was the lord, the father (*o lani makisia*); and at a later period, after they had come in contact with Europeans and had been instructed by the missionaries, he was styled the master worker, the creator of mankind, who brought forth the first man and the first woman; who, though brother and sister, dwelled together in marriage and thus propagated the human species. Though he was considered to be the god of death and the ruler of the deep, yet it is pretended that he was also the sun god.¹ Lono was also a god of night. He controlled the elements, he was the Lono of thunder, of lightning, and of heavy rain; his divine face was terrible and his eye was restless.² Okukapao was associated with Kane and Lono while they were dwelling together on the waters and brought forth the sky and the earth. Ilioha was the demon god who stood on the land, who caught the tabu chiefs of Kane, Kuhonua and his sister wife Polo Haina, the first pair of human kind.³

Besides these mythological divinities of ancient date, but transformed

¹ This is even attempted to be proved by far-fetched philological analogies with Sanscrit, Latin and Greek words, but if Latin verbal analogies could prove anything Kane was also the dog-god, for the words Kane and *canis* are closely allied, if not in sense at least in alliteration.

² The natives supposed that Captain Cook was their old god Lono returned to visit them. They paid him divine honours which he must have well understood. A young chief was killed by a shot from one of the ships, while passing in his canoe. There was a great uproar among the people; when they saw their king about stepping into the boat with Captain Cook an old warrior said: "I do not believe he is a god, I will prick him with my spear and if he cries out I shall know he is not." He struck him in the back. Cook uttered a cry; the chief gave another thrust, and the great navigator proved to be mortal. Judd's Honolulu, p. 43.

³ This demon god is probably of ancient origin, as he is intended to represent the serpent, who in Eden seduced the mother of mankind. See *infra*, myth, p. 261.

and spiritualised by the aid of missionary teachings, the Hawaiians paid divine worship to hero-gods that were represented by images and were honoured with sacrificial victims. The most ancient god of Maui was Keoroewa, whose wooden image was arrayed in folds of the finest red *tapa*, its head and neck were of exquisitely woven basket-work closely overlaid with red feathers, so nicely arranged as to represent birds' skin. The head-dress was a native helmet, to the top of which were appended tresses of human hair, which fell down upon its shoulders. Its face was marked by distorted features with its mouth immeasurably large and extended. It was placed on the left side of the inner apartment of the temple dedicated to its worship. All kinds of offerings were laid upon its altars; but hogs were most acceptable, and they were often brought alive into the presence of the image carried in the arms of the priests, who addressed the god, by saying: "Here is an offering presented to you by one of your *kaku* (devotees)." The tabu mark of cinet was passed through the ears of the animals, and they were permitted to run at large, and no one would dare to interfere with them or molest them. Tairi or Kukairi moku was the war god of Tamehameha. This powerful god was represented by a large wooden image crowned with a helmet and covered with red feathers. It was asserted that this god was frequently seen in the evening in the form of a luminous spark or trail of light hovering about the avenues of the temple dedicated to his service. Tiha, a female divinity, was held in high estimation by the people of Maui; and Raeapua and Kane-apao were worshipped by the fishermen of the island of Ranai under the form of carved stone images, and they were supposed to preside over the sea. The people of Morokai ascribed divine powers to a shark called Mooarii (king of lizards or alligators), and worshipped it as a marine deity in temples erected on points of land projecting some distance into the sea. The first fish of the season caught by the fishermen was always dedicated to him as an offering. Their gods of the elements controlled the storms and winds, and when they were threatened by some danger at sea they addressed particular prayers to them called *paro*, or they made vows in honour of their gods; and if they reached the land in safety they never failed to repair to the temple and redeem their plighted faith, which was considered to be one of the most sacred duties. Karaipahoa, who was also worshipped at Morokai, was represented in the form of a curiously carved wooden image, whose head was decked out with human hair; its disproportionately large mouth was set with rows of sharks' teeth; its arms were extended and its fingers were spread out. The wood, of which the image was cut, was reported to have been so poisonous that if a piece was clipped off and steeped in a dish of water, the daring mortal who would have partaken of the infusion would have died within twenty-four hours.¹ On this account this deity was much dreaded, and it was supposed that all those who died of poison were slain by him. Pélé, the goddess of volcanoes, was much feared. She was the tutelary deity of Hawaii.

¹ See myth, *infra*, p. 266.

Kirauea was the place of her abode, and the northern peak of the volcano called Ohiaotelani was the corner of her house. "From the land beyond the sky in former time she came." Behind her marched Kamohoalii the god of pestilential vapours; Keuakepo, the god of fiery eruptions, and Kanokekili, the god of thunder. Earthquakes and volcanic fires were regarded as manifestations of her displeasure, and offerings and sacrifices were made to appease her anger. Her priestesses believed that their body was the tabernacle for the indwelling of the goddess, and that they were thus enabled to cure the sick and restore them to health. One of the inspired devotees of this divinity was heard to exclaim: "Pélé! I shall never die! and when those who follow me die, and a part of their bones be taken to Kirauea they will live in me with the bright fire there." "Formerly we did overflow some of the lands, but they were only the lands of those who were rebellious or were very wicked people. Now we abide quietly in Kirauea."¹ Uri was the principal god of sorcerers; but each tribe and even each district had its own tutelary patron of the magic art. In some localities they paid divine adoration to different animals, such as lizards, owls and rats. Trees, birds, hogs, and even fishes were objects of veneration. If the Ohio tree (*Metrosideros polymorpha*) or the bread-fruit tree was honoured with divine reverence by the people of some township or district it became at once a sacred object; and no part of it could be used for profane purposes.

The Hawaiian sanctuaries or *heiaus*, also called *marāēs*,² where the images of the gods were kept, and where the devout worshippers presented their offerings, were enclosures of considerable extent, which contained the dwellings of the priests; and here the kings and high chiefs were buried. The largest temple was that built by Tamehameha in honour of his tutelary war god. It stood on an eminence and was in the form of an irregular parallelogram two hundred and twenty-four feet long and a hundred feet wide. Its walls were of stone nicely fitted without cement, which rose to the height of twenty feet at both ends and at the side next to the mountain; they were twelve feet thick at the base, but gradually narrowed upwards presenting on the top a smooth level surface six feet wide. The top was sometimes surmounted by a wooden railing, on which were fixed the skulls of the captives that were sacrificed at the death of some great chief. The walls on the side of the sea were only seven or eight feet high and their width was reduced in proportion. A narrow passage between two walls formed the entrance to the enclosure. Within the enclosed precinct were two terraces, one of which was paved with flat, smooth stones. At the south end was, so to say, the inner court where the image of the war god was set up surrounded by the inferior gods. In the centre of this holy of holies stood the *ana* which was a hollow obelisk of wickerwork four or five feet square at the bottom, that

¹ See myth, *infra*, p. 265.

² *Morāi* is most commonly the name given to these enclosures, but as *marāē* has been adopted for the other Oceanian nations it has been preserved here for the sake of uniformity of orthography.

served as oracular shrine to the priestly augur when he was consulted by the king about the expediency of war or the conclusion of peace. In the foreground near the entrance to the inner court was the *réré* or altar supported by a pillar, on which sacrifices were offered up. In the centre of the terrace stood the sacred house of the king, where he resided during a season of strict tabu. The north end of the sanctuary was occupied by houses, which were used as dwellings by the priests. The habitations of the officiating priests were, however, sometimes outside of the enclosure round some water basin embowered in a grove of cocoa-nut trees. As these sacred enclosures were not only places consecrated to the gods, but were also used as family cemeteries, each chief had his own *maræ* where his tutelary gods were set up, and where his ashes were to repose.¹

The Hawaiian priesthood possessed much power and influence, and they were highly venerated and respected. The high priest, who exercised jurisdiction over the whole people, including even the king, could of his own accord establish and proclaim the tabu. He consulted the entrails of victims, presided over the consecration of the *maræ*s, directed the proper disposition of the dead, or ordered them to be exposed to the voracity of dogs and birds. The priests and half priests exercised inferior functions, but their orders were equally obeyed.

Their mode of worship was rather ceremonial in form, and presented nothing that might have been considered as real adoration of any of the divine powers. Their prayers (*anana*) were mystic formulas invested with traditional sanctity and were learned by rote; or they were invocations to secure divine protection promising suitable offerings to the god in return for favours granted. Their most sacred offerings were human victims, which were sacrificed on all important occasions; but captives or criminals were generally selected for this purpose. Hogs formed a valuable offering; and *tapa*, mats, cocoa-nuts, sweet potatoes and plantains were no less acceptable. Human sacrifices were considered the only suitable offering when a warlike expedition of importance was to be undertaken, or when there was imminent danger of being invaded by an enemy; and prisoners of war were most frequently chosen as sacrificial victims, though sometimes those who had violated the tabu or had made themselves obnoxious to the chief, were reserved for immolation. The victim was either slain with the club without previous notice, or he was bound and taken alive to the *heiau*, stripped of every article of clothing, and was despatched in the outer court; after which the body was placed upon the altar, with the face downward, in front of the image of the war god, to whom it was presented by the priest with an appropriate prayer. The number of victims varied from two to twenty according to circumstances, to which several hogs were sometimes added; and all were piled up in a large heap, and were left to rot and putrify

¹ If a priest desired to build a temple he addressed himself to the chief who gave orders to the people to construct it, and they rendered this gratuitous service until the structure was completed. See Remy, *Histoire*, p. 16r.

together. The worshippers of sharks offered as sacrifice to this marine god their dead-born infants, which they laid upon a mat placing by the side of them two taro roots, a kava root and a piece of sugar-cane; and after reciting a prayer they threw the whole into the sea. They supposed that the departed spirit of the child was transferred by transmigration into the body of the monster divinity, and from that moment any member of the family that would be exposed to its attack, could not fail to be spared. The priests devoted to the service of this deity rubbed their bodies every morning and evening with salt water, covered themselves with red *tapa*, uttered piercing cries and made fantastic leaps in the enclosure of the temple. They pretended to be able to impart to the bereaved parents the consoling information at what moment the child, thrown into the water, had been devoured, and had thus been converted into the god.

The Hawaiians celebrated four religious festivals during each moon. The solemn ceremonial of the new moon lasted two days and three nights, and the other three festivals one day and two nights. During the continuance of the solemn exercises a strict tabu was observed; all the participants in the ceremony were prohibited from speaking to a woman under penalty of death; no one was allowed to sail about in a canoe, or to fish, or to manufacture bark cloth, or indulge in any kind of amusement. During this period the chiefs passed their time in religious meditation in a house specially constructed for this purpose in the *heiau*, where they slept and took their meals. If they entered any other house it became useless and was bound to be burnt; if they touched a woman she was immediately put to death; if they came in contact with a man he was compelled to remain confined in the sacred enclosure until the close of the festival. They could, however, leave the temple area to take a walk, but they were accompanied by flag-bearers to warn the people to keep at a distance. The new year's festival (*macaheite*) was celebrated during a period of a whole lunar month. It was a time of joy and merriment and the days were principally passed in amusements and diversions. The priests as well as the chiefs were relieved of all religious duties; all warlike operations were interrupted, and the people had the privilege of entering the *marae* to pay their devotions to the national divinities. A priest carried through all parts of the islands the image of the god Kehoo-roha, for the purpose of collecting the tribute due to the chiefs, and the right was conferred upon him of appropriating all he could seize with his left hand; and if he took hold of a man he was bound to assist him to transport to the temple the dogs, hogs and provisions he had captured. The king took up his abode in the *marae* during the whole period, but before the privilege was granted him to enter it, he was obliged to stand still while three javelins were darted at him. The first that was hurled he was required to catch with his hands, and with this he warded off the other two.

Anaana or sorcery was believed by the Hawaiians to be a mystic art, in which a class of priests and others were skilled for the purpose of inflicting injuries upon others, causing diseases, and destroying life. This senseless superstition was so wide-spread and universal that vio-

lence was considered the principal cause of death, and it was supposed that all others were destroyed by the malicious agency of some unpropitious deity, by poison or the wicked machinations of the sorcerer. Owing to this pernicious belief the man of the mystic art acquired great influence among the lower and middle classes, and in cases of dangerous maladies those who could spare a hog or fowl for sacrifice, and had a piece of *tapa* at their disposal for a fee, always invoked the aid of the sorcerer who performed various ceremonial formalities to impose upon his dupes. The most usual performance in this line was called *kuni ahi* or "broiling fire," which had for its object to discover the mischievous wretch by whose incantations the disorder was produced. The house, in which the mystic ceremonies were performed, was tabued, and none but the members of the family were permitted to be present. The priestly magician killed one of the dogs or hogs presented to him by strangling, and cut off the head of one of the fowls; at the same time he muttered his mystic invocations, which he addressed to his patron divinity. The sacrificial animals were then cut open, and after having been disembowelled they were laid upon heated stones, and while the flesh was broiling the sorcerer kept his eye upon it, uttering appropriate incantations. A small portion of the broiled meat was eaten by the priest, the rest was left to be consumed as a holocaust. The holy man then retired to sleep, and if his invocations had the desired effect the cause of the suffering of the patient was revealed to him in a dream, and on awaking he immediately informed the sick man of the nature of the revelations and the ultimate result of the malady. Other offerings were made to the god with the prayer addressed to him that his anger might be appeased, that he might remove the disease and restore the patient to health; or that the wicked enchanter, who had brought about the illness, might become afflicted with the same disease as a punishment for his crime. But the medical practitioners had often recourse to natural means in the cure of diseases. Bathing was deemed to be a specific in all ailments. If the patient was too weak to be carried to the sea he was washed at home with salt water. The oil extracted from the candle-nut was used as a purgative, and a black mineral substance reduced to powder was employed as an emetic.

The Hawaiians have long since been converted to Christianity; the Bible has been translated in the vernacular language and their spiritual welfare is faithfully attended to, not only by white missionaries, but by native preachers and priests. The majority of the population profess Protestantism, but the Catholics have churches on all the islands. Schools are connected with all the church establishments, and the children are not only taught to read and write but to sing religious hymns.

Idolatry was abolished as a stroke of policy by the young king Rihoribo in the year 1819, even before the arrival of the missionaries, and at the same time the restrictions of the tabu were disregarded and fell into entire disuse. This was accomplished, not without the armed opposition of some powerful chiefs who were, however, defeated, and Rihoribo was proclaimed the sole sovereign ruler of all the Hawaiian

islands. Through the agency of the missionaries, who were not only tolerated but protected, the conversion of the natives was effected without opposition, and the Hawaiians are now a Bible-reading and church-going people. The churches are maintained by voluntary contributions, which are very liberal; and some of the native congregations are sufficiently rich to contribute annually a comparatively large amount to foreign missions.

The Hawaiians have numerous mythical and legendary traditions, but many of them are of recent composition, and most of them have been remodelled since the introduction of Christianity. Kane, Oku-kapao and the Great Lono, who dwelled on the waters, brought forth the sky (*lani*) and the earth (*honua*); and quickened, increasing and moving they were raised up into continents (*moku*¹) and dry land. "The great ocean of Kane, the seas dotted with islands; the waters filled with various-sized fishes, with sharks, whales and the sea monster *Lihimanu*."² There were also the rows of stars of Kane; the stars in the firmament, that have been fastened up on the surface of the sky of Kane; "the moving stars, the little and large innumerable;³ the red stars of Kane." "O infinite space! The great moon of Kane; the great sun of Kane, moving, floating, set moving about in the great space of Kane!" "The earth that Kane set in motion, moving are the stars, moving is the moon, moving is the great earth of Kane!"⁴ The animals created by Kane were hogs (*puaa*), dogs (*ilio*) and lizards (*moo*). The first man and the first woman were also brought forth by this god. Their place of residence was Kalana-i-hauola; Kalana "with the life-giving dew;" it was situated in some legendary country, in Pali-uli or the Blue Mountains, or the land in or of the heart of Kane. Pale-uli was a sacred land, to attain it a meritorious life was necessary; "if faulty or sinful he will not go there; if he look behind he will not go there; if he prefers his family he will not go there." This blessed abode was called the primary homestead or paradise of man. It was the hidden land of Kane. "Land with springs of water, fat and moist, land greatly enjoyed by the god." There grew the *Uku kapu a Kane*, the tabued bread-fruit tree, and the *Ohio hemolele* the sacred apple-tree. It is said that the tabued fruit of these trees was in some manner connected with the trouble and death of Kauna honua and Lalo honua the first man and woman, and the former was called the fallen chief, he who fell by and on account of the tree, and it is added that the first pair were driven out from Kalana or the paradise "by the large white bird of Kane."⁵

¹ This word means a division, something cut off, a land separated from other land by water. Fornander, p. 72.

² A large, soft creature of the sea. Ib. 72.

³ In the original this word means 40,000, 400, 4000.

⁴ "The earth that Kane set in motion," "Moving is the earth of Kane" are passages which would of themselves be sufficient to prove the modern origin of the legend beyond all doubt, for it would be of some interest to find out by what astronomical method the ancient Hawaiians had discovered that the earth was in motion, a fact of which Joshua, who is supposed to have been divinely inspired, was ignorant, and of which Ptolemy knew nothing.

⁵ This barbarised plagiarism of the Hebrew legend of Eden and the fall of mankind is pretended to be of ancient date. Most of the legend has been rendered in

Nor is the song of the deluge a genuine Hawaiian production ; it is equally based upon the Bible legend. The most striking passages bear the impress of their origin. "A respite is granted for seven days." "O! we are reserved from the flood!" "And it will fall over the valleys;" "Pass over the plains;" "It will bury the mountains." "For to tie up in couples," "The various kinds of animals;" "The white kinds," "The spotted kinds;" "The black kinds;" "The horned kinds."¹ "High above the ocean," "Build a house upon it;" "A storied house;" "A house with chambers;" "A house with windows;" "A house to keep alive the various kinds of animals."

The legend of the flood is a still more barbarous re-hash of the history of the deluge of the Bible. In time of Nuu or Nana (Noe) the flood came upon the earth and destroyed all living things. But Nuu, at the command of his god, built a large vessel with a house on the top of it which is called the "royal vessel," in which he and his family consisting of his wife Lile Nae, his three sons and their wives, were saved. When the flood subsided Kane-Ku and Lono entered the Wa-Halau (royal vessel) of Nuu and told him to go out. He did so, and found himself on the top of Mouna Kea where he discovered a cave to which he gave the name of his wife. On leaving his ark he took with him a pig, some cocoa-nuts and a kava root which he presented as an offering to his god Kane. Looking up he saw the moon in the sky and supposing the luminary to be the god, he said to himself: "You are Kane no doubt, though you have transformed yourself to my sight." So he worshipped the moon and honoured it with his offerings. Then Kane descended in the rainbow and spoke reprovingly to Nuu (for paying adoration to the moon), but on account of the mistake Nuu escaped punishment by asking pardon of Kane. Then Kane ascended to heaven and left the rainbow as a token of his forgiveness.²

The following mythical traditions of the Hawaiians, though not of very ancient date, deserve much more credit as original productions.

the original phraseology, only unnecessary repetitions have been left out and sky has been substituted for heaven; but the substantial part of the myth has been transcribed according to the English text. The translation has undoubtedly been much vitiated by a preconceived idea of finding striking analogies between Hebrew and Hawaiian legends. The natives, who in modern times, composed these legends in the original Hawaiian language, must necessarily have been educated and instructed in reading and writing their Hawaiian mother tongue through the intermedium of the translation of the Bible, and consequently all the chants and legends written in the Hawaiian language and translated by Mr. Fornander are entirely modern productions, and though partially founded on ancient traditions, yet they are so much mixed up with expressions derived from the Old and New Testament that they cannot be taken as specimens of pure Hawaiian literature, and much less can they be considered as containing the genuine religious conceptions of the ancient Hawaiians.

¹ No horned animals existed on the islands previous to their introduction by Europeans.

² It was deemed of some interest to give a few specimens of this modern Hawaiian literature to show that all modern compilations of the legendary lore and mythological fictions of the Oceanians are of very little value in an historical or anthropological point of view. It is indeed strange that any man of common sense could suppose that those who only once read the Bible would not be able at once to determine that these pretended ancient legends are the most fraudulent, arrant plagiarisms manufactured in very recent time.

The original occupants of the Hawaiian islands were supposed to have been Kulike, the ancient, and his wife Kupulanakahau, who gave birth to a son called Wakea. After some time another couple were added to the original inhabitants, whose names were Kukalaniehu and Kakakauakoko, of whom a daughter was born that received the name of Papa (earth). Endowed with divine power she produced the islands and from her head sprang a god. Wakea, the patriarchal progenitor of the human race, who was her husband, revolving in his lofty mind the thought of cohabiting with his own daughter, but fearing he might excite the jealousy of his wife, instituted the tabu, which forbade wives to eat in company with their husbands, to enable them to indulge in unrestrained carnal pleasure in their absence. But as Papa, notwithstanding the restriction imposed upon her, discovered the incestuous intercourse of the guilty couple, she called her faithless husband to account who, enraged at her presumption, prohibited her from eating various kinds of food, and finally he repudiated her and made his daughter his only legitimate wife.

Another myth of a far higher order made Atua Rono¹ the master of the islands before they were inhabited by men. He was desirous that his country should be peopled by rational beings, but he did not possess the power to produce them. This caused him to feel desolate and sad and streams of tears shed by him rolled down in torrents from Mouna Roa; and even his affectionate spouse, the beautiful goddess Opuna, could not console him. At last an accidental occurrence changed the course of events. Two canoes, on which were embarked two families who brought with them pigs, fowls, dogs and various eatable roots, foundered on the south-east point of Hawaii, and as they landed on the shore they left indelible traces of their footmarks in the rocks. As Rono was absent on a fishing excursion in the north of the island he had no knowledge of the arrival of the strangers, who were chased off the strand by the subordinate fire god, because he was the natural enemy of human kind. With an angry, scowling look he asked them whence they came? They answered: "We come from a country that abounds in pigs, dogs, fowls, cocoanuts and bread-fruit. A violent storm has driven us out of our way as we sailed along the coast to visit some of our friends; and five moons have changed ere we arrived here and were stranded on your shore." They then asked permission to make the country their home; but the fire god peremptorily refused their request, and although they promised to sacrifice a hog to him, yet he remained inexorable, and would not allow them to land. Rono became aware that something unusual must have occurred by the strange odour that was wafted towards him from the direction of Hawaii. This induced him to return, and he was much surprised when he found himself in the presence of men. As his friendly and smiling countenance inspired the strangers with confidence they advanced towards him and repeated

¹ R and I being interchangeable letters Rono is synonymous with Lono.

This myth which refers to white strangers that landed on the island is, in part at least, modern.

their request of obtaining permission to settle in the country, stating how rudely they had been treated by the fire god, who objected to their landing on the shore. Rono became so much enraged at the insolence of his subordinate that he hurled him into the crater of Kiraukea, which is found on the side of Mouna Roa, where he still rages up to this time. The new settlers, being protected and blessed by Rono, multiplied and prospered, and they showed their gratitude to their tutelary divinity by honouring him with repeated sacrificial offerings. While they thus lived in peace and concord, being happy and contented with their lot, a sad event occurred that disturbed their patriarchal felicity. The goddess Opuna, the beautiful spouse of Rono, condescended to bestow her favour upon a man of Hawaii. Rono maddened by jealousy and inflamed with passion at the infidelity of his wife, seized her and hurled her down from a high rock with such force that she was crushed as she fell to the ground. But scarcely had the god accomplished his purpose when he repented of his precipitate act, and running about in disconsolate despair he inflicted on all those he met vigorous blows on their face and breast. The people astounded at this sudden change of character of Rono asked him what could have been the cause of his strange conduct, upon which he exclaimed with deep-felt sorrow: "I have murdered her whom I loved most dearly." He deposited the body of Opuna in the *marae* on the Bay of Karakakua, and there he remained for a long time plunged in the deepest mourning. He finally determined to leave the islands, which recalled to him the happiness of the past, and he communicated his design to the people who gave expression to their sympathy and unfeigned regret. To cheer up their depressed spirits he promised them to return hereafter with a floating island, provided with an abundance of all good things of this world. He then embarked on a boat of a peculiar construction and sailed to a distant foreign land. With the disappearance of Rono the golden age of the island had vanished. Quarrels arose between neighbouring districts, and bloody wars waged against each other by the chiefs of the different islands devastated the country. The number of gods was indefinitely increased, and human sacrifices were instituted to gain the favour of the inferior divinities. After a long interval of time a boat with five white-skinned strangers landed in Karakakua Bay near the *marae*, where the ashes of Opuna reposed. As they were looked upon as superior beings and were supposed to be the ambassadors of Rono, whom he charged to guard the tomb of his spouse no resistance was offered to them when they took possession of the *marae*, where they were not only safe from persecution and insult; but they were provided with a plentiful supply of food from the daily offerings of provisions presented to the gods. They were venerated and were placed on an equal footing with the *atuas*; priests alone supplied all their wants, and the common people were not allowed to approach the sacred enclosure. But in course of time the light-skinned strangers felt lonesome in their secluded and isolated condition, and they entered into intimate intercourse with the priests, and assisted them in the performance of the sacred ceremonies of the holy place; but

finally they mixed with the people, and it became apparent to them that they differed only from the rest of the islanders in complexion. Their good conduct and prudence caused them to be highly respected; the most beautiful maidens of the highest rank were given to them in marriage, and each one of them became a ruler of an island. From these strangers the *arii* or higher chiefs were descended, and it was by these that helmets and cloaks of feather-work were introduced.¹

The mythical legend which accounts for the origin of volcanic eruptions is somewhat poetical. The volcanic divinities were represented as having come from Tahiti. The crater of Kirauea was considered as their principal residence, though some of them took up their abode on the summit of snow-capped mountains, to which they frequently removed. Their arrival was announced by the convulsive trembling of the earth, by the illuminating fires in their houses (craters), by flashes of lightning and the boisterous roarings of thunder. They were strangers to feelings of beneficence; when they journeyed from place to place it was with the object of executing vengeance upon their enemies, or receiving offerings from their devotees. The number of human victims slain by them was immense, and to appease their wrath "four, four hundred, four hundreds four hundreds of hogs" were thrown to them to be consumed by their voracious fires. The whole island owed allegiance to them, and was bound to pay them tribute for the support of their *heiau* or temple and their *kakus* or devotees. Whenever the chiefs failed to furnish the required offerings, or the people insulted them or the priests devoted to their service, or if the tabu of their domain was violated they filled Kirauea with lava, and thrust it out with much force, to take vengeance upon evil doers. Or they opened for themselves a subterranean passage, marched to some of their houses in the vicinity of the place where the offending parties dwelled, and showered down upon the delinquents all the destructive missiles at their disposal. If the fishermen of the coast neglected to apportion to them their distributive share of the fish that were caught, they would come down from their lofty palaces and scatter their fires in every direction so as to kill the fish, and they hurled forth their *pahoehoe* (lava) with which they filled up the shallows, and thus destroyed the fishing grounds. Several attempts were made to drive them off the islands, and once the effort was nearly crowned with success. Tamapuaa, the offspring of a hog, was a gigantic monster, half hog half man. As he was travelling from Oahu to the country beyond the borders of the visible horizon he visited Kirauea, and made proposals to become the guest and suitor of Pélé, the elder sister of the volcanic deities. When she saw him standing at the edge of the crater she rejected his offers of a nuptial union with a sneer of contempt, and called him a hog and the son of a hog. As she ascended the crater to drive the

¹ From the tenor of the latter half of this myth it would seem that it was composed after the discovery of the islands by Captain Cook. There exists, however, another version of the latter half of this myth where nothing is said about the arrival of the five white-skinned strangers, and the wife of Lono bears the name of Kaikilani.

insolent suitor away he made such a fierce attack upon her that she was forced to retreat into the interior of the volcano, where she was suddenly overwhelmed with a flood of water from the sea, which Tamapuaa poured into the crater till it was almost full, and the fires were nearly extinct. But Pélé and her companions drank up the water, and they again ascended the crater; and it was only after making herculean efforts that they succeeded in driving Tamapuaa into the sea, whither they followed him with thunder and lightning and a shower of stones.

The mythical story, which gives an account of the image of poisoned wood, representing the god Karaipohoa, is a curious specimen of mythological literature. In the reign of Kamaraua, an ancient king of the island of Morokai, lived Kaneakama, an inveterate gambler. Playing one day at *maïta* he lost all he possessed except one pig, which he had dedicated as an offering to his god, and he dared not commit the sacrilegious act of staking it at the hazard of the game. When he returned home in the evening he fell asleep while lying on his mat, and his god appearing to him in a dream directed him to play again next day and stake his pig on a particular part of the game, assuring him that this time he would certainly be successful. On awaking he acted according to the directions of the god, and at the close of the game he found himself in possession of numerous objects of value which he dedicated to his patron divinity. On the ensuing night the god again appeared to him while asleep, and told him to go to the palace and inform the king that in the morning a clump of trees would be found in a marked-out spot, of which one should be cut down to carve the image of the god of its wood, which he would choose as his place of abode and impart to it his divine power; at the same time he appointed Kaneakama to be his priest. The king having received the message of the god sent a number of men into the valley of Karuakai where they beheld a clump of trees in a spot where none had ever been seen before. Kaneakama, having been commissioned by his divine master to supervise the labour, set the wood-cutters to work, and while they were felling the tree the chips that flew off hit two of the labourers, who instantly fell dead and lifeless to the ground. Terrified at this dreadful calamity the rest of the wood-cutters threw down their hatchets and refused to work; but being urged by Kaneakama to resume their labour they covered their body with *tapa* and *ti* leaves leaving but the eyes exposed, and they succeeded without further accident in cutting down the tree, and with their *paboas* or daggers they carved of its wood the image of the god.

Honolulu is the principal city of the island of Oahu, and may be considered as the capital of the Hawaiian islands, for here the king has his residence, and it is also the centre of the export trade. It is situated on Honolulu Bay which is a sheet of water extending from Diamond Point to Long Point embracing a distance of fifteen miles. The whole space has for its foundation a coral reef which rises within a few feet of the surface of the water, and gives rise to a line of breakers that are only interrupted by a channel a hundred and sixty-

seven fathoms wide, and four and a half fathoms deep, which forms the entrance of the inner harbour of Honolulu. The town, which lies embowered in groves of cocoa-nut and tamarind trees, is regularly laid out but many of the houses, being surrounded by adobe enclosures, are isolated and seem to be confusedly scattered in every direction. The finest buildings of the city are the parliament-house, the bank, the Emma hospital and the hotel built and owned by the government; most of which are constructed of concrete stone made on the spot. The government building is an extensive and tastefully constructed edifice. The family dwellings of most of the natives are simple huts covered with grass-thatch, and the floor being spread with mats, the interior has an air of snugness rather than comfort. The cottages of foreigners, which are generally ranged along the beach, are built of blocks of coral rock, of adobes or sun-dried bricks and sometimes even of wood, but some of these buildings are nevertheless quite neat if not elegant. The widest streets are bordered by the king's palace, the mission houses, the residences of foreign consuls, the scientific institute and the museum. There exists also an admirably kept marine hospital, and the town can boast of over eight neatly built churches, two printing offices, a theatre, a steam-mill, and a prison. The streets have an animated, busy air, and the costumes met with are a mixture of the common, the fashionable and the grotesque. Some men are still dressed in cloaks of yellow or parti-coloured *tapa*, passing under the right arm with the end corners tied over the left shoulder; others are contented with a *maro* or belt, to which is attached a fold of cloth that passes between the thighs. Many add to this native style a vest, a coat, pantaloons, or a shirt, and any of these garments singly constitutes a gala suit. The women are generally dressed in a loose gown, and are often seen with their heads adorned with garlands of flowers or leafy twigs. The chiefs are more dignified and luxurious in the choice of their dress. They wear robes of silk and their head is covered with a straw hat, but they still go barefooted and take pride in having their ankles tattooed. There are several newspapers published in English and in the native language, and learned doctors of the healing art have taken up their residence here. Restaurants, billiard-rooms and liquor shops are the most flourishing establishments and are well patronised both by foreigners and natives. Besides a reading-room, several libraries have been established, and flourishing schools are munificently patronised. Some elegant shops are seen here and there, where provisions of every kind can be purchased, and here are found the most fashionable dress goods imported from Europe, America and China. Great activity prevails in the capacious harbour, ships are constantly arriving or passing out. A line of monthly steamers connects the city with San Francisco and the Australian colonies. Fine equipages pass through the streets, and expert cavaliers, mounted on fiery steeds, are dressed in the best European style; and even native ladies with their hair flowing in the wind, bestride noble animals, of which their ancestors knew nothing, even to the very name.

AUTHORITIES.

- Last Voyage around the World in the years 1776-1777. By Capt. James Cook.
- Voyage autour du Monde en 1817-1820. Par Louis de Freycinet. 1825.
- Voyage pittoresque autour du Monde. Par Louis Choris. 1822.
- Promenade autour du Monde en 1818-1820. Par I. Arago. 1822.
- A Voyage round the World. By George Dixon. 1789.
- A Voyage round the World. By Capt. N. Portlock. 1789.
- Voyage autour du Monde. Par Duhaut-Cilly. 1834.
- Reise um die Erde. Von F. J. F. Meyen. 1834.
- A Voyage round the World. By George Vancouver. 1798.
- Reise um die Welt. Von Otto von Kotzebue. 1830.
- Polynesian Researches. By William Ellis. 1859.
- A Voyage round the World. By Wm. Ruschenberger. 1838.
- A Voyage round the World. By Archibald Campbell. 1816.
- Twenty Years' Residence in the Sandwich Islands. By Hiram Bingham. 1850.
- History of the Sandwich Islands. By J. J. Jarvin. 1853.
- Observations sur les habitants des îles Sandwich. Par P. E. Botta. 1831.
- Ka Maooolelo. Histoire de l'Archipel Hawaïen. Par Jules Remy. 1862.
- Quatorze ans aux îles Sandwich. Par C. de Varigny. 1874.
- Northern Oregon and the Sandwich Islands. By Charles Nordhoof. 1877.
- An Account of the Polynesian Race. By Abraham Fornander. 1878.
- Honolulu. By Laura Judd. 1880.
- Die Sandwich Inseln. Von Graf Reinhold Anrep-Elmpt. 1885.
- Oceana. England and her Colonies. By James Anthony Froude. 1886.

MALAGASSEES.

MADAGASCAR, called by the natives Nossin-Ndambo,¹ which is the largest island of the Ethiopian Archipelago, and the third largest island in the world, is situated in the Indian Ocean, and extends from the twelfth to nearly the twenty-sixth parallel of S. latitude, and from 41° 20' to 48° 50' E. longitude from Paris.² It is separated from the eastern coast of Africa by the Channel of Mozambique, which varies from three hundred to four hundred miles in width. Its length from Cape Amber, its northern extremity, to Cape St. Mary, its most southern point, is about nine hundred and sixty miles. The northern portion is rather narrow, but from the centre towards the south its breadth varies from three to four hundred miles. Its superficial area is estimated at 2,500,000 square miles, having an estimated population of from 2,500,000 to 4,500,000 souls.

The geological formation of the island is of the primitive type, being

¹ The native name of the island was originally Nossin-Ndambo—*island of wild hogs*—but Madagascar has been adopted by the public authorities. When the Malagassees speak of the whole island they usually call it Izao-rhetra-izao, "This All." Sibree's Madagascar, p. 5.

² Madagascar was only discovered by Europeans in 1506; it was called by the Portuguese St. Laurence.

principally composed of granite, syenite and enormous blocks of pure crystalline quartz, with alternations of clay slate, silex, chert, chalcodony, crystalline limestone and different kinds of sandstone. In the Betsilio province homogeneous earthy lava constitutes the rock formation for several miles. The general surface presents large beds of clay, extensive tracts composed of ferruginous earth and disintegrated lava, rich alluvial deposits and vegetable moulds. The principal mineral found on the island is iron in the form of oligist and hematite, which abounds in the province of Ankova, and iron ore of the finest quality is scattered in large quantities over the surface soil in the district of Imamo. The other minerals most abundantly supplied are copper and lead. Gold has been met with in some localities, and manganese and plumbago exist in Imerina. Rock salt is very common near the coast. Many parts of the surface area are below the level of the sea, and being covered with marshes they are not susceptible of cultivation. The low meadow lands or rice grounds are on the eastern coast from ten to fifty miles wide, while on the western coast their width varies from fifty to a hundred miles, and frequently they extend much further into the interior. With some local exceptions the level lands are interspersed with hills of various elevations; while in some parts immense plains stretch in monotonous uniformity over a wide extent of country partly covered with moss or overgrown with ferns. The principal mountain traverses the country from north to south, and presents, as it were, a central plateau, which divides the country into almost two equal parts. In the south these mountains bear the name of Ambohitsmena or Red Mountains. An elevated range of mountains called Ankaratra, resting upon a lofty base, rise south of Imerina, whose summits, being composed of basalt in various stages of decomposition, show their volcanic origin. The valleys are the most fertile tracts of land, which, being improved by careful cultivation, are decked with the most luxuriant verdure during the season of the periodical rains. The rivers, which empty into the sea, are most numerous on the western coast, and although they are broad and deep at the mouth, yet they are too frequently broken by rapids and rocky descents to allow much of uninterrupted navigation. One of the most important of these streams is the Sambaho, which falls into the ocean south of Cape St. Andrew. But the Ikiopa, which rises in the tableland of Ankova and empties under the name of Betsiboka into the Mozambique Channel, is by far the longest and deepest of all the watercourses. The smaller rivers are the Sizubonghi and the Manguki. The largest rivers on the eastern coast, besides the Matitanana, which is celebrated for the sanctity that was once attributed to it, are the Mananghara and the Manguru. A sand bar at the entrance of many of the rivers of the eastern coast prevents them from becoming serviceable ports. Lakes of various extent and outline, of which the Alaotra, the Nossi-Be, the Amssana, the Rassuaba and the Itasy are the largest, form picturesque water-basins in the central highland as well as in the alluvial regions near the sea. The only seaport in Madagascar admitting ships of moderate size, is Tamatave, which is protected by a long reef for three or four miles, with a narrow opening

in the centre facing the town, which is fortified by a circular stone wall about 20 feet high, and 18 or 20 feet thick at the base, enclosing a space from 50 to 60 yards in diameter. The wall is surrounded by an earthwork 15 feet in height, leaving an interval of about 10 feet between them, thus forming as it were a dry ditch. The central enclosure contains the magazine and the residence of the governor and his family.

The climate of Madagascar varies according to the elevation and the nature of the surface of the soil. In the lowlands and on the coast the heat is frequently intense during the summer months, and the thermometer often stands 120° or 130° F. in the sun; but in the high tablelands of the interior the temperature is comparatively mild; 85° being the highest range of the thermometer. While the heat in the lower level may be more or less oppressive, ice is often found on the summits of the mountains; and even in the more elevated northern part of the island the rain, as it falls, is often converted into sleet. The south-east trade-winds blow over a large extent of the country almost throughout the whole year, which exercises much influence in moderating the tropical heat by cooler currents of air from the Southern Ocean. During the winter months of June, July and August the thermometer falls during the night nearly down to the freezing point; but in the daytime the temperature is most pleasant and mild. The rainy season commences in November and lasts till April, but the rains are not continuous, and there are many intervals of fine weather. The heaviest showers are generally accompanied by thunder and lightning, and destructive hails are not rare. During the six months of the dry season hardly any rain falls, but the atmosphere is occasionally saturated with a spray-like mist or a drizzling shower.

While the lowlands and the valleys are sufficiently fertile, a great portion of the highlands and mountainous districts, are rocky and sterile. The sea marshes are most insalubrious and give rise to pestilential exhalations; and the border-lands running along the sea-shore are often sandy and barren. But a sufficient extent of soil remains which is mellow and prolific, and its productive qualities being of a high order, it only requires labour and industry to place it in the highest state of cultivation. The regions about the sea-shore are generally woody; sturdy trees and evergreen shrubs add much beauty to the landscape. The coast scenery is in many parts exceedingly beautiful. Palms, with slender graceful stems and crowns of fan-shaped leaves, are towering up in lofty height; the pandanus exhibits a thousand fantastic shapes; bamboos with their feathery plumes rise to tree-like dimensions; tree ferns, with their umbrella-like expansion of foliage, shut out the rays of the tropical sun; magnolias with their white odorous flowers; myrtles with dark green glossy leaves, and fig-trees with tangled branches, all combine to impart to the landscape the most enchanting aspect mellowed by the gloomy sublimity of the distant mountains, which renders this beautiful garden-spot of nature's wild domain incomparably magnificent. The climbers, forming bush ropes of various dimensions, swing their

leafy garlands from tree to tree, and scolopendra ferns hang down from the rugged trunks, while waxy orchid flowers (*Angræca*) nestle themselves between the branches. Here also grows the tangena poison tree (*Tangena venenatua*) with palmate foliage, and bearing poisonous nuts. The forest wilds of the interior are almost impenetrable, and the gloomy silence of the interminable solitude is only interrupted by the rustling of the leaves, or the shrill cry and the twittering of birds. Timber trees of the highest economic value, dyewoods as well as aromatic woods grow here in greatest abundance, and supply the most precious materials for carpentry, cabinet work and ship-building. The most important trees most commonly met with on the west coast, are the *Urania speciosa* resembling the palm in its stem and the banana in its leaves,¹ the *Barringtonia speciosa*, the *Casuarina equisetifolia* and the *Baobab Adansonia*. A species of mulberry bears hard rough leaves, which are used in place of sandpaper for polishing woodware. Ebony (*Diospyros ebenaster*) exists here of the finest quality. The *Tapia edulis* and the *Cytisus Cajan* perform the service of the mulberry for the rearing of native silkworms. Tamarinds of gigantic height are abounding on the eastern coast. Among the palms the sago palm is common in the maritime plains, and the fan palm (*Borassus flabelliformis*) is found in plentiful profusion on the eastern as well as the western side of the island. The roffia palm (*Sagus ruffia*), which grows abundantly in every valley, is one of the most useful of the forest trees. The midribs of the leaves are used for building purposes, and the inner leaf-fibres are employed for the manufacture of various tissues. The *Chrysopea fasciculata* produces not only the resinous material with which knives are fastened into their handles, but the trunks of this tree are hollowed out for canoes. The *Hymenaea verrucosa* yields a large supply of gum copal; the *Woa-kena* produces india-rubber, and the *Dais Madagascarensis* furnishes a bark from which coarse paper is made. In addition to all these the dragon tree, the *Calophyllum inophyllum*, the *Areca catechu*, several hibiscus and mimosas are of indigenous growth. The *Agathophyllum aromaticum* yields nuts and bears leaves that emit an exquisite perfume, from which an oil and an essence is distilled more highly esteemed than the oil of cloves. But the most characteristic plant proper only to Madagascar is the *Ouvirandra fenestralis* which grows under water and has an edible root; but the leaves exist only in skeleton form with all their ribs and nerves without being filled up by the green parenchyma, thus forming the most beautiful lacework.

The mammalian animals most abundant on the island are hump-backed zebus, baboons called *tratatatea*, several species of monkeys, of which the *baba-koutes*, resembling the orang-outang, is eaten; a bushy-tailed fox, and beautiful wild cats which are regarded with

¹ This tree has received the name of traveller's tree, because the thirsty wanderer is supplied with a draught of cool fresh water, which spurts out on piercing, with a pointed instrument, the lower part of the leaf-stalk. Sibree's Madagascar, p. 92.

Mr. Shaw gives to the traveller's tree the botanical name of *Ravenala Madagascariensis*, and he states that it grows only near watercourses, and supplies a vegetable fluid on puncturing the leaf-stalk but no water.

superstitious dread as harbingers of evil. The *antamba* is a species of leopard and the *farassa* resembles the jackal. Wild asses with enormous ears, boars, the *trandraka* which is a kind of hedgehog, large bats, wild goats and the sloth (*Cheiromys Madagascariensis*) are all indigenous to the island. But the most characteristic animals are the Lemuridæ that form two thirds of all the quadrupeds of the country, which do not exceed forty-nine in number.¹ Among the reptiles the crocodile, which is an object of great veneration, is looked upon as the king of the waters. There are many beautiful lizards, chameleons and huge serpents of which a few, however, are venomous. The birds are numerous, but are little known. The most common are several varieties of falcons, hawks, owls, pea-fowls, pheasants, partridges, pigeons, spoonbills, geese, ducks, teal, herons, storks and perroquets. Domestic fowls are most abundant all over the island, and the white cock is an object of veneration as the favourite bird of the giant Derafif, the son of the good genius. The *Æpiornis maximus*, a bird of large size, has once existed on the island, but is now extinct. Locusts sometimes darken the atmosphere with their numbers, and they are considered delicate eating by the natives. Four species of silkworms suspend their cocoons from the trees. During the hot season phosphorescent insects sparkle in the night by myriads. The butterflies are tinted with the most beautiful colours. The waters are plentifully supplied with fish, some of which are said to be poisonous. During the rainy season whales frequent the coast.

The Malagassee belong essentially to the Oceano-Melanesian race, though in some parts they are slightly intermixed with the original inhabitants whom they displaced, who were probably of pure Nigritian descent, and who, with the exception of a remnant that still keep a separate social existence at Sakalava, have died out, or have been exterminated.² It is even probable that some of the fairer-skinned coast tribes have much European blood in their veins; and it is almost certain that some tribes of the western coast have, from time to time, intermarried with the Arab settlers.³ All the Malagassee tribes without distinction speak substantially the same language, varied only by dialectic differences and local provincialisms which is the most conclusive proof that they all belong to the same race. All resemble each other in physical appearance, in mental capabilities and

¹ The Madagascar lemurs are composed of thirty-three different species, and must necessarily have been produced in the country for the same species are not found in any other part of the world either in a living or fossil state. Some of them measure from $3\frac{1}{2}$ to 4 feet, while the *Microceleus Smithii* does not exceed in size 4 inches from the snout to the root of the tail. See Shaw's Madagascar, p. 247.

² It is at least possible that the Vazimbos were the ancestral Oceanians of the Malagassee that first established themselves on the island.

³ The most recent estimate of the population given by Lieut. Jedina of the Austrian navy is as follows: Hovas 800,000; Sakalavas 1,200,000; Betsileos 1,000,000; and Betsimasarakas 1,000,000. Without including the Antanos and other savage tribes of the south the whole population of the island is supposed to be 4,500,000 souls.

Mr. Mullens estimates the number of the Hovas at 1,000,000; Betsileo 300,000; kindred tribes 400,000; Sakalavas 500,000; Sihanakas 40,000; Tanalas 20,000; Tankays 50,000; Ikongos 20,000, making a total of 2,500,000. Of course these estimates have very little value, for they are not based upon positive data. See Journal of Anthropol. Institute, vol. v., p. 189.

social habits. Among the numerous tribes scattered over the country, the Hovas constitute, by their superior energy, their force of character, and their quick and subtle intellect the typical representatives of the Madagascar race. They are the dominant or governing class of the population, and as they show the greatest aptitude for improvement they are the most civilised. The western part of Madagascar is almost exclusively occupied by the Sakalavas and kindred tribes. They are divided into Menabé or Southern Sakalavas and Buéni or Northern Sakalavas including the Manendy, the Vangiaridrano and the Antsi-anaca. The Sakalavas are of a quick and lively disposition and show mental powers of a high order. They are physically well developed ; they are above medium stature and are strong and athletic. The Betsileo, who inhabit the high mountain regions south of Ankova, are of a mild, gentle and peaceful temper ; they are devoted to agricultural pursuits, but are wanting in that energy and ambition, which are the impulsive forces of self-aggrandisement. The Benzano-zano or Tankay occupy a long narrow valley in eastern Madagascar known as Ankay (open land), which is enclosed on each side by a dense forest. They are strong and robust and are of a dark complexion. Many of them act as porters and are skilled in weaving rush and grass mats. North of these are the Sihanaka or lake people, who occupy a low country of a partially marshy character, which is rather insalubrious but exceedingly fertile. They cultivate rice by sowing it broadcast without transplanting. Sugar-cane thrives here to perfection and many are engaged in rearing large herds of cattle. Fishing is also one of their regular pursuits. They are remarkable for their superstitious temper, their intemperance and their natural indolence. They have been conquered by the Hovas, to whose authority they voluntarily submit. The Betsimisaraka inhabit the plains of the east coast. They are of a comparatively light colour, have straight hair, and they resemble the Hovas most closely ; whose supremacy they acknowledge. The Tanala live in dense forests which divide the interior highlands from the maritime plains. Their territorial domain is about two hundred miles long but rarely exceeds a few miles in breadth. The northern portion of the tribe acknowledge the authority of the central government, but the people of the south have never been conquered and are altogether independent, for they cannot be approached, as their villages are perched on inaccessible mountain heights. They are very superstitious, have great faith in charms, but are very hospitable. The Bara inhabit a series of undulating plains in the most southern part of the central portion of Madagascar, occupying an area of country of about twenty thousand square miles. They are very wild and uncivilised, and are waging constant war against each other. Their moral character is not very elevated ; they are distrustful, suspicious, rude in their manners, and are not very friendly disposed towards strangers. Their dress is simply a scanty loin-cloth ; but their mode of ornamentation is quite complicated. Shell and wooden charms and strings of beads adorn their forehead, and are hung round their neck ; rings or bits of wood are suspended from their ears ; their belt is embellished with

an infinite number of brass-headed nails, and brass-headed nails cover the stock of their flint-lock guns. Their hair is arranged in knobs covered with fat and wax numbering from ten to a hundred and twenty. Their highest object in life is "to rob, plunder, kill and destroy." They have not yet been altogether brought under the dominion of the Hovas. On the island of St. Mary situated on the north-east coast, and in the district of Matitanana, in some parts of the south, a tribe of Arabs called Zafindramina or Zafibrahama, who consider themselves "descendants of the mother of the Prophet" or "descendants of Abraham," and who are much intermixed with the native element, having maintained their independence, do not recognise the supremacy of the Hovas. They are no less cleanly in their houses than in their habits; but they are rather degraded in morals and apathetic in action. About a century ago the Malagasseees were divided into more than fifty tribes, each of which was governed by an independent chief, who exercised the power of life and death over his subjects. Gradually, however, the smaller tribal communities were conquered by the larger and more powerful tribes, and when Radama I., the Hova chief, ascended the throne, he reduced the greatest number of tribes to subjection, and compelled many of the independent chiefs to recognise his sovereign supremacy. The aboriginal, primitive tribes were governed by chiefs who combined the patriarchal authority with the privileges and prerogatives of the feudal system. Their rank and dignity were hereditary, and by their bravery in war and their ability in council they maintained their influence among their followers, by whom they were revered, and who were always ready to render such service to their lord as the exigency of the occasion might have required. In the *kabarys* or public councils each warrior was at liberty to express freely his opinion on all subjects under discussion.

Madagascar is divided into twenty-two large provinces, each of which is again subdivided into four districts. The most important of these bears the name of Ankova, the country of the Hovas; the central part of which is called Imerina, which is situated in the most elevated part of the territory. It is watered by five rivers which empty into the Ikiopa. It constitutes the centre of the empire, with Antananarivo as its capital, which is the seat of the central government. The country is very mountainous, the climate is salubrious; the soil, though not very fertile in many places, and to a great extent still untilled, is well cultivated and maintains a large population.¹

The physical characteristics of the Malagasseees can only be traced in their general grand features, on account of the numerous gradations of types, and the intermixture of races by which all classes of the

¹ It must not be supposed that the Malagasseees do not like the rest of the Oceanians constantly decrease in numbers. "The ruins and ditches found on almost every hill-top are proofs that there formerly existed a numerous population in many parts of Madagascar, which are now nearly or quite uninhabited; and even in Imerina, before governor Farquhar (Bourbon) interfered the population was decreasing at the rate of 9000 or 10,000 a year. Since Radama died there has been no mortality comparable to this in Imerina until the recent epidemic." Journ. of Anthropol. Inst., V. xii., p. 313.

population are distinguished. Intermarriages with negroes, Europeans and Arabs have produced the greatest variety of shades of complexion. While those who have African blood in their veins are nearly of a black colour with frizzly and curly hair, those who represent the pure Oceanian type, like the Hovas, have a black or a light olive complexion shading off into much lighter tints approaching to whiteness, while their hair is black, lank and straight or curling, and their beard is scant, and is frequently plucked out. The Sakalavas and other tribes, being of a more mixed caste, vary from a copper tint to brown and dark chocolate; their hair is crisp and curly though not woolly; their features are handsome, regular and prominent; their eyes are dark, keen and piercing and their countenance is open and prepossessing. Those inhabiting the west coast and some of the southern tribes are most dark-skinned. The Betsileos are large-boned and muscular and are comparatively of tall stature. Their forehead is low and broad, their nose is flattish, their lips are rather thick, and their hair is said to be invariably crisp and *woolly*, which is somewhat doubtful. Most of the Malagasseees are rather below medium stature, though there are numerous exceptions, especially among the Hovas. They are of a portly figure, well made, and the women are much inclined to corpulency. Their limbs are small and muscular, but well formed. Their features, which are sufficiently regular and agreeable, are rather flat than prominent, and their countenance is marked by an expression of frankness and good-nature. Their forehead is broad, open and high; their nose is not flat, and their lips, though occasionally thick and projecting, are frequently thin. All the tribes have fine, regular, beautifully white teeth. Their gait is agile, free and graceful; but they are not physically strong, and are easily overcome by fatigue. The Hovas are robust and active, they have an erect, finely formed figure and good proportioned limbs. Their heads are well shaped, rather flattened at the back, and their forehead is high; their nose is small and firm, of good form and sometimes aquiline, but more frequently straight. They have a clear, lustrous, small, piercing eye of a deep brown or hazel colour overarched by well-defined eyebrows. Their facial angle is large; their lips, which are occasionally thick and slightly projecting, are often thin with the lower lip a little prominent.

The moral character of the Malagasseees corresponds with the nature of the circumstances by which they are surrounded. In the ordinary affairs of life they are of a friendly and kind disposition; they never fail to visit the sick and assist the distressed and the unfortunate. They detest selfishness, and are always ready to lend money and property to the needy without expecting any compensation in return. If they pledge their friendship in a fraternal alliance their faith is inviolable, and they show the most unswerving fidelity, devotion and attachment to those to whom they are bound by a solemn compact, which death alone can dissolve. Their hospitality towards strangers is as generous as it is free and unconstrained, and its requirements are promptly and cheerfully complied with. Although their domestic affections are neither deep nor heartfelt, and the intercourse between the members of the same family is often interrupted for the most trivial

causes, yet the claims of family relationship are fully recognised ; the poor are supported by their richer relations ; and if sold for debt into slavery they often unite to pay the price of redemption ; if they die they are buried at the expense of the survivors ; and if they are engaged in government service, their means of subsistence is furnished them by the members of the family. Notwithstanding that infanticide is practised by many of the tribes, mothers dearly love their children, and bestow upon them the most assiduous care and attention. They exhibit much curiosity, are very credulous and excessively superstitious. The main traits of character of most of the tribes are apathy, want of decision and indolence. They have the greatest repugnance to extraordinary physical or mental exertion ; when they perform any kind of work it is only from the force of necessity ; they have no regrets for the past and no apprehensions for the future. They live from hand to mouth, and when momentarily supplied with the necessaries of life they enjoy the present hour, and pass their time in gluttonous revelry, in sleeping, singing and dancing. Their sensuality, though more or less concealed, is gross and unrestrained. They love to indulge in drinking spirituous liquors to excess ; and this pernicious vice has demoralised them to such an extent that among the Hovas intoxication is punished by law as a capital crime. They are vain and self-complacent, and are deliberately cruel towards a conquered enemy. They are not quick to revenge an injury, but they are nevertheless vindictive, and they bear malice in their heart for many years, awaiting a favourable opportunity for gratifying their revengeful passion. The masses of the people are not only destitute of forethought, but they are wanting in a spirit of enterprise ; and their passive inactivity keeps them in a perfect state of quietude, unless roused up to energetic action by avarice, revenge, lust, ambition or the love of power. The Hovas are particularly represented as skilled in the art of dissimulation, concealing their evil intentions by lighting up their countenance with a gracious smile, and by showing themselves masters of all the arts of courtesy and formal politeness. When engaged in commercial pursuits they always ask excessive prices for the articles they wish to sell ; and they always boast of successful fraud as an act of cleverness and ingenuity. To deceive, to overreach, to cheat and to lie with good effect are considered proofs of ability and talent. Their intellectual capacities are equal to the best of their stock. Although they are incapable of close and continued thought, yet their judgment is clear, their reasoning is consecutive and perspicuous, and their ideas are definite and are expressed in perfect order.

The old Imerina villages are all situated on the summit of lofty hills, and for defensive purposes they are surrounded by three or four trenches ; and as the innermost is often thirty feet deep and twenty feet wide they can only be passed by crossing narrow causeways. An earthen rampart frequently encircles the place as an additional protection. The chief's residence generally occupies the highest part of the town which is surrounded by a strong wooden palisade. The greatest number of modern villages are built on level ground. The houses of the Malagassees are quite substantial, and though they are

not remarkable for architectural art, yet they evince considerable mechanical skill in their construction. Most of the dwellings are wooden structures, and in the populous towns they are generally of large size. They are ordinarily oblong in form from twelve or fourteen to thirty or forty feet long, and from eight or ten to twenty or twenty-five feet wide. The side walls are about fifteen feet high, while the roof often rises to the height of twenty-three feet. The height of the house is graduated by the rank of the proprietor; and in the capital the king alone enjoys the prerogative of erecting a building that exceeds all others in height. On the day declared by the diviner as lucky the north-east corner post is set up, and the south-east, south-west and north-west posts follow in regular order. These, with the wall plates, constitute the framework of the building. The planks have grooved edges, and in order to fix them as closely as possible and compensate for shrinkage a piece of tough fibrous bark of tree fern is inserted between each of them. The top of each plank is attached by a mortise and tenon joint to the under side of the wall plate, while its lower end is firmly sunk a few inches into the ground. To keep the outside planking perfectly even each separate piece is transversely pierced, and a long strip of tree fern bark is passed through the perforation. The interior walls of the small houses are covered with mats to conceal the rough woodwork and the plastering of clay and cow-dung with which the joints and crevices are filled up. To facilitate the running off of the rain-water the roof is of an enormously high pitch. The roof frame is supported by three stout poles, one at each end of the building, and the third one in the centre, which support a piece of timber that forms the ridge, on which rest the upper ends of the rafters, while the lower ends are on both sides connected with the wall plates. To strengthen this frame transverse bamboo poles are fastened with strong grass at certain intervals across the rafters. The roof is covered with thatch of dried urania leaves or of *heraua* rushes, which are doubled up over a slender pole three or four feet long, and the rush bundles are fastened to the framework in a manner so as to overlap each other. By this arrangement the thatch is often a foot or more in thickness, which renders it durable and perfectly waterproof. The ridge is prevented from leaking by covering it with grass, which is rendered impermeable by a coating of clay. The gable ends have also a thatch covering attached to two rafters which cross each other at the ridge, and often project several feet above it; but in small houses they are only a few inches in length and are notched at the ends. These *tandro'-trano* or "househorns" give a unique appearance to the dwellings of the Hovas, and among people of high rank the extremities are often ornamented by being surmounted by the wooden figure of a bird. The doorway is generally high and narrow, and the threshold frequently rises a foot or two above the ground. The doors and window-shutters are made of a single plank, and they are opened and closed by sliding the plank backwards and forwards in a groove cut in the top and bottom of the frame. In the smaller houses there is but one window opening in the north gable for the admission of light and air and the passage of

smoke. The hearth or fire-place (*latana* or *fata*), which is in the centre of the building, or the north-west corner, usually consists of three or five upright stones arranged at suitable distances, on which the cooking vessels are placed. The floor is of beaten clay, or of laths or bamboo splits placed close to each other and consolidated with loam or sand; but it is generally covered with neatly woven rush mats coloured red or yellow. Houses are often without ceiling, but ordinarily an upper room is formed under the ridge which is reached by a ladder or a steep staircase. This apartment, which has a plank floor covered with clay, is frequently used as kitchen and eating room. Many houses of the poorer classes are constructed of the stems of the *zozoro* or papyrus sedge, which are pierced by slender canes and thus form a kind of matting that is fastened to upright poles driven into the ground. The walls of other houses are made of bamboo splits which have previously been beaten flat. Mud houses are also common, especially in the vicinity of the capital, and their appearance is much improved by having their exterior walls coloured with yellow or red ochre or light pink clay. The better classes have mostly two and sometimes three, four or even five houses, each having only a single apartment, and they are occupied by married sons, or they are the lodging places of slaves, or are used as kitchens. They are surrounded by a clay enclosure; and in the courtyard there is generally a slightly elevated square platform called *figeréna*, where the members of the family pass their idle hours to watch the passers-by or to observe what is going on in the streets. The larger dwellings are divided by partitions made of coarse matting or bamboo splits. The northern part of the house is set apart as the sleeping-place which is frequently furnished with handsome bedsteads, enclosed within neat muslin curtains. The houses of the Betsileo are mean and insignificant; they do not exceed in size eleven feet square and the side walls are frequently not more than three feet high. The floor, which is of the bark of the traveller's tree, is elevated nearly three feet above the ground, and as the opening, which serves as entry, is not more than two and a half feet square, it requires some effort to creep in. At the north end is a small window, and the hearth is near the south side wall, a little beyond and opposite the door. The side walls are composed of a light frame-work filled in with the midribs of the *urania* leaf, and the roof is thatched with the leaves of the same tree. The fixed wooden bedstead, which extends from the floor to the ceiling, is panelled all round, and leaves only a small opening for the occupant to creep in. The huts of the Bara are constructed of rough posts, the various parts being fastened by bark-fibre, or by wooden pegs. Their size varies from five feet to eighteen feet square, and their height is never under three and never above six feet. The side walls and gables are of bamboo or of the stalks of the *vero* grass. In the better houses there is an outer and an inner wall and the intervening space is filled up with long grass. The inside is plastered with cow-dung, and grass thatch forms the roof-covering. The houses of the Sakalavas are for the most part miserable huts composed of interlaced tree branches and rushes, and are erected over an excavation dug in

the ground. The huts of the Betsimisaraka are supported on posts one or two feet high. They are provided with a window that serves as smokehole; and though these houses are of limited capacity, yet they have two doors, facing each other. In some houses of the interior of Imerina and other parts of Madagascar, a small clay closet is fixed to the south-east corner, in which the pig is housed, while the top of it serves as the roosting-place of fowls.

The furniture of the Malagassee dwelling is simple and unostentatious. Five or six feet above the fire-place a bamboo rack is fixed called *salaza*, from which things to be dried are suspended, and meat to be preserved is smoked. A large square bedstead, permanently fixed to the ground by means of posts, stands in the north-east corner, on which a thin mattress is laid, or a number of sleeping mats are spread. A block of wood and mat cushions filled with dry leaves serve as seats and pillows. Besides a few rolls of matting there are scattered about two globular water jars, bamboo joints, a mortar and pestle for hulling rice, cooking pots, square straw baskets in which the rice and manioc are kept, some drinking horns, a few rough-looking knives and large wooden chests to serve as wardrobe. From the north roof-post frequently hangs a bottle-shaped, little basket with a lid drawn over the neck containing fragments of stone, bits of wood, a leaf of a tree or a flower of certain plants. This is the household *sampy* or talisman to whom invocations are addressed, and which is regarded as the tutelary genius that protects the family from all evil. Close to this is the *avara patana*, or the place of honour, where guests are invited to sit down, a clean mat being spread for this purpose.

The costume of the Malagassees, though simple in style, is sufficiently tasteful and is well adapted to the climate. Among the Hovas and other tribes a piece of cloth, about a yard wide and two yards long called *salaka* or *seidik*, is fastened round the loins, and passing the ends between the thighs they are tucked-in in front, while the extremities hang freely down reaching to the knees. It is generally woven of cotton or hemp or it is made of *rofia* cloth, and is ornamented with borders of various colours; but that worn by the chiefs, the nobles and the wealthy classes is of pure silk, and is fastened round the waist by the *sarandrana* or sash, which is often of silk with a beautifully variegated border. The women instead of the *salaka* wear the *kitamby* which differs from it in being broader, and in being wrapped round the waist immediately below the breast, falling down as low as the ankles. Among some tribes the *akanzoo* is added to the ordinary dress, which is a kind of tight jacket of white hemp or cotton cloth or silk, which descends sometimes to the feet, covers the breast, and is provided with sleeves that extend to the elbow or wrist. The national dress worn by both sexes and all classes is the *lamba* or mantle, which is usually three or four yards in length and two or three yards in width. It is thrown over the shoulders with its ample folds falling loosely down the back nearly reaching to the ankles. It is so adjusted that it hangs most on the left or the right shoulder according to the sex of the wearer, and it is

always fastened over the breast by the ends. Scarlet being the royal colour the scarlet *lamba* is exclusively worn by the king or queen on state occasions and public festivals. The *kasena*, which is a *lamba* of silk of native manufacture, is of a striped pattern, of which the alternating colours are bright scarlet, crimson, purple, orange and white. The edges are ornamented with a rich variegated border, and a deep curiously wrought fringe. The *totorana* is of white cotton, having a deep border of dark blue at each end. The poorer classes wear as their ordinary everyday dress the *jabo*, which is a mantle made of coarse native cloth or matting woven from the dyed bark-fibre of the *rofia*. The slaves are generally most scantily clad, a girdle of *rofia* or other coarse cloth is their only article of dress. In more recent times people of wealth have, to a limited extent, adopted the European fashion, confined to a shirt, to which trousers of cotton or printed stuff are sometimes added. No head covering is allowed to be worn in the capital by the common *borizany* or civilian class. The hair of the women is usually plaited in a great number of knots and ringlets arranged regularly in circles or sections all over the head, anointed with scented castor oil; but frequently it hangs down negligently in a great number of little queues. Those who belong to the military class, or are engaged in the government service, have their hair cut short, leaving only a slight tuft over the forehead, but they wear a brimmed straw hat as head covering. In the capital and in the seaport towns the nobles and richer portion of the population wear caps or hats of foreign manufacture. The head-dress of both sexes in the coast regions is neatly woven of rushes or a species of coarse grass. The Betsimisaraka wear a hat plaited of palm leaf with a brim broad enough to cover the shoulders. Ordinarily most of the people go barefooted, but when travelling they protect their feet with sandals of bullock's hide; and shoes and stockings have been introduced; which are used by the officers and others who possess means of procuring them. The Malagasseees are passionately devoted to personal ornamentation; their jewels are of silver, ivory or bone; gold is highly appreciated, but it is rarely converted into ornamental trinkets. Beads and shells are in common use among the poorer people. All classes adorn themselves with necklaces, earrings, finger rings, hair ornaments, frontlets, bracelets, chains and amulets of various descriptions. The Hovas encircle their arms and legs with bracelets, armlets and anklets of silver. The people of some tribes, when dressed in gala suit on public occasions, gird a silver chain round their waist, and suspend a silver plate from their breast. An amulet of silver, in the form of a crocodile's tooth, is fastened to a fillet strung round the head, or it is attached to other ornamental trinkets, or it is hung over the shoulder, or is passed across the breast. The lower classes hang numerous strings of glass beads round their neck, but among wealthy people necklaces of red coral are the most precious ornaments. Cosmetic applications are but rarely used. Young persons when engaged in the dance, or on occasions of public festivities, sometimes mark their faces with pink paint to heighten their charms. The Hovas employ a kind of white

salve extracted from the banana plant, which they rub over their face, and when at the end of three days it is washed off it is said that it leaves the skin fairer and much improved in softness. They also make use of a kind of dentrifice of a black colour to keep their teeth clean and white. The Hova girls, as an act of coquetry, stain their finger-nails with the petals of a red flower. Instead of artistic tattooing the Sakalavas and other tribes consider raised cicatrices, produced by incisions made in the face, arms and breast, as marks of beauty. The Betsileo women have their neck and the upper part of their chest tattooed with blue lines traced in intricate lace patterns.

The Malagassees are plentifully supplied with animal as well as vegetable food of a nourishing quality. Rice is the staple article of diet of all classes, and forms the principal dish of every meal. It is eaten in a boiled state, either with some cooked vegetables or with a piece of zebu beef or poultry which is the most usual accompaniment. The poorest classes have frequently to content themselves with the manioc root, several varieties of yams, sweet potatoes, or several kinds of eatable roots that grow in the plains, the woods and the valleys. The other vegetables used as food are French beans and Irish potatoes, onions, leeks, pumpkins and a kind of cabbage, most of which have been introduced. The flesh of the ox is esteemed as the most valuable animal food, and it is by way of eminence called *hena*, "meat." Beef can be purchased in large quantities in the town markets, but sheep, being sold alive, no mutton can be procured from the provision dealers. Pork is not eaten by the Hovas of the capital; but the Sakalavas and other dark-coloured tribes not only freely partake of hogs' flesh, but the flesh of the wild boar is equally acceptable. Goats, monkeys and hedgehogs are also served up at their repasts. Tame as well as wild fowls and different varieties of birds are much esteemed. Turtles, tortoise and crocodiles' eggs are valued as great delicacies. The poorer classes feast on locusts which, during spring and summer, infest the country in immense swarms. They are either slightly cooked and fried for immediate use, or they are boiled in a large iron or earthen vessel, and after they are dried and winnowed they are packed away in baskets and are preserved for sale or for domestic use. The silk-worm, in its chrysalis state, is also a frequent article of daily consumption. Fish are not very abundantly supplied, but fresh-water shrimps and crayfish form favourite dishes. Red pepper and saffron are used in place of spices or condiments. They are plentifully provided with the most luscious fruits, such as pine-apples, oranges, lemons, citrons, peaches, wild figs, bananas, plantains, muscat grapes, and mulberries. Wild honey is gathered in the forest. Their cooking is performed with much care and judgment. The rice is boiled in water in a large earthen or iron pot and is placed over the fire on the stones that surround the hearth. To husk it the women pound it in a mortar in quantities sufficient for daily consumption. Meat is either boiled, roasted, fried or stewed. Whole animals are frequently roasted without being skinned; and the skin is considered such a dainty morsel that pieces of it are frequently boiled with a lump of fat adhering to it, and they are eaten as a great treat. Yams as well as manioc and

maize are either boiled or roasted. The maize grain is sometimes pounded into meal and is converted into a kind of bread. All classes take but two meals a day; one is taken a little before midday, and the other about sunset. The whole family, including servants, squat down on mats, spread for this purpose on the north and west side of the fire-place, leaning their back towards the wall of the apartment. When all are seated earthenware basins placed on a broad stand about a foot high, are filled by the servants with boiled rice, on the top of which is put the *laoka* or accompaniment, which may be either a piece of meat or a fowl, already cut into pieces according to the number of guests; or it may consist of fish soup, honey or vegetables. Sometimes the rice is either covered with gravy, or the gravy is served in a separate dish, into which each morsel is dipped before it is eaten. Banana leaves sometimes supply the place of plates, and the fingers form an excellent substitute for forks. All wash their hands before and after the meal, and the teeth are cleaned with water poured out from a horn without touching the lips. Water is their common drink; but a brown liquor resembling coffee called *ranoo pangh*¹ is prepared by boiling the burnt rice grains that adhere to the bottom and sides of the pot, with a quantity of water, and this is regarded as a wholesome drink, of which all regularly receive their share. Arrack has been introduced among them, and a native liquor called *besa-besa* is brewed from fermented sugar-cane juice mixed with water, to which some bitter bark is added to improve its taste. Sugar-cane juice is also distilled into a coarse spirit called *toaka*, and an intoxicating liquor is produced from a solanaceous plant called *Budleia Madagascariensis*. Coffee, which has recently been introduced, is roasted, ground and boiled, and is taken sweetened with syrup or sugar or sugar-cane juice.

Their hospitable reception of strangers is as courteous as it is generous. The foreign traveller is received by the chief of the village with a speech of welcome, and he gives up to his guest his finest cabin; supplies him with rice, fowls, fruits, eggs, honey, and if he has a numerous suite with several heads of beef. A poor Malagassee finds everywhere a home where he stops; the native traveller sits down by the side of the master of the house, whose meal he shares without the least ceremony. He is only required, in return, to relate all the news, or speak of what he has seen on his journey; but he is never asked his name, nor the object he has in view in travelling. A visiting friend or relation is welcomed during the month that follows the new year by offering him a dish called *sambas-sambas*, which is composed of rice and small slices of beef broiled in gravy. Each one takes a small quantity between his two fingers, and rising from his seat he turns to the right and to the left and says: "May the sovereign live yet a thousand years."

Agriculture is the chief occupation of the Malagassees. After the year's rice crop is harvested the ground is allowed to lie fallow for three or four months, during which time the surface becomes sufficiently dry to be dug up with the spade in clods twelve or eighteen

¹ M. Cremazy calls it *ramo ampango*.

inches square, which are piled up like bricks and are thus exposed to the sun that they may be thoroughly dried, and the weeds may be effectually destroyed. When the object proposed is effected, the clods are spread over the field and are mixed up with a suitable portion of manure. To soften them water is let in which renders it easy to break them up and reduce them to fine arable soil. For this purpose twenty or thirty oxen are driven into the field, and by this means the moistened sods are broken, and are properly pulverised, after which a shallow sheet of water is conducted over the ground to level it. In the spring the seed rice is steeped in water for a few days, and being kept warm it soon begins to sprout. In this state it is sown broadcast over the partially submerged surface, after which the water is drawn off and the seedlings are covered with very fine manure. As soon as the young shoots show themselves the field is again covered with water to the depth of two inches, which is, however, shortly afterwards drained off. When the plants have reached the height of five or six inches they are transplanted by the women to other fields, the young stalks being set out at intervals of six or nine inches. The fields are divided by dykes about six inches high which, being smooth and level at the top, form a kind of footpath. The water for submersion is supplied from canals cut round the bottom of the hills, or they are led through the centre of the plains, and they communicate with rills which are connected with the rice ground. The rice when mature is cut with large straight-bladed knives, and the sheaves are laid out in the sun to dry. The threshing floor is of hard beaten clay, and the grain is separated from the straw by beating handfuls of rice stalks against a stone. After the grain is once more dried in the sun it is carried in baskets to the granaries where it is preserved for future use. The straw is used as fuel or it serves as fodder for cattle. The granaries of the Hovas are subterranean pits dug out in beehive form with the floor and sides lined with hard clay; but other tribes have their granaries constructed above ground in the same form and of the same materials. The aperture, which is on the top, is closed by a heavy stone, and is rendered entirely impervious to the air. The manioc (*mangalo*) is cultivated in a patch of ground, which is enclosed by a mud wall defended on the top by thickly set splinters of bone; or it is surrounded by a bank of earth about three feet high planted with the *Euphorbia splendida* or the prickly pear, which forms an impenetrable hedge. Slips of the manioc stem, about one foot long, are planted in a slanting position about twelve inches apart in the field previously prepared. The soil is thickly manured about fourteen days after planting, and during the whole growth of the crop the field is carefully weeded. After the lapse of ten or twelve months the root is fully matured, and is dug out in small quantities for daily household use. Sugar-cane, from which sugar is crystallised by the Hovas,¹

¹ Large sugar plantations are cultivated by foreigners, and the returns have proved quite profitable. On the other hand much capital was expended in the production of coffee, but the shrub produced the berry in sufficient quantity for a few years, and then withered and died, and the cultivation of coffee on a large scale has been abandoned.

yams, sweet potatoes, maize and millet (*ampemby*) are largely produced. Several kinds of arum are cultivated as an article of food of considerable value. The coffee bush has been introduced in recent time, and large coffee plantations have been laid out on the banks of the rivers of the eastern coast. Cotton is grown for home use; and tobacco thrives remarkably well. As it is chiefly manufactured into snuff the leaves are dried and pulverised; the powder of a sweet-scented herb and a small quantity of potash or salt are added, and these ingredients being thoroughly mixed, the snuff is fit for use. It is highly valued as a pleasant stimulant and is deposited between the teeth and the lower jaw. Red pepper, ginger, turmeric, saffron, as well as beans, tomatoes, melons, gourds and other vegetables are cultivated in the gardens. Plantains, bananas, pine-apples, oranges, peaches and other fruits flourish with great luxuriance. Outside of the large towns almost every Malagassee possesses a piece of land which he cultivates or encloses as pasture. Even the slaves and the servants of the richer classes have each a rice patch assigned to them.

The cultivators of the soil among the Hovas have only a possessory title to the land which they occupy, for the proprietary title is exclusively vested in the sovereign who, at his will and pleasure, may dispossess the occupant who can claim no compensation for improvements made by him. The holder of a tract of land cannot dispose of his possessory right except with the express permission of the sovereign master of his people. The land tax, which is generally paid in kind, consists of the first-fruits of all crops especially rice; a certain quantity of rice in the husk, and finally labour service, such as preparing the queen's rice-fields, constructing and repairing roads, embankments and public buildings, &c.

The rearing of cattle is one of the most profitable pursuits of many of the chiefs and nobles. Extensive herds of zebus or humpbacked cattle are placed under the care of herdsmen who pasture them on the public lands; and they supply not only a substantial part of the subsistence of the owners, but a considerable number are exported to foreign markets. Each village community has its *fahitra* or cattle fold in the form of a square pit or excavation five feet deep, which is enclosed by a mud wall. Into this fold the cattle are driven for security every evening, and they are led forth every morning to the pasture grounds. In the private *fahitras* cattle are kept for years to be fattened, and they frequently attain an enormous size. The other domestic animals most numerous are sheep, goats, dogs and cats. In the district of Imerina much attention is paid to the rearing of silkworms, which are placed upon the shrubby pigeon pea (*Citissus Cajan*), upon the leaves of which they feed in the open air, and changing themselves into the chrysalis state, they form the cocoons.

Hunting among the Hovas and other civilised tribes is rather a recreation than a professional pursuit; and as gunpowder and fire-arms are generally reserved for war purposes, the spear is the principal hunting weapon, though guns are occasionally used by the higher classes. Dogs are well trained and are a great assistance in the chase, not only to track the game, but to keep it at bay. The wild bison, or

humpbacked ox is often arrested by the dogs until the hunters come up to despatch him. The bear hunt is still more exciting. Whenever the animal shows himself outside of his haunt he is surrounded by the dogs which harass him, pursue him and constantly attack him until he is almost exhausted; and although he fiercely defends himself, he cannot long resist the fury of his assailants, for they are finally aided by the hunters, who make an end of the struggle with the spear. Monkeys are also hunted and eaten. Ducks, teal and other water-birds are caught with nets. Crocodiles, with which the rivers are swarming, are secured by means of an iron swivel, to which a piece of beef is attached as bait. The instrument is placed on the banks of the stream fastened to a long rope, which is held by several men who are concealed amongst the rushes. When the animal tempted by the bait swallows the swivel, those that hold the rope prevent his escape, while others attack him from behind with their spears, and kill him without danger to themselves. Turtles are taken at the time they come to the shore to deposit their eggs to be hatched in the sand. They show much expertness in harpooning whales, and if they are lucky enough to get the huge monster to the shore the whole neighbourhood assembles to devour, with voracious gluttony, the carcase of the giant beast of the waters.

Fishing is one of the most important pursuits of the Malagassee, for it furnishes them a valuable article of subsistence. They take fish by various methods; they employ with much success the hook and line, they place traps in favourable spots along the reefs, construct weirs near the mouth of small rivers; at night they fish by torchlight, and they make use of the sap of a tie vine called *amo* to stupefy the fish.

The Malagassee is a skilful worker in iron, and they understand the art of smelting and forging it. Their furnace is always situated on the banks of a river. An excavation is dug in the ground six feet in diameter and one or two feet deep, over which the walls of rude stonework are built up to the height of three or four feet, which are thickly plastered with clay on the outside. Their bellows are formed of two sections of a hollow tree trunk about five feet long and four or six inches in diameter. Being made air-tight at one end, they are planted about a foot deep in the ground in an upright or slightly inclined position. A bamboo cane is inserted a few inches above the ground which communicates with the interior of each cylinder, and is connected by the other end with the furnace by means of a hole made in the wall. The cylinders are operated alternately by having a rude sort of piston fitted to each, which is made air-tight by wrapping a band of tow round the end. The ore, after being washed, is broken up into small pieces, and is introduced into the interior of the furnace with alternate layers of charcoal. The anvil, of the size of a sledge-hammer, is either fixed into the ground or is fastened to a board. The native smiths produce a variety of useful articles, they make even hinges and screws, and they have attained great proficiency in wire-drawing. The gold and silver smiths show great perseverance and ingenuity in shaping into form silver

mugs, dishes, drinking cups and spoons for the use of the king; and their rings, chains and other ornaments made of the precious metals, and especially their gold filigree work are creditable to their mechanical and artistic skill. The other trades followed by a considerable number of people are those of the carpenter, the mason, the tinsmith, the cabinet-maker and the thatcher.¹ The canoe-builders are very skilful in the exercise of their trade. The *lakau-drafitra* is composed of a keel ordinarily made of a piece of timber of the *Chrysopia* tree. The bulwarks are formed of three planks attached to each side of the keel, with which they are firmly connected by means of wooden pins and cordage. The stern is much broader and more elevated than the bow, and both have two small pieces of additional planks fixed to the upper edge of the bulwarks as a prolongation of the two extremities, giving to the canoe an elongated oval form. The sides are strengthened by seven or eight thwarts placed at equal distances from each other, which also serve as benches. They are attached by wooden pins to the third upright side-plank and are besides kept in place by cordage which is passed through holes in the keel, while the masts are fixed to the bottom of the boat. The largest canoes have nine benches, are about forty feet long, and carry fifteen oarsmen, besides the master of the craft. Each sailing boat is provided with two sails, which are also used as tents at every landing. These vessels are generally quick sailers, and they traverse eighty miles in twenty-four hours. When the wind is unfavourable they are propelled by paddles or oars. On the west coast the canoes, which are hollowed out of a tree trunk, are in the form of a perpendicular crescent and have an angle-pointed bottom. They are kept steady by one or two outriggers, and they sail with great rapidity. The ordinary canoes are simply hollowed-out tree trunks, provided with transverse thwarts which are used as seats for the accommodation of passengers. They have no outrigger and are propelled by shovel-shaped paddles. They do not venture out into the sea with this frail craft, which simply answers the purpose of a ferry boat for crossing rivers. On the Mantinana river in the south-eastern part of the country, streams are crossed on a *zahitra* or raft composed of thirty or forty bamboo stems from ten to twelve feet long, which are tightly lashed together. On the south-east coast the boats are called *sary* and are entirely built of planks carefully fitted together, with an elevated bow and stern. They are about thirty feet long by eight feet beam, and they can easily carry fifty persons. They have no framework, but the sides are strengthened by thwarts, and the seams are caulked with strips of bamboo.

Professional woodcutters follow no other pursuit but that of felling trees in the forest and splitting logs into planks which they drag to market for sale. Their tools were formerly confined to hatchets (*antsi*) of different sizes, a rude sort of plane (*jangdok*), a wooden hammer, a borer or piercer (*fohre*), and a rule or graduated measuring rod from six to eight feet long. Stones are quarried by kindling a fire

¹ It is hardly necessary to state that most of the knowledge they have at the present day of the more artistic trades practised by them they have obtained from the Arabs or Europeans.

along the line of rocks, and by dashing water on the heated surface large pieces are detached by the sudden expansion. Small, pointed hammers are used for hewing the surface of stones perfectly smooth and level. The native pottery is sufficiently serviceable, though it shows no artistic skill. The earthenware is mostly made by the women who mould it into form, dry it in the sun, and then burn it in a kiln, using rice-husks to keep up a low fire. Their *sinys* or water jars are coarse, but durable; they are generally of globular shape, are of a dark reddish colour, and differ in size according to their use; they are either employed for fetching water from the spring to be carried on the head, or for waterholders to serve as household vessels. Some dishes and plates are glazed with black lead, and the pot for cooking rice is an elegantly shaped vessel and is ornamented with zigzag lines and bands. To twist hemp, hibiscus fibre or a species of tough grass into cordage and twine, no machinery is employed, but the work is entirely performed with the hand. The articles produced are strong and durable, and are employed for making fishing nets and for tying together the framework of houses, the side planks of canoes and various utensils of household use. Floor, bed and wall mats as well as hats are woven by the women of rushes or fine grass; and baskets provided with a lid are made of the same materials, which are usually of a round or square form. Narrow strips of the leaves of the pandanus and the *rofia* palm are plaited into sugar bags which are exported to Mauritius and the Bourbon islands. Formerly they made sandals and drum covers of undressed ox-hide; but they have in recent time been instructed in the process of tanning, and they now tan excellent leather of ox-hides, sheep, calf or dogs' skins. All the women, from the queen downward, understand the art of spinning and weaving. They weave cloth of hemp, of *rofia* and banana leaf fibre as well as of cotton and silk, and they are very skilful in producing both strong and neat fabrics. They also make a coarse kind of bark cloth beaten out with a mallet. Spinning as well as weaving is entirely done by hand. Yarn or thread is spun with a spindle of bone or tree fern bark. Four stakes firmly driven into the ground hold the threads of the warp to be arranged according to the pattern intended to be produced. The two rollers of the loom, to which the threads of the warp are tied, are fixed to posts in such a way that they can be drawn nearer together or be removed further apart by cords, so as to enable the weaver to slacken or tighten the warp. The shuttle is simply a round stick pointed at one end, which also serves as bobbin. The knocker of the weft is a flat, slightly curved lath, which opens the threads of the warp and knocks up the filling after it has passed. The *rofia* cloth is made from the inner fibre of the long grass-like leaves of the *rofia* palm. The cuticle being peeled off the filaments are divided by a sort of comb, and as the threads, which resemble flax or hemp, rarely exceed three or four feet in length they are tied together before they can be woven into cloth. The tissue produced, which is very strong, is either striped, or it is woven in patterns of various colours, and the cloth is extensively used by the poorer classes. Their silk *lambas* are frequently beautiful specimens of design, and exhibit much taste in

the combination of harmonious colours.¹ The *arindrano* is an elegant *lamba* made of cotton woven like a fine twill with narrow coloured stripes, a broad border of black silk, and a pattern of coloured silk in the centre. The *lamba-mena* has the body of dark red silk, while its stripes and border are of lighter colours. These are chiefly worn at marriages, on the occasion of national festivities and public rejoicings, and in these the body of the dead is wrapped. Another cotton *lamba* stained dark red has borders of dull green with blue stripes, and is elaborately ornamented with patterns of small metal beads.

Commerce, however, is the most favourite pursuit of the Malagasees. They take great delight in going down to the coast in order to purchase articles of foreign manufacture, and hawk them out for sale in the larger towns. Others are engaged in the sale of home-manufactured goods. To facilitate the internal trade markets are established, which are resorted to by all classes. Here every commodity of native production or of foreign importation as well as provisions of every kind can be bought. Formerly slaves were also sold in the public market-place; and the decrees or orders of the king are proclaimed here by the public crier. The goods or articles offered for sale are spread upon the ground on mats, and to attract customers a few samples are suspended from high upright poles. Cattle and fowls are most abundantly supplied; and the butchers offer not only fresh but cooked meat for sale. There are dealers in spears, spade handles and cutlery; sellers of *lambas* and *salakas*, as well as cotton and silk for spinning and weaving; traders in articles of daily use, such as rice, boiled manioc, fresh water, sugar, snuff, honey, salt, soap, fruits, earthenware and wooden bowls. The jewellers attract customers by their display of finely wrought silver chains, necklaces and scales and weights; and even dealers are not wanting who sell medicines and amulets. Bargains are concluded between the buyer and seller, after a lengthy negotiation, when the stage of *adz varotra* or "contested term" is reached by exchanging the salutation: "*soovatsara*," "may it be good and well." There exists no national medium of exchange, the standard coin in circulation is the Spanish dollar. All fractional values are obtained by cutting up the silver coin into pieces of all shapes and sizes, and weighing them on a neat little scale. Each dollar is divided into seven hundred and twenty parts called *vary-venty* or the weight of a plump grain of rice. Ten *vary-venty* make one *eranambatra*, of which nine make a *sikajy* that has the value of a sixpence.² In recent times the export trade has acquired considerable importance. Indiarubber, rice, tobacco, hides, tortoise-shell, cattle, ebony, rosewood and beeswax, to which sugar may be added, are the most valuable articles of foreign exportation. The import trade is chiefly confined to cotton goods, china ware, guns, powder and numerous minor articles.

¹ These *lambas* are sometimes worth from eighty to a hundred dollars.

² There are four weights to determine the money value, that of 2 *voamena*, of a *sikajy*, a *kirobo* and a *loso*. By means of these four weights and 20 grains of unhulled rice the Malagasees obtain the smallest silver money, commencing with a centime. Cremazy, Revue, vol. lxxv. p. 78.

As there are no roads and much less any railways in Madagascar, and the bridges over narrow streams consist only of a log or a narrow plank the most common mode of travelling over rough footpaths is by means of the *flanjana* or palanquin. There are professional palanquin bearers who are divided into two sets, each being in active service by turns. The vehicle is simply an open shallow receptacle, composed of a light wooden framework, which is filled in with plaited strips of sheep-skin. Pieces of board are sometimes fixed behind as a rest for the back; and cushions and rugs are provided, on which the traveller sits with his legs stretched out at full length. It is carried on the shoulders by means of poles of strong, light wood. Oxen are often saddled and bridled and they travel along with their rider in a short shuffling pace. A considerable number of horses have been imported, and many of the natives are bold and daring horsemen.

The Malagassee language, though divided into numerous dialects, is derived from one original source and essentially belongs to the Polynesian branch of tongues.¹ The dialect of the Hovas may be considered as the standard, for its vocabulary is most copious, and its pronunciation, being least nasal, is most pleasant to the ear. Some Arabic words have been introduced, derived from the colony of Arabs that settled a portion of the southern part of the island. Many words connected with the arts and the appliances of civilised life, are of French derivation which are, however, entirely transformed by a peculiar mode of spelling.² The Hova dialect has been reduced to writing, and the written language is well understood all over the island. The structure and grammatical organism of the language is simple and perspicuous, and yet it admits considerable variety combined with elegance in the formation of its sentences which are construed without circumlocution, and without the application of intricate rules. It lends itself with facility to metaphorical expressions; but they are free from all obscurity; they impart a peculiar charm to the phraseology, and render the descriptive part of the discourse lively and animated.³ The pronunciation is soft and harmonious, and the vowel sounds predominate in the formation of words. It is not capable of expressing the refined subtleties of speculative thought, and is wanting in words

¹ Dr. Parker will have us believe—strangely enough—that there exists an interesting connecting link between the Malagassee and the South African languages, because the verb *mamôla*, “in the *Sesuto* language as well as in the Malagasy means ‘to leave behind, to leave alone.’” To base the affinity of two languages which have been manipulated by Europeans in reducing them to writing, upon the similarity of sound and meaning of a single word, is more than hazardous, it is altogether irrational. Similarities of this kind are generally accidental, but the word might even have been introduced by a South African negro slave; nor is it probable that the two words are precisely the same or that they have precisely the same meaning.

² *La* table is spelled *latabatra*; *la* clef *lakilé* and *epingle paingotra*. The names of the days of the week are identical with the Arabic names for those days, and the names of the months are the Arabic names for the constellations of the zodiac.

³ Several of these figurative expressions consist of compound words; in other cases they are phrases. *Mitsamboki-mikimpy* “to take a leap while winking;” meaning to “venture rashly.” *Mitoipi-dola-taka-mitana* “to kick the head of the canoe that crosses (the water);” meaning “to ill requite a kindness.” Sibree’s Madagascar, p. 552.

designating abstract ideas; but its admirable flexibility founded on fixed principles and the law of analogy render it easy to combine equivalent terms which represent the spirit of the new ideas. There exists an apparent redundancy of words in the designation of familiar objects, which simply indicate slight shades of differences. Thus there are twenty different names to denote the mode of growth of bullock's horns varied according to the nature of the curve; and thirty different terms are applied to the plaits in which the hair is dressed. The Roman alphabet has been adopted as the written character. The vowels have the same power as the French vowels except the *o* which is pronounced like the *o* in *move*; and *u* is replaced by the diphthong *io*. The consonants *c, g, w,* and *x* are wanting. The language is well adapted for compound word formation, which gives it much terseness and energy. Its copiousness does not consist in its rich vocabulary, but in its numerous derivative words which are formed according to certain rules from simple radicals that changes their meaning and often gives them the equivalent value of an adverbial phrase; as, *mody*, "to go home;" *tampody*, "to go out and return home the same day." It has only the definite article *ny* which remains unaffected by gender or number; as, *ny trano*, "the house;" *nyankizy*, "the servant." Nouns without an article are taken in an indefinite sense; as, *vary*, "rice;" *rano*, "water." Nouns have no grammatical gender, and the distinction of sex is indicated by placing *laky*, "male" or *vavy*, "female" before the substantive. The number of nouns is denoted by numerals or by adjectives of plurality, such as "few," "many," &c. Substantives have no inflection, and to mark the distinction of cases, either prepositions are used, or the accident is indicated by the position of the word in the sentence; as, *vonoininy saka, ny totozy*; "was killed by it the cat the mouse," i.e. "the cat killed the mouse." The agent of the passive verb must follow the verb. Adjectives are not numerous, and they are invariable. The comparative degree is formed by prefixing *noho*, "than" to the object with which the positive is compared; as, *tsara*, "good;" *tsara ity noho ny zanany*, "this is better than the rest;" or the positive is repeated and *ko koa* is added; as, *tsara tsara ko koa*, "better." The superlative is expressed by adding an adverbial term of superiority; as, *tsara indrindra*, "best," literally meaning "exceedingly, chiefly or principally good;" or the positive is repeated and the word *dia*, "also" is placed between the two; as, *tsara dia tsara*, "best," literally meaning: "good also good." In comparing two or more objects the particle *no* suffices to point out the degree intended to be applied to the preferred object; as, *ity no tsara*, "this is the good;" in contradistinction from the other and consequently it is the better or best. The system of numeration is decimal, and is capable of an indefinite application. The units up to ten inclusive are expressed by distinct words. The tens, *folo*, changed into *polo*, are designated by placing the multiple unit before it, as, *roa-polo*, "two tens," for "twenty." The intermediate numbers are formed by inserting *amby*, "added" between the unit and ten; as, *irai-kambini-folo*, "one added to ten," or "eleven." *Zato* denotes a hundred, ten *zatos* make a thousand. A million is expressed by *tapi-*

*trisa*¹ which literally means "the finishing of counting;" *alina*, which stands for "ten thousand," also means "night." Great development is given to the demonstrative pronouns, and they are capable of marking the distances of the persons and things referred to in the conversation. The substantive verb "to be" is wanting, but in the formation of the tenses its place is supplied by adverbs and prepositions. The auxiliary verbs are *mety*, "may," used in the sense of permission and suitability; *mahazo*, "have" and "can," usually signifying moral capability; and *mohay*, "can," in the sense of physical capability. The moods are the indicative and the imperative; the infinitive is scarcely distinct from the indicative. The subjunctive and potential moods are formed by adding some appropriate auxiliary verb to the indicative. The tense formations, which are confined to the present, the future, the past, and the paulo-past future are effected by adding parts of the personal pronouns to the root and by the aid of auxiliary particles. The verbal radical is generally the passive participle, and the passive form is employed in preference to the active; as, *hitakoizy*, "seen by me it," in place of "I see it." By the addition of prefixes to the verbal radical it acquires a variety of meanings. It may thus become active, neuter, causative, reciprocal or causative-reciprocal, and it may give expression to other shades of difference.

The Malagasees have no written literature except some modern religious tracts and the translation of the Bible; and if credit can be given to the assertion that there exist historical works as well as treatises on medicine, geomancy, and judicial astrology in the Malagasee language written in the Arabic character upon paper made of the *Papyrus nilotica*, they are probably works translated by the Arabs in the vernacular tongue of the country, but which have remained entirely unknown to the majority of the people of the island.²

Common school education is made obligatory within the limits of the Hova territory. Every father of a family is bound to send his children to the elementary school established in each village; the legal school age being from eight to sixteen. Examiners are appointed by the government and certificates are furnished to the pupils, if they have profited by the instruction imparted to them. Teachers follow no particular programme, they are simply expected to discharge their duties in the best possible manner.

The intellectual knowledge of the Malagasees has not passed beyond the first primitive rudiments. They do not count time by years, they cannot tell their own age or that of their children. They trace important events to the accession or death of a sovereign, to an eclipse of the sun or the moon, to the appearance of a comet, to an inundation, or to any other great natural phenomenon. The year is divided into twelve lunar months or moons of twenty-eight days each; one intercalary day is added between each month, and at the end

¹ As the Hovas even can only count with the aid of their fingers, it is not probable that they ever had any idea of ten thousand and much less of a million. These words have all been coined in comparatively recent time, and their original meaning furnishes even conclusive proof of this fact.

² See Abbé Rochou's Madagascar, p. 741.

of each four months another day is interpolated, with an additional day at the close of the year which together make an aggregate of three hundred and fifty-four days.¹ Every thirty-three years a cycle is completed and the year commences again at the same solar period. The four seasons, which are dependent on the state of the weather, are the *fahavaratra* or "the causing of rain" or summer; the *fararano*, "the end of the water" or rain; the *riminano* or winter, and the *lohataona* or "the head of seasons." Their medical practice is altogether empirical; but experience and observation have enabled them to treat with much success sore throat and dysentery; and they are sufficiently skilled in dressing wounds.

Oratory is much appreciated and is cultivated from early youth. Their style of speaking is animated, and their gesticulations and movements are most graceful. They understand the art of exciting the minds of their hearers in order to rouse them up to energetic action. Their expressions are frequently poetical, their images are highly coloured; they are very fluent in their utterance, and never hesitate in the choice of words. Their imaginative faculty is brought in constant exercise; they are fond of employing metaphors, and they often give to their popular maxims the form of an allegory or fable. The use of figurative language derived from visible or sensible objects, is the basis of most of their mental effusions.

The Malagassees, like all the Oceanian races, being an extremely courteous and polite people, display much natural dignity and ease of manner; and in their social intercourse they have adopted many forms of etiquette as an indication of good breeding. On meeting an acquaintance or a man of rank they always use the expression: *mbay la'lana tompokoë*, "allow me to pass Sir!" to which the party addressed responds: *andeha tompokoë*, "pray, proceed Sir!" Mutual inquiries then follow about their state of health and their general affairs. As final farewell they say: *velona*, "long may you live," and *tarantidra*, "may you reach old age," which completes the series of complimentary speeches exchanged. When meeting accidentally on the road they use various expressions which differ according to the sex of the parties. The usual questions then follow, such as "whence are you from?" "whither are you going?" which are generally answered in a vague and indefinite manner by saying: "I am coming from the north," "I am going yonder to the east." After a long absence a friend is welcomed by saying: "Have you arrived safely and well?"² or "blessed of God your benediction is obtained."³ On first entering a house the visitor is usually asked if he has arrived, and the answer being in the affirmative, he is invited to come into the house, where an order is given to spread a mat for the stranger. The usual salutations having been passed the stranger inquires after the health of the family, to which the answer is returned, "We are

¹ The months are named from the various operations performed in the cultivation of rice, such as the planting, ripening, gathering the rice, &c.

² *Tongava soamantsara*.

³ *Takin andra manitra azo ny sootra nareo*. This salutation is only used among converted Christians.

even here, the family, even all well." This is responded to by the final *velona*, "live." Rubbing noses is practised as a mark of attachment and friendship. Formerly slaves were required to perform as homage to their master the *milela pâlalia*, by licking the sole of the foot of their superior. In acknowledging a favour or returning thanks the beneficiary sometimes extends his two hands with the open palm upwards, as if presenting something; or the party stoops down to the ground and clasps the legs, or touches the knees and feet of the benefactor, at the same time addressing to him some of these expressions: "May you live to grow old;" "may you live long;" "may you live sacred;" "may you see or obtain justice from the sovereign;" "may you be loved by the people;" "may you be raised to the highest rank;" "may you be blessed with a large family." On being presented to a member of the royal family the person presented bows three times and pronounces these words: "*esaratsara tompokoë*," "we salute you to our best." This is responded to by saying: "*esaratsara*," "it is well." When presenting the *hasina* to the sovereign or a present of value, after having pronounced the customary salutation the donor stretches out his open hands with the palms turned outward, and while bending downward and forward he raises his hands in the direction of the great personage he addresses, and draws them up level with his own head.

But the most serious ceremonial form involving important obligations and great responsibilities is the covenant of blood (*fato-dra*) or the conclusion of a fraternal alliance called *fatidra* or dead blood, which binds the parties in a bond of brotherhood or friendship to aid and support each other in time of difficulty and danger at the sacrifice of property and even of life. The two families are henceforth considered as one, and the respective members are looked upon as blood relations. On the meeting of the parties—rarely more than three or four in number—the head of a fowl is nearly severed so as to permit the blood to spurt out during the continuance of the ceremony. After having pronounced a long imprecation and pledged to each other mutual fidelity, a superficial incision is made in the centre of the breast called "the mouth of the heart," and a few drops of the blood that ooze out are drank by the individuals who are parties to the covenant, at the same time saying: "These are our last words. We will be like rice and water, in town they do not separate, and in the field they do not forsake one another; we will be as the right and left hand of the body; if one be injured, the other necessarily suffers and sympathises with it."¹

The Malagasseees are fond of musical performances, and though their ear is very correct and they learn to play tones with facility, yet their musical talent is uncultivated. Their musical instruments are somewhat original. The *valiha*, which is a kind of primitive violin, is simply a piece of bamboo about four feet long with eight small

¹ There are various other forms, in which this ceremony is performed among the different tribes, but the object is everywhere the same. At St. Mary's Cape the parties eat a piece of ginger previously spotted with each other's blood. Mr. Little calls this ceremony *funangenana*.

fibrous cords detached from the outer cuticle, and strained at an elevation of about a quarter of an inch by slipping small chips of wood underneath which form the bridges. A limited diatonic scale is obtained by the difference in length and the tension of the detached fibre strings. The player holds the instrument before him, and uses both hands in twisting the chords. Though the tones are few and short, yet this simple contrivance produces a soft, plaintive but monotonous kind of music. The *lokango*, whose sounds are somewhat louder but much more dull, is formed of a piece of ebony wood, which is notched at the end so as to hold the chords or strings, attached to the head of a calabash or gourd. A section of a hollow tree trunk covered with untanned oxhide serves as drum, which is beaten with a stick or with the hands. Fifes or flutes of an inferior order are also in use. Their vocal music has no greater artistic value than their instrumental performances. The voices of the men are generally powerful and harsh, and those of the women are for the most part deficient in sweetness and melody. They excel mostly in singing in chorus, which is always in the recitative strain. Their songs consist generally of detached sentences; they are not composed in metrical lines, but they are nevertheless arranged in stanzas, and the cadence arises from the definite number of syllables, while the point of emphasis is the same in each corresponding verse. The king¹ entertains a band of female singers, who accompany him when he takes an excursion for recreation, or when he is travelling through the country. In the evening the people of the villages assemble in a public place to listen to the songs which are improvised to well-known melodies by an amateur musician of the community. The refrain is repeated in chorus, and the measure is indicated by the clapping of hands. The professional minstrels, called *sekatses*, devote themselves to the cultivation of music and poetry. They travel through the country, and sing their musical compositions in the houses of the chiefs who offer them valuable presents as a compensation for their entertainment. They are of a lively disposition, are ingenious in their artistic performances; their imagination is fertile in picturesque description, and their diction is somewhat poetical.

The amusements of the Malagassees are either of a domestic character, or they are bodily exercises and outdoor recreations. In their dances they assume various attitudes, but their movements are principally confined to their hands and arms, their feet take but a small part in the exercise; and the men and the women rarely dance together. The national dance of the Hovas is called *maninazi*, which is principally executed by the women. They place themselves in file, one behind the other to the number of eight or ten, and commence to move to the slow measure of the music, following the lead of a male dancer. They raise their arms in uniform cadence until they are altogether horizontal, and they impart to their hands a movement similar to that of the fins of a fish. If the leader advances in waving a handkerchief, the row of women make a backward step and drop

¹ This applies also to the queen if she is the ruling sovereign.

their arms. After repeated forward and backward motions the dance terminates by a reverence to the most distinguished person present. But their favourite amusement is the national game called *namely dia manga* or "kicking backwards." The players are divided into two or more parties, and they rush upon each other with impulsive force, each kicking his antagonist backwards with the sole of the foot like a horse. As they practise this game from early youth, they acquire great expertness in this exercise, and the advantage lies in advancing upon, and repelling, an adversary. Young boys practise hurling the spear by throwing an iron-tipped bamboo stick at a target. One of their gymnastic exercises consists in lifting heavy stones, which are sometimes thrown, so as to resemble the game of quoits. As trials of strength men seize upon calves, or take hold of the hump of bullocks, and cause them to fall in spite of their efforts to escape. *Katra*, which is a game resembling draughts, is played on a board, in which thirty-two small holes are cut, and pebbles or seeds are moved from one hole to another until the entire row is emptied. They consider it a pleasant pastime to throw up a number of pebbles which are received on the back or palm of the hand, and this is repeated by dropping a certain number at each throw. They take great delight in conversational entertainments, when they recount the famous deeds of their ancestors as handed down in their traditional lore. In some parts of the island the practice of smoking *rongona* or native hemp was formerly very common, and if freely indulged in it produces intoxication bordering on delirium. The leaves and seeds are thoroughly dried in the sun for three or four days, and they are then fit for use. The pipe is simply a piece of cane or a long shell. Its use among the Hovas has been prohibited by the government under the severest penalties.

The Malagassee women are treated with much respect, and they exercise considerable influence not only in the domestic circle, but sometimes also in public affairs. Chastity is not appreciated as a virtue, and licentious amours were formerly much encouraged, especially among the Hovas. The daughters of the first families sold their charms for hire (*karamou*), and disposed of their person to the first comer. Among the Sakalavas female virtue is unknown, though married women are said to be faithful to their husbands. Whenever a ship arrives at any port on the coast the native custom officers inquire about the number of men on board, and the vessel is supplied with a corresponding number of women, who pass the night with the crew, which is one of the conditions to be complied with in order to be allowed to take in provisions and water. The marriage relation is not considered strictly sacred, for the husband can repudiate his wife at pleasure, and he is only restrained in the arbitrary exercise of this power by public opinion.¹ Marriage connections are usually negotiated by the parents of the parties, and children are often betrothed at an early age either with the object of keeping property together, or

¹ *Ny fanambadiana tsy nafehy fa nahamtrotra*, "Marriage is not (a thing) tied fast, but tied in a bow." Sibree's Madagascar, p. 250.

for other family reasons, but as young people of both sexes may freely visit each other, love and courtship generally precede matrimony. Intermarriage is interdicted between persons of a certain rank,¹ and also between blood-relations to the sixth generation, which is, however, only strictly applicable to descendants on the female side,² which is *fady* or tabued, while marriage between brothers' children is very common and is called *lova-tsimifindra* "inheritance not remaining." The collateral branches of the male and female line are only required, in order to free themselves from this restriction, to comply with certain prescribed ceremonies, which are supposed to remove the disqualification arising out of consanguinity. It is not unusual for parents to give their daughters a dowry made up of cattle, money and slaves, which, in case of divorce, is returned, and the values thus recovered accrue exclusively to the benefit of the repudiated wife. The bridegroom, on his part, often assigns a marriage portion to his wife according to the agreement made by the contracting parties.

Marriages are often celebrated when the bride and bridegroom have attained the age of twelve or fourteen, and the ceremonies performed on the occasion, although not uniform, are always exceedingly simple. On the day declared by the diviners to be lucky a feast is prepared by the parents of the bride and the bridegroom. The relatives of both parties, dressed in their finest gala suits, and decorated with their most precious ornaments, first assemble in the house of the bride's father, where the couple are seated together with a handsome silk *lamba* thrown over them, and the marriage becomes legal and binding by presenting a small sum of money to the bride's parents or guardians called *vody ondry*, "sheep's rump." Of the numerous dishes brought in, a plate of rice is placed before them, of which they eat together with one spoon from the same dish, symbolic of community of interests. The father of the bride then rises declaring to the invited guests present that his daughter had become the wife of the young man seated by her side, and thanking the company for their presence and sympathy, he invokes the blessings of heaven upon the newly-married pair that they may have a numerous offspring, an abundance of cattle, great wealth, and increase of honour of their respective families. One of the guests in response offers his congratulations in behalf of those assembled; and all sit down to partake of the good things served up in greatest profusion. Having finished the repast they all repair to the house of the father of the bridegroom, where the same ceremonies are repeated. As a ratification of the marriage contract a *hasina* or silver dollar is handed to an officer who acts as the representative of

¹ Some classes of *andrians* or nobles must not marry apart from their own tribe; nor may a noble marry a *hova* or commoner. A *hova* may not marry a *zaza-hova* or one reduced to slavery; nor may a *zaza-hova* marry an *andevo*, or one who is descended from the class of slaves. If a freeman marries a slave woman he must previously redeem her, and so make her his equal in social position, and this freedom she retains if divorced. Sibree's Madagascar, p. 186.

Formerly a noble that entertained intimate relations with a female slave was sold into slavery, and the woman was put to death. Pfeiffer's Madag., p. 200.

² According to M. Crémazy male and female cousins of a common origin are not allowed to marry even up to the 9th or 10th degree. Revue Maritime, p. 72.

the sovereign, and henceforth the marriage cannot be annulled except by a legal act of divorce in the presence of witnesses. If the parties are members of a village community, the bride and sometimes the bridegroom also, is carried in a kind of sedan chair, overarched by a canopy, on the shoulders of men, to the principal house in the centre of the village; and as the procession passes the residence of the official representative of the government they make a halt for a few moments to deliver the *hasina*. Married women wear as a mark of distinction, during the absence of their husband in the service of the government, a silver necklace, rings, beads or braided hair, which renders their person at once inviolable.

Polygamy¹ is universally prevalent² though the poorer classes have never more than one wife; but the nobles and chiefs deem it essential to their rank and honour to indulge in the luxury of a multiple domestic establishment. The first wife (*vadi-bé*) is always the mistress of the household; she alone lives in the principal family dwelling with her husband; while the other wives occupy separate contiguous huts. Among the Hovas the legitimate wife may at any time be divorced, unless she allows her husband to marry her younger sisters, and her female cousins younger than herself. The king alone enjoys the inestimable privilege of marrying as many as twelve wives, yet he never takes advantage of this prerogative right; but he has nevertheless a number of old matrons assigned to him, who are called "the twelve wives," and they formerly formed a kind of political council, to whom all matters of importance were submitted for approval. The queen, who is invested with the dignity of ruling sovereign, as well as her sisters and daughters have the right to dismiss their husbands at pleasure, and marry any other man they may fancy. Before a husband can venture to marry a second wife, it is necessary, in order to preserve the peace of the family, to obtain the consent of his *ramatoa* or legitimate wife who is induced to waive the objections she usually interposes by valuable presents offered to her as a bribe. The parents and relatives, to whom the husband distributes some additional gratuities in money, are then invited to assemble to ratify the contract. On the day previously ascertained to be lucky the most influential people of the village proceed to the house of the bride, who is called *vady kely* or "little wife,"³ where they trace the lineage and ancestry of both parties, and after offering as presents the articles of clothing that have been sent, they eat rice together in token of friendship. The husband's brother presents a part of a sheep to the new wife, and another part is given to the father of the legitimate wife. The *vady kely* is then conducted to the house of her intended husband,

¹ *Mampirafesanai* "polygamy," literally means that which produces enmity or strife.

² Among the Hovas it is said that polygamy is no longer practised.

³ According to M. Coignet the second wife is called *vadi-massey* "free wife," who is generally handsome, and may be repudiated as soon as her charms have vanished. The third wife is called *vadi-sindrangou* who is a slave woman, but is entitled to her freedom whenever she gives birth to a child.

Mr. Sibree jun. states that the name of *vadi-massey* is given to the wives between the first and the last, so if there are three wives the second bears that name.

where she is met in the courtyard by the master and mistress of the establishment, and the husband addresses those present by stating what amount of money and valuables he had given to the *ramatoa* as the condition of this new marriage covenant. In point of law both wives stand almost on an equal footing, and the children of the second wife inherit as well as those of the first.

Divorces¹ are common, and they often take place for the most trivial causes. If disputes arise in the household, which induce the wife to return to her parents or relations, and all efforts of reconciliation prove ineffectual, the husband generally sends his brother or other near relation to the house of her parents with this message: "Your brother (meaning her husband) says there is no more dispute or difference between us; remember and count what property is your own that you may receive your share." The father of the woman then answers: "This is worthy of a husband, worthy of a friend; he does not impose upon us. May he live to grow old." With this ceremony terminates the nuptial union; the property of the divorced wife is immediately delivered up; the children are provided for according to previous agreement, and the repudiated wife is at liberty to marry again after the lapse of twelve days. But from malicious motives a husband may, at his option, divorce his wife in a manner so as to prevent her from contracting a second marriage engagement; and to accomplish this object he delivers to the woman a black fowl expressive of the wish of her husband that she may be to all others a repulsive object; he hands her a walking stick, indicating that in future she is to have no home, but is to be a wandering outcast on the highways; he presents to her a piece of money with these words: *misaotra anaho aho tompokovavy* "I thank you woman," signifying that she is henceforth dependent on what is to be given to her by others; and lastly he gives her a piece of white wadding to remind her that she is to continue in that state till her hair is white with age.

Among the Sakalavas a young man that woos for the hand of a maiden must recommend himself by his intrepidity and skill in intercepting a spear that is cast at him by an expert spearman who stands at a certain distance. If he shows no flinching, and catches the spears thrown towards him, he is at once declared the accepted lover; otherwise he is dismissed in disgrace. The betrothed bride (*jofombady*) is expected to give herself away to her future husband before the legal marriage takes place. Formerly marriages between brothers and sisters were not prohibited; but previous to this incestuous union the woman was sprinkled with lustral water, and prayers were recited for her happiness and fecundity. An ox was offered up as sacrifice in honour of the ancestral dead, and the married couple ate together the heart of the sacrificial victim, and they planted the *hazoomanitre* or the tree to commemorate the event. Ordinarily marriage among the Sakalavas is simply a conventional act, and has no other sanction but cohabitation. The wife's property remains separate from that of her

¹ Divorce in the native language is called *fisaoram-bady*, which means "thanking or blessing a wife."

husband and it is safely kept by the head of her family until a child is born. Though young girls have full liberty of action, and chastity is not considered a virtue, yet a married woman owes strict fidelity to her husband; but adultery is only punished by a fine, the amount of which accrues to the benefit of the injured party. The wife may abandon her husband for a just cause, but she is not allowed to marry another man unless she has previously obtained a divorce.

Among the Malagasseees a numerous family of children is considered a source of great satisfaction, and although formerly, even among the Hovas, children born on an unlucky day were often and are still sacrificed by some tribes from the superstitious motive that if allowed to live they would be exposed to every kind of misfortune; yet there exists a strong family affection, and their tender regard and kindness towards their offspring is hardly ever at fault. The period of approaching delivery is quite an event in the domestic circle. The woman is subjected to the ceremony of purification conducted by her intended nurse, which is considered essential to her safety; and at the same time a feast is prepared, to which the friends and relatives are invited. A corner of the apartment, close to the fire-place, is divided off by a mat partition, and is furnished with a mattress for the accommodation of the wife who is about to be delivered. In the hour of "nature's sorrow" none but *mpampivelona* or midwives are permitted to be present to assist in the act of parturition, if their aid should become necessary. The birth of a male child is always an event of great importance, and causes great rejoicing in the family. Formerly all the inhabitants of a village indulged in the most licentious practices in the streets and lanes to celebrate the new birth, and to show their high appreciation of the procreative power, by which the world is peopled and the human race is multiplied. A salutation is addressed to the infant, giving expression to the wish that it may enjoy a long and happy life. Presents are made to the dependents of the household; and a bullock is sometimes killed, of which the meat is distributed among the members of the family. As a token of sympathy and kindly feeling the friends and relations make donations to the mother consisting of money, fuel, poultry, silver chains and other valuables. A piece of meat cut into thin slices, called the *kitoza* and intended for the mother, is suspended at some distance from the floor attached to the ceiling or the roof frame. A fire is kept burning day and night for a week after the birth of the child, and at the end of that time, the infant, wrapped up in a fine *lamba*, is lifted twice over the fire, and is carried out doors to take the fresh air, by a female friend whose parents are both still living. The hatchet, the large knife, the spear and the tools of carpentry must be taken out of the house at the same time, if the new-born babe is a boy. Soon after the child is born the father calls to the house the astrologer (*ombiache* or *panandro*) to ascertain what may be the *vintana* or the future destiny of the infant. The *ombiache* plants in the ground near the child's head his best spear ornamented with leafy garlands. He then approaches the mat where the babe is reposing holding in his hand his *mampila*, which is an apparatus composed of a shallow box divided

into four compartments of different colours, the bottom of which is covered with a thin layer of sand, upon which he traces Arabic characters, muttering at the same time some mystic words. He next reads the horoscope and communicates its mute utterances to the friends and relations. If the parent's hopes are confirmed, and the child's destiny is declared to be favourable their heart is filled with unspeakable joy, and the young nurseling is treated with the utmost tenderness and affection. Sometimes instead of consulting the *sikidy* it is considered sufficient to present a sacrificial offering (*faditra*), with a view of averting the impending evil. In other cases the oracular decision of the *panandro* requires that the child should either be killed, or that it should be exposed to be trampled under foot by being placed in the narrow path at the entrance of the village or the cattle fold. If the oxen which pass leave the child unharmed the omen is propitious, and the evil effects of the *vintana* are averted. When death is pronounced to be the only alternative to save the victim from greater evils, suffocation is generally resorted to, which is effected by thrusting a piece of cloth into the child's mouth, or by holding down its head in a basin of water until life is extinct; or it is thrown into the river or is exposed in the forest. The victim of this cruel superstition is buried on the south side of the cottage which is regarded as the fatal spot appropriated to all that is ill-omened. But the most heartless mode of despatching the doomed child is that of burying it alive. Lukewarm water being poured into the grave, and the infant's mouth being stopped up with a piece of cloth, it is consigned to its last resting-place, and the hole is filled up with earth. To avert the evil resulting from the contact of an object doomed to destruction the parents rub a kind of red earth into their clothes, and then shake them to rid themselves of the fatal influence. Two or three months after the birth of the first-born child, on a day declared by the *sikidy* to be lucky, the ceremony of "scrambling" takes place, at which the friends and relatives of the family are invited to be present. A lump of fat, taken from the hump of an ox, is mixed up with a quantity of rice, milk, honey and a species of grass called *voampamoa*, to which a lock of the infant's hair is added, and the whole is placed over the fire and is cooked in the rice-pot. As soon as the delectable dish has been properly prepared, it is presented by the youngest female of the family to the invited guests, who all rush up to obtain a small portion of the minced dish; and the women are particularly eager to secure a small share, which is supposed to be a certain indication that they may cherish the hope of becoming mothers. Bananas, lemons and sugar-cane are also scrambled for from motives of the same senseless infatuation. During the performance of the ceremony the head of the mother is decorated with silver chains, and the father carries the infant boy with some ripe bananas on his back. The rice pot used on the occasion becomes at once a sacred object, and must not be removed from the house for the next three days; otherwise the inherent virtue of the observance would be lost. Among the Betsimisaraka and other eastern tribes the child, a week after its birth, is carried by the father or the mother, according to sex, three times around

the house, followed in measured step by a numerous escort of friends who manifest their joy by shouting, singing and dancing. While marching along in solemn procession the father or mother pronounces certain salutatory words expressive of the future happiness and prosperity of the boy or girl. The child is next carried to the house of an intimate friend who becomes his godfather, and here it receives its name. The ceremony is concluded with feasting and carousing, and alcoholic liquors are drunk in greatest profusion.

The greatest attention is paid to children, fathers carry their little boys on their shoulders, and mothers suspend their children from their back or place them astride across their hips. They are subjected to no restraint whatever, and are allowed to act according to their own inclination, notwithstanding that the parents have unlimited power to dispose of them, and if disobedient they may sell them into slavery with the approval of the judges. Their practical education commences at the age of six or seven; girls are made useful in the domestic establishment, and they are sent out to fetch water; and boys assist their father in agricultural pursuits; they are habituated to light labour; they carry to the field rice plants, manioc stems and sugar-cane for transplanting; and gather dry grass which they bring to the house in bundles for fuel. The beautiful custom prevails for children to present to their mother, on certain occasions, a piece of money called *fofoon'damoosi* or "fragrance of the back," in acknowledgment of the affection shown to them when they were carried about in the folds of their mother's *lamba*.

The Malagasseees universally practise circumcision, not as a religious rite, but as an initiatory observance to be admitted to the rank, rights and privileges as a legitimate member of the body politic. There is no particular age prescribed, but the sovereign appoints a day for the performance of the ceremony whenever a sufficient number of applications have been made to that effect. The solemn occasion is celebrated in various ways among different tribes. Among the Hovas great preparations are made a week in advance. Numerous oxen are slaughtered, and feasting takes place in all the houses. Several days preceding the ceremonial festivities a calabash, suitable as a water vessel, is carried in procession by a number of men of the community to the residence of the king or his official representative, in order to be consecrated. Arrived in the presence of the sovereign, while holding a spear in his right hand and a shield in his left, he assumes the attitude of a warrior, and strikes off the top of the calabash with one stroke of his spear. The part thus severed is again attached to the body of the vessel by plaits woven of a species of grass, and the slender branches of a native shrub. Having performed this ceremonial act, the king exhorts the fathers of the boys, who are about submitting to the national initiatory rite, to impress their mind with the duty of loyalty and devotedness to their sovereign; that they may serve him with fidelity, honour him as the ruler of the nation, and do homage to him as their supreme lord. The fathers or guardians of the children then present to the king the *hasina* or fee, of which the amount is determined by the rank and wealth of the parties.

After these customary formalities have been complied with the consecrated calabash is carried back in the same processional order amidst the shouting and dancing of the people, headed by a leader armed with spear and shield who, as they march along, repeatedly asks: *E rano 'monaitoy?* "What water is this?" To which the answer is returned: *E rano masindrano manory.* "This is the water that wearies." Arrived near the stream from whence the water is to be taken a banana stem is planted in the ground, and a tent is erected where the party remains during the night, and where they are regaled with the flesh of a ram, with an abundance of bananas and sugar-cane. Beef, mutton, poultry, rice, fruits and vegetables are distributed among visiting strangers. At morning dawn the party that lodged in the tent proceed to the water's edge, and a man is selected, who has still both parents living, to step down and fill the calabash with sacred water, while another man hurls a spear at him as if he intended to kill him, but merely strikes the ground. The calabash with its contents as well as the banana stem and all other objects exhibited during the ceremony, are carried back to the village, and on the way the bearers of the water are met by the villagers who march out in procession for their reception, all dressed in their most costly apparel, and adorned with gold and silver chains and other ornamental trinkets. The women advance dancing and singing: "Blessed be the water, the consecrated water that wearies." Arrived at the village they move three times round the house, which has been previously prepared for the performance of the ceremony. During the whole day the assembled multitude pass their time in witnessing the amusing sight of bull-baiting, while many are engaged in dancing and singing to the beat of the drum. At sunset the women braid small baskets of rushes which are suspended in the house north and southward. A sacrifice of a sheep of a certain colour called *fahazaga* is then made which, as no knife can be used for cutting it to pieces, is torn into strips, and is scrambled for by the assembled crowd; and as the possession of a portion is supposed to insure fruitfulness, the women are particularly anxious to obtain a morsel of the precious meat. The young candidates presented for initiation are led across the blood of the sacrificial sheep into the house, where a place is assigned to them on the west side, and here they are measured with a slender cane, first from the head to the waist, next from the waist to the knee, and lastly from the knee to the feet; and at each measurement the cane is cut with a knife that has been dipped in the blood of the slaughtered sheep. The banana stem which is consecrated by pouring honey and water over it, is planted in a hole dug in the north-east corner of the house, and the lighted lamp, which is suspended from it, is to burn during the whole night, while the assembled multitude pass their time in singing and dancing. On the following morning the father of each boy presents a *fatidra* or offering of bananas to avert all evil influences, which is first brought in contact with the candidate for circumcision, and is finally cast away as accursed in an isolated spot at some distance from the village. Early in the morning men are despatched with the double calabash which is pierced with a hole in

the centre, where a silver chain is introduced to bring the *rano mahery* or "strong water" from the neighbouring brook or river. The messengers perform the task assigned to them, and on their return they are received by the people in an attitude of defiance, with stones and canes in their hands, as if ready to attack them. After all this complicated and seemingly senseless ceremonial the operator finally makes his appearance, and slitting the ear of a red-coloured bullock he dips his knife in the blood to preserve the boys from all future harm; and he next proceeds to circumcise the different candidates presented to him, who are seated on a small drum, and are held in a fixed position by several men, while others that stand around stop their ears by introducing their fingers. The father armed like a warrior guards the door as a sentinel, and while the operation is performed he exclaims: "Thou art now a man, mayst thou be loved by the sovereign and the people; may the king continue to reign long; may there be mutual confidence between him and the people; be of good report; readily receive instruction, and show thyself of docile disposition." While the initiatory act is in process of execution, the mothers, in token of humiliation, and as a mark of sympathy for their children, crawl over the floor and throw dust and ashes on their hair; but as soon as the operation has been performed and the wound has been washed with the "strong water" they rise, and each one takes charge of her own boy, nurses him most tenderly and assuages his pain and suffering. Among the Baras the diviner is consulted about the propitious time for the performance of circumcision. A bullock is sacrificed and is divided into halves with the spear, which is thrown over the ridge of the house; and the father of the boy throws the excised prepuce into the neighbouring stream. Among the Sakalavas the ceremony of circumcision does not give rise to any public rejoicing. The boy is held in the arms of his father while the operation is performed. The prepuce is either stuck to the point of a lance, which is thrown over the roof of the house; or it is introduced into the barrel of a gun loaded with powder, which is shot off in the same direction. It is only after the wound is healed up that the boy is made to bestride a bullock, and an invocation is addressed to the gods; after which the animal is killed, and friends are invited to a thanksgiving feast.

The Malagassees pay great honours to their dead and dispose of them by burial. Funerals are celebrated with great pomp, and large sums of money are spent to do honour to their deceased relatives by extravagant feasting and splendid garments, in which the body is wrapped, or which are deposited by its side. When a near friend or a relative dies in the daytime all maintain absolute control over their feelings, and abstain from every manifestation of grief, until the dark shadows of night enwrap the corpse in a pall of sadness and gloom. But then they can no longer contain themselves, and they give vent to their irrepressible feelings of sorrow and despair. They utter the most frantic wailings; they weep sad, bitter tears; and the air resounds with the most heartrending lamentations and piercing cries. To give expression to their overpowering and disconsolate grief they address to the departed the most impassioned apostrophes: "O! why

did you leave me? O! fetch me my relative, my beloved relative! Let me accompany you in your lonely path. Come for me, for now I am wretched indeed; for there is no one here who can be to me what you were." As a sign of mourning all wear their hair dishevelled; the relations throw ashes upon their head; some even tear out bundles of hair, and violently smite their breast; all are dressed in the coarsest and most common garments, and every article of ornament is laid aside. The widow, being seated on the ground, throws a blue *lamba* over her shoulders. Messengers are sent to friends in the distance to inform them of the sad occurrence, and no one fails to visit the house of mourning to sympathise with the bereaved family, and to give expression to their condolence. Each visitor presents a piece of money with an apology for being so little, saying that it is intended to purchase some trifling article for the funeral, to which they add: "Do not blame me for this trifling sum I offer; I come to wipe away tears." To this the chief mourner replies: "No! there is no blame, no censure whatever, and may the like calamity not befall you." Among the higher classes the walls of the mortuary dwelling are hung with the most beautiful *lambas*; the floor is spread with new mats, and a corner is partitioned off from the rest of the room by mat curtains, where the corpse wrapped in dark red cloth is laid out in state. An ox is generally killed in the evening, and the flesh, which is called *hena ratsy*, or "evil meat," is distributed in portions among those who took part in slaughtering the animal, and the assembled visitors and relatives who are lodged during the night in an adjoining house.

The obsequies take place on the second day after the death occurred. In taking the corpse out of the house it is lifted over a bullock recently killed for this purpose; it is then placed on a bier, and is carried on the shoulders of men to the place of interment, while the female mourners sing a funeral dirge. If the deceased was sufficiently wealthy another bullock is killed, over which the body is lifted, and after having been consigned to its last resting-place, covered with a quantity of charcoal to prevent its too rapid decomposition, the grave is filled up without any further ceremonial observances. Some member of the family of the deceased generally addresses those present thanking them for their attendance and sympathy. The meat of the recently killed bullocks is then distributed, and all retire to their homes. The bier on which the body was carried is looked upon as polluted, and no one would touch it or use it as fuel, and on this account it is left by the side of the grave until it disappears by natural decay. Among the nobles and higher classes much valuable property, especially articles to which the deceased was much attached, are buried with the corpse, in addition to the most costly silk *lambas*. On their return from the funeral the nearest relations wash themselves in water in which a peculiar kind of grass has been dipped, and the garments worn on the occasion are subjected to purification by dipping their corners in water.

The family tombs of the Malagassees are substantial constructions; they are prepared in advance at great expense and at a sacrifice of

much property ; and the burial vaults display a higher order of architecture than their dwellings. As soon as a man has entered married life, and has assumed the responsibility of maintaining a domestic establishment, he deems it his first duty to make suitable provisions for the erection of a family tomb. Among the Hovas these funereal monuments are built of mason-work in the form of vaults partly sunk in the ground. Large slabs of hard, blue basalt or granite are used for this purpose, and the interior is divided off into shelves upon which the corpse, wrapped in red silk *lambas*, is deposited. It is generally constructed in the courtyard and is often surrounded by the huts of the servants and dependents. The vaulted structure is covered with earth to the height of fifteen or eighteen inches forming a mound which is surrounded by a curb of stonework ; and upon this a second and third terrace of earth is formed, each diminishing in extent so as to present a flat pyramidal parapet faced by a stone border. The entrance to the vault is closed up by a flat, upright basalt slab. High poles are planted in the ground around the tomb, from which are suspended the horns of the bullocks that have been killed on the occasion of the interment ; and these rustic mementoes are intended to indicate the wealth of the family, or the high tribute rendered by the survivors to the memory of the departed. Sometimes the horns are stuck into the earth at the corners of the tomb, or they are ornamentally arranged round the edge of the parapet. A white flag, which in recent times is marked with the name of the deceased and the date of his death in letters of a blue colour, and which is carried along in the funeral procession, is frequently placed on the east end of the grave. Among the tribes of the eastern coast the tombs are low, narrow, oblong structures made of clay and thatched with grass or leaves. The dead are also buried in a kind of coffin made of a tree trunk split in two, and hollowed out to a sufficient extent to receive the corpse. The burial places are generally surrounded by an enclosure composed of wooden stakes. The tombs of the royal family and the higher nobles are surmounted by a well-constructed wooden building roofed with shingles and provided with ornamented gable boards. Cenotaphs consisting of a low wall, enclosing three sides of a square, are often erected intended to serve as resting-place for the ghostly shades (*fanahy*) of those who have died in battle, and whose bodies have not been recovered ; for otherwise it is supposed that the ghosts would be compelled to associate with wild cats, owls and other creatures of evil omen. Memorial stone pillars called *fahatsia rouana* are also raised in honour of the distinguished dead.

The period of mourning continues during twelve months for the husband or the wife, but a much shorter time suffices for the rest of the family. The bereaved relatives lay aside all ornaments, never perfume or anoint their bodies, and let their hair fall loose and dishevelled over their shoulders. They absent themselves from all festive occasions, and abstain from dancing and all other public amusements. It would be disgraceful for a widow to marry within twelve months after the death of her husband. A short time after the burial the ceremony of *manao afana* takes place. A large quantity of bullocks'

meat is distributed among the relatives and the visiting friends, who eat the portion allotted to them under the impression that by doing so they avert any evil that may threaten to harass the ghostly self of the deceased. The chief mourner once more receives a small present of money, which is called *fiatana* or "token of departing," for which an additional portion of meat is returned, which is called "unholy," and the part that is not eaten must be buried, that it may not be desecrated by being devoured by the dogs. The oldest member of the family addresses to the children of the deceased a salutary admonition and friendly counsel in impressive language, to which the oldest son replies; and in token of his good intentions he presents the largest bullock he can procure as an additional donation to the relatives and friends. When the king dies all the people cut off their hair as a sign of mourning, and walk about with their *lambas* falling down below their shoulders; and stripping themselves of their jacket or shirt which is generally worn underneath, they leave the upper part of their body almost entirely exposed. Thousands of bullocks are slaughtered on the occasion. The body is wrapped in rich cloth embroidered with gold, and a vast number of articles of dress and many objects of great value as well as money are deposited in the tomb. Criminals condemned to suffer capital punishment and those pronounced guilty of witchcraft by the oracular decision of the ordeal, after they have been killed, are precipitated from a steep rock and are left to moulder in the plain. Lepers are buried in an unenclosed place without any ceremonies.

Among the Sakalavas, when the king or chief dies, his body is wrapped in an ox-hide, and is deposited in a deep recess of the forest, where it is guarded by a family specially appointed for this purpose. After the lapse of a few months the subordinate chiefs assemble around the remains, and after having secured one of the cervical vertebrae, a nail and a lock of hair, the rest of the body is buried with much ceremony. The relics thus reserved are enclosed in a hollowed-out artificial crocodile's tooth which is carried to the sacred house that serves as depository of the ancestral relics, whose possession constitutes the legal title to the chieftainship.¹ Human victims are sometimes sacrificed whose bodies are placed in coffins, which serve as support for the bier of the king. In North Sakalava a lock of hair and the finger and toe nails of the deceased chief are preserved in boxes covered with a golden or silver lid, which are suspended in the *zamba* or sacred house surrounded by spears, knives and hatchets. Every Friday the people meet there to address their prayers to the ancestral chiefs. On a certain day of the year numerous oxen are sacrificed, the boxes are anointed, incense is burned and prayers are offered up; and while conch trumpets are blown and drums are beaten,

¹ Mr. Grandidier states that a cervical vertebra is introduced into the interior of a crocodile's tooth which seems to be impossible, but as the tooth of the crocodile is considered as a charm, it has been assumed in the text that a hollowed-out artificial tooth is used as the receptacle of these relics. It is also asserted by the same author that if a usurper succeeded in seizing these precious teeth the rightful heir would forfeit his title, and with it would lose all authority, while the usurper would be proclaimed the legitimate ruler of the country.

the large crowd assembled on the occasion dance and sing, and some work themselves up to such a frenzied state of excitement that they are believed to be inspired by the spirits of the departed chiefs, so that their words are regarded as oracular utterances. At the death of an *antankarana* the corpse of the deceased is sewn up in an ox-hide, and while it is thus laid out in state, the mourning relatives indulge in drinking rum and feasting on beef. In the meantime the body is laced up with cords, which are daily drawn tighter and tighter until the corpse is squeezed into its skeleton form. The dried up remains are then laid in a canoe coffin, and are conveyed amidst continuous musket firing to the family cemetery, which is generally a solitary unfrequented spot on the sea-shore. A cup and a plate are placed by the side of the coffin, which is from time to time renewed; and on certain occasions the friends of the deceased visit the cemetery, where they drink rum and feast on cooked rice, supposing that the ghostly dead would join them in their merry glee, and partake of their liberalities. In some village communities, among the same tribe, the corpse is placed upon an elevated bamboo hurdle which is protected by a shed; and here it is subjected to a kind of mummifying process by repeatedly spreading over it aromatic substances, and covering it with hot sand. Vessels are placed under the scaffolding to receive the liquid as it passes out of the natural openings of the putrifying body, and the relations and friends, who pay the last homage to the deceased by weeping, singing and dancing, dip their hand into the putrified mass and anoint their body with the strong-scented unguent. After the corpse is completely dessicated it is wrapped in bandages, and is carried to the place of burial situated on a small islet or on some steep mountain side. When a death occurs in a Sakalava village the settlement is broken up, and another site is selected at some distance where their dwellings are rebuilt, and by this change of locality they imagine that the spectral ghost, not finding their new residence, will be prevented from haunting their houses. When one of the Betsileo dies oxen are killed and certain initiatory ceremonies are performed. The corpse is placed in a long box, and for a period of two days the relations utter plaintive cries and doleful lamentations, while conch trumpets are blown, drums are beaten and other musical performances take place. On the third day the inflated body is removed from the coffin, and is rolled upon planks to render the putrifying flesh soft and pulpy. On the fourth day the corpse is placed in an upright position leaning against the beam of the house for support; and an incision being made in the heel of each foot, the putrid liquid which oozes out, is collected in large earthen pots. After the putrifying process is completed, and most of the fleshy matter has been liquified and discharged, the skeleton covered by the skin is strapped to the beam with strips cut of the hides of the slaughtered oxen, and here it remains for an indefinite period of time. The Betsimisaraka and the Benzano-zano never bury their dead, but enclose them in a wooden coffin made of a hollowed out tree trunk, which they either expose on the top of a mound of earth or place it on a rude kind of trestle firmly fixed in the ground.

The relations of the deceased, after having uttered for an hour loud and heart-rending lamentations, abandon the mortuary dwelling which is invaded by a great number of friends and acquaintances who, in the presence of the corpse, indulge in feasting, drinking and dancing to console themselves in their bereavement. In the meantime workmen are sent out to the forest to fell a suitable tree, which is partially split and partially hollowed out to serve both as lid and coffin. In this rude receptacle the body is laid, and is carried on the shoulders of men to the cemetery. Dead persons are never mentioned by their name, but are only referred to as master and mistress. As a sign of mourning the women go about with their hair dishevelled, and the men leave their head uncovered for a certain number of months. Among the Sihanaka the men and women, who assemble in the mortuary dwelling, lament, weep and sing funeral chants amidst the uproar of boisterous music. At the same time the distressed relations attempt to forget their grief by freely indulging in intoxicating liquors, and feasting on the flesh of oxen that are speared in considerable numbers. The corpse is buried, and while it is carried to the place of interment, oxen are killed along the path, so that those who bear the body are compelled to step over the carcasses. They suspend from forked poles the articles of value belonging to the deceased, and the ceremonies of mourning are continued for a week. If the deceased was a man of position or wealth, the widow dressed up in her best attire and fitted out with all her silver ornaments remains in the house while the burial takes place. As soon as the nearest relatives return they address the distressed wife in the most abusive language, accusing her of having been the cause of the death of her husband whose *vintana* (fate) proved less powerful than her own. She is then stripped of all her clothing, is deprived of her ornamental outfit, is dressed in a coarse garment, and is required to eat with a spoon without a handle from a dish of which a foot is broken off. She is not allowed to speak to any visitor, and with her hair dishevelled, and unwashed face and hands she is bound to lie down all day covered with a coarse mat, and can only leave her couch during the night. In this miserable condition she remains for eight months or even a year; and she can only go home to her relations after she has obtained a divorce from her husband's family. The Tanala keep their dead for a whole month, during which time fat is burned to counteract the odour of putrefaction; and after the face has been exposed for three days, the body is covered with a red *lamba*, a piece of silver is put into its mouth, and its fingers are loaded with silver rings. The corpse is carried in procession to its last resting-place amidst loud wailings and the firing of guns. While standing at the brink of the grave one of the funeral escort rises and addresses the ancestral dead in these words: "This is what you get, but you must not follow after his progeny, his grandchildren, his brothers; this is the one you have got." When the king dies the body is buried on the day the death occurs. The corpse is laid in a coffin of *nato* wood, surmounted by a roof-like lid with two horns planted on each side. A funeral hut is constructed in the depth of the forest, where the coffin is de-

posited, which is renewed whenever it begins to decay. An image of the deceased chief wrapped in cloth is hung up in the east corner of the hut which, after the lapse of six weeks, is thrown in the Matitanana river. Some of the South Tanala carry the body of a deceased friend to the forest-wilds, uttering loud shrieks and howls on their march; and a halt being made, from time to time, a part of the escort, among other games, engage in wrestling and spear exercises. When they arrive at the designated place "the corpse is thrown away," by being consigned to a grave dug at the foot of a tree which is notched to mark the spot where the last remains of the departed repose. The forest tribes near the south-east coast wrap the bodies of their deceased relatives in matting, and throw them into a common pit called *kibory*, dug at the edge of the forest. Among the Bara tribes the death of one of their people is announced by the firing of guns; they give expression to their grief by frightful shrieks and horrible wailings, and to appease the ghostly spectre of the deceased one-third of his oxen are slaughtered. No grave is dug, and as the body is laid upon the ground entirely naked, it is protected by a pile of stones from three to four feet high, in which it is enclosed. In some parts of the Bara country caves are selected as funeral vaults into which the bodies are introduced; and the entrance being closed up with stones, they are used as the repository for the skulls of the oxen that have been killed for the funeral festivities. At the death of a Bara chief his ghostly self can only be appeased by killing half his oxen, while his wives are required to shave their hair, and his successor is bound to capture a town, or he should at least engage in a fight in which blood is shed, before the terrible ghostly spectre will be satisfied.

In ancient times the south-western tribes wrapped the body of their deceased friends in a *lamba* and laid it in a canoe-shaped, covered coffin. An ox or a cow was killed, and frankincense was burnt to counteract the putriferactive odour. When the corpse arrived at the family burial-place a fire was kindled outside at each corner, in which the sacrificial victim, divided into four quarters, was burned, and frankincense was sprinkled upon the burning embers. The chief or the patriarchal head of the family then stepped forward placing himself near the entrance of the cemetery, where he announced his presence by hailing repeatedly in a loud voice. Here he called off the names of the dead buried within the enclosure, informing them that there was a relation coming to lie amongst them, and that he hoped they would receive him as a friend. The gates were then thrown open, but none was allowed to enter except the nearest relations and the bearers. After the grave had been dug, which was from seven to eight feet deep, the body was consigned to its last resting-place, and the excavation was filled up with earth without further ceremony. The burial ground was visited once a year for the purpose of cleaning and weeding it, but it could only be entered after a cow or bullock had been burnt.

The Malagasseees have some confused idea of the existence of something spiritual or ghostly, which differs from the perishable elements of the human body, and which at death assumes a separate indi-

viduality. They have even some refined notions on this subject. They believe that the *aima* or essence of life, which man has in common with the animals, is lost and dissipated in the air at the hour of death; that the *saima* or intellectuality of man is also lost and vanishes, and finally that the *fanahy* also called *matoatoa* and *angatra* or the ghostly phantom of the individual, which is simply a creation of the imagination, is endowed with a kind of immortality but vaguely conceived and by no means clearly understood. It has never occurred to them that if the spirit of man survives his mortal frame it must exist somewhere, and they have never indulged in the delusion of creating for themselves a heaven or a hell to suit their own individual fancy; and the doctrine of a future state of reward and punishment is entirely unknown to them.¹ They believe, however, that the *matoatoa* or ghost of the deceased hovers about the tomb where the body reposes. They also imagine that the *ambiroa* or spectral apparition announces to the dying person his final exit from this world of tears and sorrow. Among some tribes the belief in transmigration is very common; it is thought that evil-doers would be punished by being made to inhabit bodies of wild cats, owls or crocodiles.

Class distinction was recognised among the Malagasseees from time immemorial. The family of the reigning sovereign occupies the first position in the hierarchical order. The mother of the reigning prince takes the highest rank next to her son; the legitimate wife or queen follows next in order, but the position of the other wives is regulated according to seniority, ranking, however, higher than the king's brothers, who with their wives and children take precedence of all inferior relations. The class of *andrian bavy* or great nobles, most closely connected by blood or marriage with the royal household, occupy the next highest rank. They hold the position of judges, and exercise much influence in the management of the affairs of the government. They are possessed of great feudal estates which are occupied by free tenants who are, however, bound to perform a certain amount of labour for their feudal superiors, to whom the right is assigned of settling all disputes that arise between their dependents. The *andria* or inferior nobles are divided into six different grades, the rank and dignity of each being clearly defined. The next class are the *hova*s or common freemen comprising the mass of the common people. They are divided into two great branches, called *borizano* or civilians and *miaramila* or the military branch. Both are bound to render labour service (*fanompoana*) to the king and the government, whenever called upon to do so, without being entitled to any compensation. They drag the building timber from the forest; make bricks and

¹ According to Mr. Sibree the spirits of the dead are believed to go to Abondrombé—a lofty mountain covered with forest, on the eastern edge of the highland of the Betsileo country and dividing it from the lower Tanala territory. Sibree's Madagascar, p. 312.

But if this land of souls is not a modern invention, it cannot be considered in the light of a paradise or a heaven, it is at most a terrestrial spot where the ghosts of the dead are supposed to wander about. Nor is it probable that the Hovas would send their ancestral ghosts to the country of the Betsileo—a race of people much inferior to their own.

tiles; quarry stones and build houses; and skilled workmen are liable to be impressed for the performance of an indefinite amount of unpaid work. A clan of the Hovas named Zanakambony are the supposed descendants of the original conquerors, who consider themselves an exclusive class, and do not in any manner associate with people of other clans. While they are exempt from working for the king in general, they are called upon to do smithwork. They have the privilege of carrying the body of a deceased king to his final resting-place, they build his funeral vault and the *tranomasino* or house that shelters it.

Slavery has existed in Madagascar at the earliest period of its settlement, and though the Mozambique slaves have been nominally enfranchised in 1877, yet the natives are still held as slaves, who are divided into several classes. The *andevos* are principally recruited from prisoners of war and the wives and children of those vanquished in battle; and their descendants are held in slavery like themselves. The *zaza-hovas*, who are of a higher rank, were originally free persons, but having been reduced to a state of absolute poverty they sold themselves to a master, or they were sold for debt by their creditors. Slavery is also a punishment for certain crimes, which always involves the confiscation of property, and the wives and children of the criminal are doomed to share the fate of the head of the family, unless redeemed by their relatives. Slaves are well treated and are generally looked upon as members of the household. The older men and women are called the fathers and mothers of the domestic circle. They enjoy the privilege of accumulating property, and though they can be punished by flogging and by being put in chains, yet they cannot be put to death by their masters. They are principally employed in the cultivation and preparation of rice and other agricultural labour. In some instances slaves are well educated and associate on terms of intimacy with officers of rank; others hold positions as preachers and church officers and are highly respected.

The government of the Malagassee, as represented by the Hova dynasty, is an absolute monarchy, with all the arbitrary powers of an irresponsible despotism. Royalty has taken such a deep root in the customs and manners of this people that it is regarded with a profound and almost idolatrous veneration. The sovereign, who was formerly also invested with the office of high priest, is supposed to govern by right divine, and his authority is not only respected, but his orders are implicitly obeyed. When the sovereign appears in public he is saluted by chanting: *Andria manitra*,¹ *lehibe ny mpanjakanay*, "a great sweet-scented prince is our sovereign;" and he is always spoken of as *ny andria manitra hita masa*, "the great prince seen by the eye." The power of the monarch is, however, only nominally absolute, and although he claims the right of conducting public affairs according to his pleasure, and of freely disposing of the person and property of his

¹ As the Malagassee language has no word for god or even divinity the missionaries have adopted *andria manitra*—a title involving sovereign power—as a designation for god. This is the reason why the king is called the prince "seen by the eye" to distinguish him from God who is invisible.

subjects, yet he is, in some measure, restricted by the customary laws, which he can neither violate nor disregard. He is acknowledged to be the lord of the soil, the owner of all the property, and the master of his subjects. He commands their gratuitous service at all times and on all occasions, and a refusal to comply with his orders, however unjust or oppressive, would be punished as rebellion with death and confiscation of property. He is invested with the legislative and executive authority, and he is the fountain of justice and law. All officers of an administrative or military character are directly appointed by him; and to him alone they are responsible for their acts. He decides questions of peace and war, commands the army and controls its movements, and all judicial cases are in the last resort decided by him without further appeal. The death penalty can only be inflicted or remitted by his decree. To hold the reins of authority with security to himself, and with advantage to the nation, he must necessarily endeavour, by a steady administration of justice, and by a mild and firm execution of the laws, to gain the affection of his people. As a matter of form he sometimes assembles his subjects under the pretext of consulting them, and to obtain the approval of certain laws which they never refuse. The national council, which is generally presided over by the king, is composed of people of influence in the capital, and of the headmen of the provinces, districts, towns and villages. The lesser councils are assemblies attended by the heads of provinces, districts, towns and villages, which are presided over by a judge or a military officer who acts as royal commissioner, and communicates to the central government the opinion expressed and the decision reached by the council. Since a disciplined army has been organised these councils are rarely convened, and they exercise no controlling influence in the administration of government affairs. The succession generally devolves upon the eldest son unless excluded by disabling disqualifications, but the sovereign may, in his lifetime, nominate not only his own successor, both of the male and female line, but he may fix the line of succession for future generations. On failing to make the nomination, or if the appointment cannot take effect, the selection remains with the nobles. When a new sovereign succeeds to the throne, all official functionaries and the representatives of distant tribes are required to take an oath of allegiance, of which three different forms exist. If the *lefonamby* oath is taken, the formula is repeated by the judge with various imprecations, while the person sworn holds in his hand a spear which is thrust into the carcass of a calf that has been killed for this purpose. The *velirano* oath requires the party to stand round a pond into which have been thrown the dung of a bullock, certain grass tops, a musket ball, rice chaff, the wadding of a musket, branches of a tree, long grass and a water flower, while the judge is reciting the oath of allegiance, to which assent is given by the persons sworn by striking the water with boughs; at the same time the pool is struck with a spear and a musket is fired over it. The third form called *hasina*, consists simply in presenting a silver dollar, at the same time giving expression to the wish that "blessings on the sovereign may accompany the offering." When the monarch

leaves his palace he is always accompanied by the chief people of the kingdom residing at the capital, and by hundreds of soldiers and attendants. Scarlet is the royal colour, and the scarlet umbrella is the badge of royalty. Whenever this badge is seen even the people at a distance bow to it and salute it with great reverence, while they stretch out both hands exclaiming: "Reach old age sovereign master, not suffering from disease, live as long as the people."¹

The sovereign is assisted in the administration of justice by twelve judges composed of the chief nobles who receive their appointment from him; they hear contested causes and render their decision according to the principles of equity; but an appeal may be taken to the king for final adjudication. They also announce to the people the messages or decrees of the sovereign. The civil police of the country is entrusted to the *farantsa*, whose duty it is to preserve the general tranquillity and order; to promote the well-being of the people; to receive and take charge of the money falling due from taxes, fines and confiscations; to take in custody the rent charge payable in rice from the land cultivated by tenants, and collect other contributions which the law requires to be made to the government. The *vadintany* or subordinate executive officers fill the function of bailiffs or constables. They carry all communications on public business to the headmen of the villages, and they make known the will of the royal master by proclamations during the weekly district markets. Every village is presided over by a *loholona* or "head of the people," who is generally a man of ripe age and exercises much local influence; it is his duty to act as magistrate and preserve the public order; and he serves as intermedium between the sovereign and the people. He enrolls, from time to time, such able-bodied young men as are deemed suitable for the army and other public service. Obedience to elders is strictly enforced according to the prevalent proverb: "Evil is the land without elders."

The present government machinery of Madagascar has been somewhat modernised. The sovereign, who presides over the destiny of the nation, is assisted in the management of public affairs by a prime minister, a secretary of state, a commander-in-chief, a chief judge, and an ancient chief who represents the civil power. The prime minister who is ex-officio the husband of the queen, and is only responsible to his sovereign mistress virtually exercises all royal authority, for he is not only the commander-in-chief of the army but he is the head of every department of the government, he acts as chief counsellor to the queen, as well as chief judge. A few years ago the government machinery was still more modernised by creating a ministry of the interior who performs principally police duties, collects the capitation tax and attends to the correspondence of the queen; the foreign minister manages all foreign affairs; the minister of war attends to the recruiting and drilling of the army, and takes the command in time of war; the minister of law promulgates the laws and supervises

¹ All that is said in the text of the king equally applies to the reigning queen if she exercises sovereign power.

all that relates to the civil and criminal law ; the minister of industrial arts and manufactures encourages agriculture, the breeding of domestic animals, and manufactures ; the minister of the treasury receives, takes care of and pays out all monies belonging to the state ; the minister of education inspects the schools and sees to it that they are well attended by the children of the school age. A fundamental principle has been introduced as the basis of the government, which affirms that "the word of the sovereign alone is not to be law, but the nobles and heads of the people with the sovereign are to make the laws." The constitutional charter also contains the clause that "no person is to be put to death for any offence by the word of the sovereign alone, and no one is to be sentenced to death till twelve men have declared such a person guilty of a crime to which the law awards the punishment of death." But these sound principles of law and justice are generally evaded, and the laws are applied in the most arbitrary manner.

The constitutional system does not rest upon a popular basis, but in place of a parliamentary body there exists a kind of democratic assemblage called *kabary*, which is, so to say, a public council that is, from time to time, convened among most of the tribes. Among the Hovas the *kabary* is generally held at the capital on a large triangular piece of ground known as *Andohalo* or on the *Mahamasina*, which is a large square plain at the foot of the city hill. Here any legislative measure adopted by the government is promulgated by the prime minister or by the sovereign in person. The whole population of the central province is ordered to attend, and the representatives of distant tribes and provinces are also summoned to be present. The minister and other high officers, who are entrusted with the royal message, are all dressed in gorgeous uniforms. Lines of troops guard the avenues leading to the place, cannon are fired, and the military music announces the arrival of the high dignitaries who represent the monarch. As soon as the prime minister rises the troops present arms, and the whole assemblage, who are all squatted on the ground, turning towards the palace, exclaim with one accord : "*Tarantitra !*" "Reach old age !" After the preliminary salutes have been given the prime minister delivers the royal message supporting the proposed law in a long and eloquent speech, which frequently occupies an hour or more in delivery. At the conclusion of each important paragraph the question is put in a loud voice : "For is it not so ye people?"¹ Which is responded to by a loud shout : *Izay !* "So !" The representatives of the different classes, the clans of nobles, the heads of tribes, the officers of the army, the native-born Arabs and even Europeans all take the word in turn, and express their assent to the message they have heard, giving assurance of fidelity and loyalty, presenting at the same time the *hasina* or silver dollar.

Though there existed no written code of law in Madagascar prior to the year 1828, yet the judges who administered justice had much regard for precedents, and the ancient traditional customs of their

¹ *Fatsy itzay va ry ambanilanitra ?*

ancestors. Murder, treason, sorcery, arson, robbing tombs, manufacturing base coin, acting fraudulently in the king's name, selling slaves out of the island, desertion of a military post, or retreating in battle after the attack had commenced were all capital crimes and were punished with death. Spearing or beheading a criminal in his own house was the most honourable mode of execution. Nobles were usually put to death by suffocation. A kind of crucifixion was sometimes resorted to, and when the crime was of a very heinous character the malefactor was sometimes tied to a post with thongs rendered supple by being dipped in water; and his body being rubbed with tallow and grease, faggots were placed around, and he was burnt to ashes. In case of murder, if the victim was killed or wounded with an iron instrument the death penalty was invariably inflicted, but if the homicide was caused by the use of a wooden stick the culprit had the privilege of making arrangements with the family of the victim by paying the required amount of damages. The malicious sorcerer was punished by being thrown down a steep, precipitous rock. The milder punishments were slavery with confiscation of property, flogging, putting in chains and being subjected to hard labour. Pecuniary fines were common, especially for stealing cattle on other ground than that of the owner, or for stealing articles of small value. The unfortunate debtor, who was unable to discharge his obligations, was sold in the public market. By a custom, which prevailed in former times, a criminal was pardoned and was immediately released if he succeeded in obtaining a sight of the sovereign; or if the sovereign accepted the *hasina* sent to him by the condemned culprit.

In the written code of 1828 the penalties for the various offences are minutely specified, and although the punishments are still severe, yet they are more or less proportioned to the magnitude of the crime. All statements in the trial of criminal cases are taken down in writing, and are sent for examination to the sovereign, to whom, in important cases, the sentence is submitted for approval before it can be executed. Courts of justice are held in the open air, for which a vacant space is selected near the highroad. The judges are seated on a raised bank of earth or on a stone with the complainants, defendants, witnesses and spectators all crowding around them. The depositions are written down by a clerk who supports the paper on the knee. Each party pleads his own cause, and examines and cross-examines the witnesses. Evidence is carefully weighed and scrutinised, and the sentence is pronounced in accordance with the value of the testimony offered. In difficult cases the judges retire, and deliberate on the decision which is to be rendered. As the judges receive no salary it is supposed that bribery and corruption exercise much influence in the administration of justice.¹ The most common punishments are flogging or putting in chains, and compulsory labour for the benefit of the government. Death is inflicted for many crimes by spearing,

¹ Bribery and false swearing prevailed to a terrible extent and even now, we may say with abundant truth, that the fountain of justice is not always pure. Little's Madagascar, p. 72.

beheading or stoning. Money fines are most frequently imposed for minor offences, but imprisonment is very rare.

Under the reign of the queen Ranavalona III., who now (1887) presides over the destiny of the Malagassees, a new code of law has been drawn up and adopted, which comprises no less than 305 distinct statutes. These laws are still more or less draconian and bear on their face the impress of barbarism. Twelve capital crimes are punished with death and confiscation of property, and one of these crimes consists in making evil charms with intent to cause the death of the sovereign. Not only murder is punished with death, but inciting another to commit murder, or striking a person with a sharp weapon, without regard to his being killed or not. Disrespect to the sovereign is punishable with a fine of two hundred and fifty francs or with penal servitude for five years. The death penalty is inflicted upon those who bring negroes into the country or kidnap Hova subjects in order to sell them as slaves. Twenty years' penal servitude is awarded to miscreants who are disturbing the repose of the powers of the lower world by digging for gold, coal, iron or lead. The forging of a signature, setting fire to a building; breaking into a dwelling-house or a tomb; going about at night with evil intent; putting the hand through the palisade which surrounds a palace with intent to steal; buying, selling or possessing gunpowder are all punished with ten years' penal servitude. If the offender is unable to pay the fine imposed in money he is required to work out an equivalent in time by imprisonment for as many days as there are sixpences contained in the sum of money to be paid.¹

The prisons of the Hovas are simply enclosures surrounded by a high wall, and the prisoners are only shut up at night in thatched mud huts; but in the morning they are allowed to walk about and attend to their work, or to pass their time as best they can until sunset. The preventive prison is equally a small windowless hut, where persons of both sexes are huddled together, with no other ventilation than a few holes in the thatched roof.² Miserable-looking wretches half clad are seen hobbling through the streets of the capital with iron shackles forged to their ankles, which are fastened by means of a chain to an iron girdle riveted around the waist. These are the criminals condemned to penal servitude, who carry on their shoulders bundles of firewood or some other heavy burden to the appointed place of destination, for they are required to earn wages by their labour to enable them to support themselves and their families; the prison keeper only locks them up at night, but they have to provide for their own food and clothing as best they can.

¹ These are only a few specimens of the laws of the new code; but many others are equally as eccentric and as barbarous as those referred to in the text, but being modified copies of the laws of more civilised nations they are of no interest to the sociologist.

² Any unruly man or woman is for greater security put into a box (about 7 × 3 × 2½ feet in size) and locked up. I have known two persons to be stifled to death during one night while thus boxed up. *Journal of Anthropological Institute*, vol. xii. p. 315.

Formerly the Malagassée tribunals did not confine themselves to the trial of cases according to law and evidence, but where no convincing testimony could be adduced to prove the practice of sorcery, the guilt or innocence of the accused was established by the ordeal of *misortro tangena*, or drinking the *tangena* poison.¹ The accused was ordered to eat a quantity of rice, after which he swallowed a portion of the *tangena* nut scraped into banana juice, and wrapped up in three small pieces of skin taken from a fowl, handed to him by an officer called *lampi-tangena*. The *mpanozou-dola* or curser placing his hand upon the person charged with the crime addressed to the spirit of the *tangena* the following invocation: "Hear! hear! hear! and hearken well O! *raima namango* (searcher, trier, test), thou art a round egg made by nature's god. Though thou hast no eyes, yet thou seest; though thou hast no ears, yet thou hearest; though thou hast no mouth, yet thou answerest. Therefore hear and hearken well O! *raima namango*." This apostrophe was followed by many imprecations, and it was earnestly urged upon the spirit to make the guilt manifest if sorcery had been practised. The innocence of the party was considered as established, if the three pieces of fowl skin were found uninjured in the rejected rice. In the contrary case the suspected person was pronounced guilty, and was beaten to death with the rice pestle, and the corpse was dragged away either to be buried without ceremony, or it was left exposed to be devoured by the dogs. The relatives of the accused, besides purging themselves of all complicity, were bound to pay a fine; while the property of the criminal, not bequeathed before the accusation was preferred against him, was confiscated, of which the persons, who acted in an official capacity, were entitled to one twenty-fourth part for their service.² In some cases the accused was made to swim across a river infested with alligators, and if he got across safely he was declared to be innocent; or he was led to the borders of the sea, and if the waves were dashing their waters against him so as to reach above the waist he was pronounced to be guilty of the crime charged.

The revenues of the sovereign are principally derived from the extensive herds of cattle belonging to the state, and from the numerous slaves attached to the royal dignity. While the direct contributions are rather limited; the government claims the gratuitous service of the subjects on all occasions and for every conceivable purpose; but accepts payment either in money or in produce in lieu thereof. The contributions directly paid into the public treasury are one-third of the spoils taken in war, and four dollars in money for every prisoner taken, who belongs to the captor; the *hasina* or donation of money, which is required to be made on all possible occasions for the benefit of the sovereign; the *fahafolo* or one-tenth of all the produce

¹ The *tangena* is a nut of the *Tanghinu veneniflua* about the size of a horse-chestnut. It appears to be a most powerful poison; but taken in small doses it simply acts as an emetic. Ellis' History, p. 459.

² It is computed that before the disuse of the trial the *tangena* caused the death of one-fiftieth of the whole population or about three thousand persons every year. Sibree's Madagascar, p. r80.

of the country ; a tax on each house, and an annual poll tax, which, however, is not regularly collected. Besides the sovereign is entitled to one-fifth of the profits made on goods sold in the capital outside of the public market ; and at the birth of a slave child one-fifth of its value is paid into the government exchequer. Freewill offerings of the first fruits of the harvest are made to the sovereign ; and a certain proportion of rice is contributed by the freemen for the use of the army. Duties are imposed on all vessels entering the harbours and ports as well as on the goods imported and exported. The judges, who receive the fines collected as their salary, are required to yield up a certain portion to increase the royal revenues. One-third of the purchase money realised in selling a debtor into slavery is due to the public treasury. Confiscated property, either whole or in part, as well as escheats, and the effects left by persons dying intestate are all claimed as public dues. The salary of the officers of the government is paid in produce, or they are remunerated by assigning to them tracts of land, or they are made the beneficiaries of the service of a certain number of men of the tax-paying, inferior class.

The British government pays to the reigning monarch of Madagascar a royalty of two thousand pounds sterling as a compensation for having abolished the external slave trade. Foreigners are not allowed to become proprietors of land ; but they enjoy the privilege of renting or leasing real estate on previously giving notice of their intention to the government. In the treaty of 1865 with Great Britain perfect religious liberty is guaranteed to Europeans, as well as to the natives ; and the churches and other missionary establishments are placed under the protection of the government.

Before Radama had given to the government a military basis, and had conquered the greatest portion of the island and rendered it submissive to his authority, intertribal wars were quite common. When war had been determined upon in public council all capable of bearing arms assembled at the appointed rendezvous equipped with the spear and shield, and supplied with a sufficient quantity of provisions. As the warriors arrived at the appointed place each one threw a chip of wood into a basket standing in the cabin of the commanding chief, and these being counted the number of men ready for the campaign, was ascertained. The army was without regular discipline, and no marked out order prevailed in the attack. Each warrior fought on his own account ; his efforts being directed to secure as much booty as possible ; and if there was any danger of being defeated he tried to escape as fast as his feet would carry him. The troops entered the enemy's country, ravaged and burned the plantations and the family dwellings, drove off the cattle, and made slaves of the prisoners without distinction of age or sex. If the party attacked was too weak to resist they fled into the woods ; if on the contrary they considered themselves strong enough to enter into a contest with the enemy, they fortified themselves by protecting their front by palisades, behind which they discharged their weapons. The two fortified camps gradually approached, and when they came within speaking distance, they accused each other of bad faith ; and mutual defiance and insulting

words passed between the two antagonistic forces. In this way they remained face to face for many months without engaging in any decisive action, and the troops, whose provision stores were first exhausted, were bound to disperse, while the conquerors fell upon the fugitives and captured all they could secure. Thus ended the war without a drop of blood having been shed.

The present military organisation of Madagascar is formed after the European model. The troops cannot be considered, however, as a regular standing army, but they are rather a kind of militia that receive no pay, except some occasional bounty of clothing or provisions allotted to them as a free gift. Military service is rendered in place of a money tax, and nearly two-thirds of the effective male population of the central provinces are enrolled as soldiers. In ordinary times when the soldiers are not engaged in the planting or the harvesting of rice they are called out for drill one or two days every fortnight ; but much additional time is lost in going and returning by those who live at a distance. The army is regularly officered, the grades of the military rank being indicated by numbers. Thus one honour is assigned to the private, two honours to the corporal ; three to the sergeant and so up to thirteen for a field-marshal, while sixteen is the extraordinary rank for special service. The uniform of the rank and file consists of a neat tunic and trousers of white cotton, with a narrow-brimmed white-painted straw hat as head covering ; and to complete the military accoutrement each soldier is girded round with cross-belts, is provided with a cartridge box, and is armed with a flint-lock musket. At the ordinary drills the officers are dressed in a variety of costumes in European fashion ; but when great ceremonies of state take place they are attired in very handsome uniforms gorgeous with blue or scarlet cloth and velvet, gold and silver lace, embroidery, gaudy feathers and nodding plumes. The brass band have retained their native dress, and they execute with great accuracy military music of European composition. A small artillery corps has also been formed, and they have a number of brass field-pieces ; but they have not acquired much proficiency in this branch of military science.

The Sakalavas are governed by a king, whose person is sacred, and his inviolability is not only respected by his subjects, but by his enemies with whom he is engaged in war. He can only be personally attacked by a rival king, but if a common soldier of the adverse party were to aim at him, the miscreant would be immediately put to death. He is entitled as a part of his revenue to a share of the merchandise (*arehar*) left at his death by the chief of a commercial establishment. Justice is administered by the village headmen who assemble in a *kabary* or council and try all crimes and offences. Capital punishment can only be executed, if the sentence is confirmed by the king. Most of the crimes and offences are atoned for by a fine. Before declaring war the king convokes a *kabary* which is attended by all the village chiefs, who discuss the question, but the king has the deciding vote. Each headman furnishes a certain number of soldiers who are armed with flintlocks and spears.

In December 1885 a treaty was concluded between the government

of the French Republic and the government of the queen of Madagascar, by virtue of which the quasi-protectorate of the French government was recognised. Henceforth the French government represents Madagascar in all foreign relations, and the French Resident, who presides over all foreign affairs, exercises judicial powers in all contests that arise between Frenchmen, or between Frenchmen and foreigners, or between Frenchmen and Malagasees. French citizens are allowed to carry on commercial pursuits throughout the whole extent of the island, and they have a right to lease houses, lands and all other immovable property for an indefinite number of years. The French government binds itself to lend its assistance if necessary in the defence of the states, and reserves to itself the right of permanently occupying the district of the bay of Diego-Suarez, and erect there such establishments as it may find necessary. Diego-Suarez is the finest and largest harbour in Madagascar, and is sufficiently capacious to accommodate a whole fleet. The entry is perfectly safe, for the shallow places can be easily avoided by observing the colour of the water. Its depth varies between two and sixteen fathoms, and it has a clear sandy bottom.

The original religious conceptions of the Malagasees did not at all differ from those of the other Oceano-Melanesians; they were founded upon nature and hero-worship. The real idea of a divinity or a god-head was entirely unknown to them, and their language has no word to give expression to such a pure abstraction. *Andria manitra* "the fragrant prince," and *andria-manahary* "the source of possession," were terms applied to the sovereign and to all objects of nature that excited in them feelings of fearful apprehension, of awe, of reverence and wonder. When their intellectual faculties became, as it were, paralysed by a vague and hazy bewilderment in the presence of the mysterious, the infinite and the unknown, the existence of some superior power without personality suggested itself to their imagination, presenting neither form nor definite attributes, which they called *sampy*, "helper" or "auxiliary"—an active force in the economy of the universe—which became their household god, and they hoped that it would be propitious to them as tutelary patron when going to war, or would shower blessings upon them, or would restore them to health when afflicted with some dangerous malady. The mystic force inherent in the *tangena* poison was one of those unknown, mysterious powers which was supposed to act with unflinching precision, and with the stern resolve of inexorable fatality. The natural agencies of beneficence were placed under the control of a presiding genius called Zanahar, while Angatche directed the malevolent powers that pervaded the universe.¹ This supreme power inherent in the nature of things was ascribed to silk and velvet on account of their beauty and utility; to

¹ Among some tribes, they have no other gods but the ghosts of the dead. The *zanahars* represent the beneficent ghosts, and the *angatches* the malevolent ghosts, who are the spectres of those that died after drinking the *tangena* poison. They only offer sacrifices to the good genii, and *zanahar-be* or "great zanahar" is the personification of all great natural phenomena, such as thunder, wind, the sun, &c. Coignet in Bulletin de Géographie, p. 357.

rice as an indispensable article of human subsistence ; to thunder and lightning—the awe-inspiring monitors ; and to earthquakes—the precursors of death and destruction. A book that possesses the wonderful capacity of speaking to those who merely look at it, was one of those great manifestations of genius and power. Deceased sovereigns, who were once the life and spirit of the nation, still lived in the memory of men as the dispensers of the supreme power. This undefined, invisible, impalpable supremacy was rendered comprehensible to the Malagassee mind by embodying it in some tangible form.¹ Images invested with mysterious sanctity inspired awe and reverence as the representatives of some natural power for weal or woe. Amulets and charms (*ody*) were supposed to be animated by some active force of a mystic character that exercised a specific influence, in a certain direction, upon the possessor of the invaluable treasure. The phantom ghosts of their ancestors—the types of the unknown and the mysterious, were also honoured and revered. They were regarded as guardian genii to protect surviving friends ; prayers were addressed to them, their aid was implored, and certain offerings were deposited upon their tombs. Each tribe had its own images or representative *sampys* who were considered as tutelary protectors ; and some of them were universally acknowledged as the supreme guardian spirits of the nation. Each family trusted in the talismanic virtue of their household *ody*, which was an object of profound veneration ; and even individuals entertained the confident assurance that they were protected by their personal *ody*. These *odys* were supposed to be most effectively represented by crocodiles' teeth, and their influence was thought to be propitious in health and in sickness, and in all the vicissitudes and changes of life. At a more recent time their superstitious mind ascribed to the images themselves active powers, and they were not only regarded as the representatives of the divine ; but they were looked upon as gods ; prayers were addressed to them ; they received thanks for favours bestowed, and were highly honoured and greatly venerated. They were supposed to be the active agencies who possessed the power of life and death ; to whom the present, the past and the future were known ; who could hurl the thunderbolt ; pour down hail to destroy the harvest ; remove disease ; inflict calamities, and cause venomous serpents to attack those that calumniated them. Villages, in which some of these powerful idols were kept, were considered *masina* or sacred ; and they were not allowed to be profaned by the introduction of certain animals and certain articles of food or merchandise ; and even whole tribes were sometimes prohibited from entering the holy precinct. These gods, thus enshrined in a common native house, had neither priests nor worshippers, but they were regarded in the light of oracles, and the questions addressed to them were duly answered by those who called themselves their adherents and votaries. In sickness they applied to them for a cure ; the *odys* were their gifts ; they revealed the future to the anxious inquirer, and sent deliverance from impending evil.

¹ The *sampy* of the Malagassees is really the *atua* of the Oceanians and does not in any manner differ from it.

Public assemblies were sometimes convened, when the people were enjoined to avoid certain acts and to abstain from a particular kind of food in order to propitiate the favour of the god, and obtain protection from certain apprehended evils, while the rice ground was hallowed by sprinkling to preserve the rice from locust and blight. These idol gods were appealed to in taking the oath of allegiance to the king, and in the administration of the *tangena*. On particular occasions they were carried about publicly to drive away disease; to fortify the people against the danger of storms and lightning, and to impart virtue to springs and fountains. In wars they served as rallying standards, to inspire their devotees with courage, and to render them invulnerable and victorious. The form of most of the idols was that of the human figure about half a foot or a foot in length. They were never permitted to be profaned by being exposed to the sight of the vulgar, and it was considered a sacrilegious act to endeavour to obtain a view of them. When they were carried about in public processions they were carefully wrapped up in scarlet cloth or velvet, and they were frequently ornamented with silver chains and amulets in the form of crocodiles' teeth. They were affixed to the end of a pole, and all were strictly prohibited from gratifying their curiosity by gazing at the sacred object; and to prevent the infringement of the law a man armed with a spear marched at the head of the procession, and shouted to the passers-by to retire to the side of the road. The keepers or guardians of the national idols held an office of honour and distinction, which was hereditary in their family. As they ranked with the class of nobles they were saluted as such, and they even carried the scarlet umbrella which is the highest badge of honour and dignity. They were invested with the power of life and death, could order the execution of any member of the tribe without the previous approval of the government, and they enjoyed the privilege of *tsy maty manota* "not dying when transgressing," and if detected in any crime they were entitled to be released without preliminary trial. They sanctified the idol for the prayer of the votary by opening its case in close retirement and pouring castor-oil upon it, after which they restored it to its proper place.¹

Previous to the year 1869, when the national idols were ordered to be destroyed, the Hovas and the tribes of the central provinces venerated fifteen principal idols, each of which was supposed to possess some special power and influence, to be the protector of certain interests; to bestow blessings upon their votaries, and to shield them from harm and injury. The idol divinity of the first order was Rakelimalazo or "the little, yet renowned," who was venerated as the tutelary guardian of the sovereign, rendering him invincible, universally victorious, and vouchsafing special protection to his person against fire, crocodiles and sorcery. To this god was entrusted the welfare, the interests and the dignity of the kingdom. He was

¹ This exposition of the ancient religion of the Malagasees applies exclusively to the Hovas and some of the Central Provinces, a majority of whose population have been converted to Christianity. Most of the other tribes still adhere to their pagan superstitions.

enshrined in a sacred village built on a hill,¹ and it was interdicted to bring within the sacred ground certain animals as well as forbidden objects which were called *fady*, and were displeasing to the god; among which were classed guns, gunpowder, pigs, goats, horses, cats, owls, a certain species of snail (*sifotra*), a species of crocodile (*sitry*), onions, striped and spotted robes, any articles of a black colour, and meat distributed at funerals or at the *tangena*. The keepers of idols were considered as holy men, and as such they were prohibited from entering a house where a corpse was laid out; on crossing a river they were not permitted to say "carry me," which would expose them to the danger of being seized by crocodiles, and in war absolute silence was enjoined upon them to escape the danger of being shot. The idol god next in rank was Ramahavaly or "he who is capable of replying," whose official residence was at Ambohitany; but he was occasionally transferred to the new capital. Meat of animals killed at funerals and ordeals was his *fady*. The killing of serpents was also strictly prohibited by him. He was the *Æsculapius* of Imerina, and he was supposed to possess the power of preserving from, and expelling, epidemic diseases. When there was an apprehension that general sickness might invade the community or the army his image was carried through the town or through the ranks of the soldiery, and to avert the evil the people were sprinkled with honeyed water while the guardians pronounced these words: "Take courage you, your wives and children, you have Ramahavaly; take courage for yourself and your property. He is the preserver of life, and should diseases invade he will suddenly arrest them, and prevent their coming near to injure you." This god was invested with great attributes of power. He could kill and bestow life; heal the sick and keep off diseases; he could make thunder and lightning the messengers of his wrath, or render them harmless; he could send rain in abundance for the growth of the rice crop, or could withhold it and destroy all hope of a plentiful harvest. The past and the future were in his keeping, and things hidden were revealed by him. He possessed the faculty of disclosing the tricks of sorcery; he could point out the spot where the means of enchantment were secreted from malignant motives, and could thus anticipate the mischief intended to be wrought. His powers of locomotion were of a supernatural order; he could convey himself to any part of the country he wished to visit without the aid of external appliances. To signalise his displeasure he caused a serpent to coil itself around the arms of his attendants, and serpents in immense numbers seized the offender and despatched him by strangling. Rafantaka was represented by a tusk of the wild boar, to which a band of red native silk was attached fringed at the ends with coral beads and pieces of silver. His votaries, in presenting offerings of blue cloth, a silver ring and a small piece of silver,² were sprinkled with lustral water. Onions, kidneys, an herb called *ana mafaitra*, tripe, beef derived from funerals,

¹ The village was called Ambo himanambola or the village of money.

² Mr. Sibree states that this was money to the value of about three pence, but the ancient Hovas had no coined money.

food tasted, or removed in an improper way from the fire while cooking, came within the prohibitory restrictions of his *fady*. Rolls of twisted grass used as head-tops for carrying burdens, and a certain rush could not be introduced within the precinct of his sacred house. The *fantaka* reed and the *harongana* wood were sacred and could not be burned. If the *takatra* bird flew over his shrine, it was necessary that an ox with his horns growing downward should be killed to avert the evil omen. Manjaka-tsy-roa, or "there are not two sovereigns" was more especially the patron deity of the king and the royal family. Ranakandriana was enshrined in a cave near the summit of the Andringitra mountain. He was reputed to possess the faculty of returning the salutation and of answering the question addressed to him, and he was therefore regarded in the light of an oracle.¹ Rakelimanjaka-lanitra or "little, but ruling the heavens" had the power ascribed to him of protecting the rice crop from hail by changing it into rain.

The *sampys* or household gods were supposed to reside in a mystic manner in a piece of stone or wood, or in a silver image of a bullock, or in glass beads, or even in a bunch of grass; and they were religiously kept, and were generally suspended in a plaited straw basket from the northern wall of the house.

The Malagasseees did not recognise the sacred function of a privileged and exclusive priesthood; every father of a family was the priest of his household. They had no system of worship, no formulas of adoration, and their invocations were rather mystic utterances addressed to the powers of nature. They had no temples, nor houses where divine service was performed; and the wooden buildings, in which the images of the gods were kept by their special guardians, enclosed in wooden boxes, were simply depositaries of the sacred objects; but here no ceremonies were performed and no sacrifices were offered. The votaries of the idol resorted thither to give expression to their wishes, which the guardian pretended to report to the god, and if the answer returned was favourable, an offering of oxen, sheep, fowl or money was made for the benefit of the keepers. In the province of Vangandrano human sacrifices were offered; and Friday was the fatal day selected for the weekly immolation of the victims, who were always taken from the chiefs or the most distinguished men of the province. This was not considered a sacrificial offering to the gods, but a propitiatory means addressed to the *odys*, which were suspended from a high pole to act as a counter-charm against the wicked machinations of sorcery. The victims were put to death by spearing, and were left to moulder in the open air or to be devoured by dogs or birds. In other parts of the island bullocks are substituted for human victims. Incense is burnt and a small quantity of hair torn from the tail, chin and eyebrows of the ox is placed upon the *odys*, after which a man, who acts as sacrificer, cuts the throat of the victim with a large knife.

¹ One of his altars being erected opposite certain rocks which gave an echo, might have probably given rise to the idea. Sibree's Madagascar, p. 374.

To propitiate the guardian genius of certain rivers and insure a safe crossing the rocks, visible above the water in the midst of the current, are often smeared with fat. The headstones of graves are also anointed with fat and blood as a sacrificial memorial in honour of the ancestral ghosts. Among some tribes a bullock is sacrificed at the beginning of the rice-planting season, on which occasion a woman officiates and conducts the ceremony. After a prayer has been addressed to the tutelary god the victim is killed and the flesh is divided out among the rice planters. Before the operation of planting commences a libation of arrack contained in a cup made of a leaf, is placed in a retired spot in the field to be drunk up by Angatra—the guardian genius of rice, at the same time invoking his aid for the growth of the crop. Among the Tanala the place where offerings are made is a kind of tripod composed of three upright stones firmly fixed in the ground, and over-arched by a flat stone laid on the top. Or the spot is simply marked by an upright stake with bamboo sticks ranged around it in conic form, having several stones placed in front of it. Here the people assemble to offer up prayers, and heads of cattle and fowls are deposited upon the stones as sacrificial offerings. The Bara pay divine reverence to the tamarind tree; and small baskets, mats, palm leaves, locks of hair, and other trifles are placed at the foot of its trunk, and are suspended from its branches. They also erect four-sided stakes tapering to a point, some of which are rudely carved in the form of the human figure; but it is quite probable that they are simply talismans or *odys*. The Sakalavas address their prayers to the manes of their ancestors, before the ruins of the deserted huts of their departed friends, in whose honour they offer up a little rice and pour out a few drops of arrack. Every act of worship is accompanied by the sacrifice of an ox, which is killed with its head turned towards the east; incense is burnt in an earthen cup, and the head of the family offers the prayer in a loud voice. A piece of the flesh of the victim is cooked and is presented to the ancestral dead, while the rest is eaten by those present. Sometimes the kings substitute a human sacrifice for that of an ox; and a custom prevails, when the young chief shaves for the first time, that he dyes his razor with the blood of an old warrior famous for his courage, who is immolated in honour of the occasion.¹

Most of the Malagassée tribes entertain a superstitious veneration for the crocodile, which is regarded as the king of waters; and to doubt his supremacy, by shaking a spear in crossing a river, would expose the impious mortal to his vengeance and to inevitable death. Not to be wanting in the allegiance due to the sovereign lord of rivers, the natives, previous to crossing a stream of some magnitude, pronounce a solemn oath or pledge themselves to acknowledge the supreme control of the crocodile over the waters. It is also considered an un-

¹ Notwithstanding these horrid brutalities M. Grandidier asserts that the Sakalavas adore an only god called Dianahar or Supreme Being, "the omnipotent creator of the world." Credat Judæus Apella, non ego. This Dianahar is undoubtedly the zanahar of M. Coignet, and instead of being a supreme being, he simply represents the ghostly spectres of the dead.

pardonable offence to pollute the limpid current of a stream by throwing cow-dung or any other similar object into the water. They believe that the wanton destruction of the crocodile will be followed by an act of retaliation, having for its consequence the loss of human life. The people on lake Itasy make an annual proclamation to the crocodiles announcing to them that to revenge the death of their friends, if devoured by them, they would kill in return an equivalent number of their race, advising those who are friendly disposed to keep out of the way, as they do not wish to injure them. A crocodile's tooth is worn as an amulet; and formerly a silver ornament made in the shape of the tooth of the reptile formed a common article of adornment, and one made of gold was the most precious jewel of the royal crown. The voracious monster is considered such a formidable enemy of human kind that its wrath is attempted to be appeased by prayer. The Atankarana believe that the spirits of their deceased chiefs take up their abode in the crocodile.

The Malagassees celebrate several semi-religious festivals. Of these the new year (*fandroana*) is the most solemn and the most important. For about a week previous to the commencement of the ceremonies the sovereign and the royal family abstain from animal food. Voluntary presents are offered to the monarch consisting of fuel, mats and silver charms. On the day preceding the festival and about sunset of new year's eve the king sacrifices a cock in that part of the royal residence called *mahitsy*, and this being intended as the last blood shed in the outgoing year, he offers thanks for past favours, and invokes renewed blessings for the future. While the whole country is illuminated by torches and bonfires the royal master, arrayed in a magnificent scarlet *lamba* accompanied by his guard, proceeds to the division of the palace called *besakana*, and there retires to the north part of the apartment, which is partitioned off for the occasion, where he takes a bath. After having performed his ablutions he exclaims: "Happy! happy! we have reached the eve of the year."¹ All those who are present respond: *Tarantitra*, "Reach old age!" While cannon and firearms resound in the distance a portion of the sacred water from the bath, contained in a horn, is poured into the hand of the king, who sprinkles with it all those that are invited to witness the ceremony; the salutation of *tarantitra* is repeated, and the members of the royal family as well as the foreigners present pay the customary *hasina* or royal fee. Rice and honey served up in silver dishes as well as beef are handed round, of which all take a small quantity, giving expression to their good wishes. The same ceremony is repeated on a smaller scale in every household, which is followed by weeping and lamenting for those relations that have died during the year; and the famous deeds and exploits of their distinguished ancestors are recounted while seated round the hearth. Immediately after the old year has expired the sacrificial bullock is killed, which is reserved for the royal household, and is required to be free from all blemish and of perfect symmetry. Votive offerings are made next

¹ Samba, samba! no tratra hariva taona.

morning of numerous heads of cattle, from which a speckled heifer is selected that is led up to the sacred stone, on which no foot, less sacred than that of the sovereign, is ever permitted to stand. Here the sacrificial victim is killed in the presence of the king who, before life is entirely extinct, touches, with a piece of flesh cut out of the rump, his forehead, the tip of his tongue and his right knee, saying: "I have tasted the blessings of the year; may we continue to enjoy them and take some at the expiration of this." A small portion of the sacrifice is preserved for next year's festival, and the rest is cut into small pieces, fixed on wooden spits and broiled over the fire, which are presented to the departed ancestors of the royal house. The votive offerings are then slaughtered varying in number from ten thousand to fifteen thousand head, and the meat being cut up into slices and cooked over the fire, is handed round with rice in every family to friends and acquaintances that may be present.

The Malagassees have numerous superstitions. One of the most senseless and wide-spread infatuations, is the belief in lucky and unlucky days. Among the Hovas out of the twenty-eight days of the month only twelve were formerly considered lucky. The first days of the months of *asoratany*, *alakaazy* and *alahasaty* were deemed so unlucky that children born at that period of the year were doomed to die, and their death was effected by inverting their head in a dish of lukewarm water. The victim could, however, be saved by subjecting it to a kind of ordeal; or the evil influence was averted by a propitiatory offering called *faditry*. Among the less civilised tribes this belief is still prevalent, but the number of unlucky days differs in each tribe. Among the Bara a child born on a day, which is unlucky both to the father and to the mother, is buried alive in an anthill. The unlucky month of the Tantara is called *faosa*, and during this period of ill omen no one engages in any kind of work, or changes his place of abode, or even walks about; and if a man happens to be in his field at the beginning of the fatal month he must remain there. Almost all children born during this time are buried alive in the distant forest; and the victim of cruel destiny can only be saved by bathing it in water, in which certain grasses and herbs have been steeped, which, being intended as an expiatory offering, are afterwards buried. One of the Sakalava clans put all children to death that have the misfortune of being born on Tuesday. The owl and the *takatra* bird are considered birds of evil omen; and among the Tanala people the diviners foretell future events by birds of good or evil portent according to their notes or the direction of their flight. The Betanimena never kill a certain species of lemur, for they suppose it to be the embodiment of the spirits of their ancestors. A kite is regarded as such an unlucky bird that if droppings should fall upon the head of a man, the people mourn for him, and oxen are sacrificed to ward off his death. The Betsileo imagine that there exists a fabulous animal called *fanany*, which assumes the shape of a worm, a lizard or a serpent, and represents the embodiment of the spirit of a deceased noble generated in the putrid drippings of the corpse. It is said to have a head with seven horns, and its death is such a prodigious event

that it swells to the size of a mountain which renders the surrounding country uninhabitable. Nearly all the tribes believe in apparitions, and the prophetic premonitions of dreams, and they execute any act, however execrable, at the supposed command communicated to them in their nightly visions. *Odys* or charms are regarded as very effective to avert or anticipate many evils. The *odifaty* is a cordial, which is intended to act as an exhilarating draught in case of great sorrow or imminent danger. The *odifitia* is a love philter, and the *odimahery* is a malignant charm. Amulets (*ahoolis*) are supposed to possess supernatural virtues, they are in the form of bits of wood rubbed with animal fat, and are sometimes ornamented with beads; or they are phalanges of the lemur, which possess the property of counteracting fatigue; or they are the images of females, which impart success in wooing; or they are in the form of an ox capable of bestowing an abundance of cattle; or they are pieces of bullock's horn garnished with beads, which render the possessor invulnerable. They are worn round the neck, are bound round the knees and are suspended from the breast.¹

The Malagassees give great credit to the art of divination or *sikidy*. The practice does not rest upon magic, nor has it any connection with sleight-of-hand tricks, nor is it of the same nature as sorcery. It resembles somewhat the casting of lots, and is supposed to be the voice of the *rintana* or destiny which, if consulted with systematic precision by the observance of certain rules, is believed to pronounce, through the hazard of chance, upon the weal or woe of the person or thing that is made the subject of inquiry. In the arrangement of numbers in columns or rows, bits of rice straw, seeds, leaves, sand or any other objects that can be easily counted or divided, are used. The rules, according to which the movements are made, the numbers are compared, and the results are determined, are definite and precise. It ascertains what measures are to be taken to avert or remove real or imaginary, present or apprehended evil. When a person falls dangerously ill the *sikidy* is consulted, and it prescribes the manner in which the patient must be treated; it points out the house or village that may serve as his abode; it gives directions as to the kind of food, from which he must abstain; what water he must drink; what remedial means must be used, and what relations and friends may be allowed to visit him. When an inquiry is made about the expediency of buying or selling an article, it decides whether the bargain will be profitable, or whether its conclusion will be of disadvantage to the one or the other party; and according to this announcement the proposed transaction is either pursued, postponed or relinquished. To render the *rintana* propitious the inquirer has recourse to two kinds of offerings, which partake of the nature of charms and have no religious meaning. To confirm the existing good, or as an inducement for obtaining a favourable answer the *sorona* is

¹ All the Malagassees hold sacred a certain animal which differs in every family. They do not worship it, but they abstain from eating its flesh, from a fear that on doing so they might die, because their ancestors had never eaten of it, for this *fady* is transmitted from father to son. Crémazy, Madagascar, Janv. 1884, p. 324.

offered, which may consist of a piece of silver or a silver chain or of beads of greater or less value. At other times the most acceptable offering is a young bullock "which just begins to bellow, and tear up the earth with his horns," or a fowl, or rice mixed with honey or a plantain tree laden with fruit. The *faditra*, on the other hand, is presented for averting evil; and this offering is always thrown away. If the evil is caused by the air or the sky an herb called *tsikolandanitra* is the proper curative charm. If the earth is the source of trouble a water flower is presented. If the misfortune proceeds from the cattle a species of grasshopper is employed as counteracting influence. Among the numerous other objects selected as *fatidra* are money, ashes and fruits. The evils to be deprecated are recounted over the objects presented, which are immediately destroyed or dissipated under the supposition that the calamity or misfortune will be counteracted or will pass away with their loss. The Malagassee believe that thunder (*veratra*) is a winged animal with beak and claws and clothed in flame, which spreads conflagration and destruction wherever it passes. If they wish to secure a great fortune, or an abundant rice harvest, they make a vow in the cemetery before the tomb of their ancestors, that they will sacrifice several oxen, or honour the dead with a new coffin if their hopes and desires are realised.

The Malagassee have some simple remedies which are employed in certain cases of sickness; but they are almost entirely ignorant of the art of curing diseases by natural means. When they are affected with some unknown malady they superstitiously rub their face with white clay, lie down upon a mat near the fire, drink a quantity of rice water, and expect that nature would bring relief. As they believe that most maladies are the result of evil destiny, or of the incantation of some hostile sorcerer, or the natural consequence of neglecting some ceremonial rite, when they fall seriously ill they generally consult the nearest *mpanao ady* or the "dispenser of charms," who has recourse to the *sikidy*, by which he is enabled to give the necessary directions for the treatment of the patient, and to specify the means to be employed for the removal of the ailment. Friends and relations are always present to nurse and attend to the sick person; and all that can contribute to the comfort and relief of the sufferer is liberally provided.

The Malagassee have a mythical legend which explains the origin of mankind in general, and of the Hova domination in particular. It is, however, of very modern origin, and has evidently been composed since the introduction of Christianity. The legend goes back to the beginning of the world, and borrows from the Mosaic account the creation of man and woman by divine power, and places them in a beautiful spot in the interior of the country where they are supposed to subsist on fruits and roots. After some time a child was born, who happened to be a son, and the parents asked of the Lord of the World more substantial food. The Lord answered "Your demand is well founded, for you ought not to feed like animals; but give me the blood of your son and I shall supply you with substantial nourishment." On hearing these words the parents were overwhelmed

with a feeling of despair, and the woman said, "rather than deliver up my son I would prefer that you should take me in his stead." When God came, however, with his flaming sword the woman trembled, and while bitterly crying she offered her child for sacrifice. But the man tore it away, pressed it to his bosom and presented it to God saying: "Accept me in place of my son, I have lived long enough." God answered him: "Consider well what you are doing, for life is pleasant." But the man persisted in his resolution and bowed his head. Then God raised his flaming sword above the head of the man who, being frightened closed his eyes, but at the same time uncovered his breast to receive the mortal blow. God being pleased at this proof of self-sacrificing affection turned away the sword, and merely touched with the point the head of the man. Some few drops of blood spurted out, and as they fell to the ground they were converted in the sight of the man into a magnificent plantation of rice. Then God said: "You have there food for you and your descendants; and you who have shown yourself worthy of it shall govern for ever in your family; and you woman, who were weak in the hour of trial, you shall obey him who is strong, and you shall be ever submissive to him."¹

Christian missionaries have been at work in Madagascar since the year 1820; and many conversions to Christianity have been made among the natives. The native Christians, forming congregations, are closely associated together in districts. Nine of these districts radiate from the capital as their common centre. Mission stations are found in the Betsileo country; one has been recently formed among the Sihanakas and another at Mojanga. Twice a year representatives from all the Imerina congregations meet together in the capital in a kind of Church Congress to discuss important subjects connected with the welfare, progress and discipline of the churches. Native local preachers are attached to each mother church, who preach according to a "printed plan" in the country districts for which they are appointed. In the more intelligent congregations the Sunday services are conducted with much outward order and decorum, though the native habit of squatting on the floor through all the portions of the service is still the prevailing fashion. Almost every congregation has a school where instruction in the simplest elements of knowledge is imparted. A normal and training school and a collegiate institution have been established in the capital.

But the liberty of establishing a new religion in a heathen country seems to have made Methodism and Presbyterianism and perhaps some other sectarian Protestant creed the court religion, and having thus acquired power among a barbarous people, the Protestant missionaries have not only caused the strictest Sunday laws to be enforced, but it seems that they have introduced a spirit of intolerance and fanaticism among the ignorant natives in direct violation of the

¹ The whole of this myth is a concoction of various parts of Bible history; the first part referring to Adam and Eve and the last part to Abraham and Isaac, but both legends are mixed up.

principles involved in the liberty of conscience, a principle which is the basis of their own existence.¹

Atananarivo "the city of a thousand towns," which is the residence of the Hova monarch, is the capital of Imerina and of Madagascar.² It is situated upon the summit and slopes of a lofty, long irregular hill of granite and basalt, which rises about five hundred feet above the level of the plain, and commands an extensive view of the surrounding country, including over a hundred towns and villages. It is difficult of access on all sides except the northern slope which sinks down to the plain by a long, easy inclination. It is situated in 18° 56' 26" S. latitude, and in 47° 57' 48" E. longitude from Greenwich. The summit as well as the sides are occupied by buildings, and for this purpose the declivities are ranged in graduated terraces from twenty to forty feet wide rising one above the other. A principal street divides the town into an eastern and western quarter, while the houses are separated by numerous narrow paths. The principal houses were formerly substantial wooden buildings; they were quite durable, and being entirely detached, each was surrounded by a low mud wall. The chief entrance always faced the west, to protect the inmates from the south-east trade winds; the threshold was raised from one and a half to two feet above the pathway, and was ascended inside and outside by a stone step. During the last twelve or fifteen years most of the wooden houses have been replaced by buildings of sun-dried bricks constructed in European style. In the suburbs the upper portions of the dwellings are built of clay. There are no shops in the town, but provisions, merchandise and other commodities can be purchased in several small markets held in the open air in various parts of the city; and every Friday a large market is held, which is visited by thousands of sellers and buyers. Among the great variety of articles sold are native rum or *toaka*, red coloured earthenware, rice pans, water jars, bottles, dishes, English crockery, hats neatly plaited of rice straw, handsome mahogany bedsteads, mattresses filled with vegetable down, dressed pieces of wood for rafters and the framework of houses, boards for flooring and wainscoting, *herana* rush for thatching, and *zozoro* sedge for partition mats. There are separate provision stalls, which are raised a little above the ground, where are offered for sale fowls, ducks, geese, turkeys, beef, sweet potatoes, maize, manioc, beans, rice, peaches, bananas, mangoes, pine-apples, oranges, lemons, citrons, mulberries, grapes, pomegranates, gooseberries, melons and pumpkins. Among manufactured articles the most important are nails, locks, swords, bars of iron, and various other iron work.

¹ A l'esclavage du corps qui atteint quelques uns des membres de la société malagache est venu se joindre l'esclavage de l'ame, l'esclavage religieux qui atteint toute la population. Ces apôtres d'une religion tout d'amour et de liberté permettent qu'on pousse la menace à la bouche, le fouet à la main des populations entières dans les temples, ou on ne devrait entendre que les paroles de charité et de pardon. . . . Des *mpitory teny* ou prédicateurs malagaches ont poussé le fanatisme jusqu'à fouetter publiquement ceux des catholiques qui ne venaient pas assister à leurs prédications. Dans quelques autres villages les plus dures corvées sont réservées à ces *gueux de catholiques*. Grandidier, Madagascar, pp. 389 and 390.

² Its population was estimated in 1880 at 100,000 souls.

Of dress materials there are found here cloth of *rofia* and banana fibre, of hemp, cotton and silk, including *lambas* and *salakas* as well as raw cotton and silk in the cocoon. The capital has four memorial churches and the chapel royal, which are all handsome stone buildings of solid construction provided with spires and towers. The royal residence or palace occupies the central point near the highest elevation of the hill. It is composed of a group of buildings surrounded by palisades of strong posts. The palace proper is called *manjaka-miadana*, which is about a hundred feet long and eighty feet wide, and is no less than a hundred and twenty feet high to the apex of its lofty roof which is sloping on all four sides. A triple verandah corresponding to the three storeys runs around it, being supported by enormous wooden pillars connected by semi-circular arches.¹ The whole building including the roof is substantially painted. The northern division contains the *trano vola* or "silver house," the private residence of the king which is ornamented with silver nails from which it derives its name. It is about twenty-four feet long and twenty feet wide, is provided with a verandah and a flight of steps. The apartment on the ground floor serves as store room, and the upper storey composed of two rooms, is occupied by the sovereign. It is neatly furnished in European style. In the southern division of the enclosure is the *besakana* which is the official state room for civil affairs, and is regarded as the throne of the kingdom. Here the sovereign is installed; here he bathes during the festival of *fandroana* and imparts his benediction to the people; and here the bodies of deceased sovereigns are laid out in state. The *mahitsy* is dedicated to sacred purposes; for in this apartment the image of *mandja-katsiro* was formerly kept, here the art of the *sikidy* was practised in behalf of the sovereign; and here the sacrifice of a cock is made on the new year's festival. The *masoandra* (sun) is occupied by the new king immediately after his accession to the throne. Other buildings in this division are the private dwellings of the wives and the other members of the royal family; and one house is set apart as the lodging place of the musical band. The dilapidated tombs of the ancient heroes and kings are also in this part of the courtyard. On the western side of the palaces are the public tribunals, where the judges hold their courts in the open air under the shade of some old fig tree.

AUTHORITIES.

The Pleasant and Enterprising Adventure of Mr. Robt. Drury during his Captivity on the Island of Madagascar. 1743.

Lettre de M. de Barry à M. G. de l'Academie royal des sciences contenant l'état actuel des mœurs de l'isle de Malagache. 1764.

Histoire de la Grande Isle de Madagascar. Par le sieur de Flacourt. 1658.

Voyage to Madagascar and the East Indies. By Abbé Rochon. 1792. In Pinckerton's Voyages, vol. xvi.

¹ The palace has in recent times been surrounded with a massive stone verandah supported by Corinthian columns and ornamented by lofty corner towers.

Relation véritable et curieuse de l'Isle de Madagascar et de Brésil. Par François Cauche. 1651.

Voyage à Madagascar et aux îles Comores en 1823-1830. Par B. F. Leguevel de Lacombe. 1840.

Madagascar Past and Present. By A Resident. 1847.

History of Madagascar. By Rev. Wm. Ellis. 1838.

Three Visits to Madagascar. By Rev. William Ellis. 1840.

Madagascar, Possession Française depuis 1642. Par W. A. Barbié de Bocage. 1859.

Documents sur l'histoire, la géographie et le commerce de la partie occidentale de Madagascar. Par M. Guillain. 1845.

Voyage à Madagascar. Par Madame Ida Pfeiffer. 1862.

Madagascar and the Malagassy. By Lieut. S. P. Oliver. 1866.

Voyage de la frégate autrichienne *Heligoland* autour de l'Afrique. Par Léopold de Jedina. 1878.

Madagascar and its People. By James Sibree, jun. 1870.

Madagascar. Par Alfred Grandidier (dans le Bulletin de la Société de Géographie. Janv.—Juin). 1872.

The Great African Island. Chapters on Madagascar. By James Sibree, jun. 1880.

An Account of the Ovahs. By Captain Locke Lewis, R.E. (in Journal of London Geographical Society). 1835.

Memoir on Madagascar. By J. A. Lloyd (in Journal of London Geographical Society). 1850.

Excursion sur la Côte-Nord-Est de l'île de Madagascar. Par F. Coignet (Bulletin de la Société de Géographie). 1867.

Notes sur Madagascar. Par Laurent Crémazy (Revue Maritime et Coloniale). Vols. 75, 76, 80, 81. 1882-1884.

Beiträge zur Kenntniss Madagaskars. Von J. Audebert. 1883.

The Origin and Progress of the People of Madagascar. By Joseph Mullen (Journal of Anthropological Institute of Great Britain and Ireland, vol. v. 1875).

Relationships and the Names used for them among the Peoples of Madagascar, &c. By Rev. James Sibree, jun. (Journal of Anthropological Institute, vol. ix. 1879).

On System of Land Tenure in Madagascar. By Dr. B. W. Parker (Journal of Anthropological Institute, vol. xii. 1882).

On the New Code of Laws for the Hova Kingdom. By G. W. Parker (Journal of Anthropological Institute. 1882).

On the People and Language of Madagascar. By the same author.

Notes on Relics of the Sign and Gesture Language among the Malagasy. By Rev. James Sibree (Journal of Anthropological Institute, vol. xiii. 1883).

Madagascar and France. By George A. Shaw. 1885.

Madagascar, its History and People. By Rev. Henry W. Little. 1884.

IPALAOOS.¹

THE Caroline Archipelago, became first known to the Spaniards under the name of Palaos and New Philippines. It is situated between the third and the twelfth parallel of north latitude, and between 129° and 171° E. longitude from Paris. It extends twenty-seven hundred

¹ L'Archipel des Carolines est nommé en langage du pays Lamoursine, Lamouxine et Ipalaou. Arago, Promenade autour du Monde, vol. ii. p. 489.

miles from east to west, and seven hundred miles from north to south. The various clusters are divided into two great sections called the high and low islands, and these are subdivided into groups that are considered as provincial dependencies. The first group comprises the Radak and Ralik chains. The second group is formed of Ualan, Browne, Arcifes, Casbobas, Feyao, Passion Island, St. Augustine, Basse-Triste, Lugulos, Rook, Torres and Hogoleu. The third group is composed of Lamourek, Satahooal, Moograh, Ifelook, Elato, Goolimarao, Gooliay, Aoorupig and Farroilep. The fourth group is made up of Egoy, Feis, Falalep and Mogmog. The fifth group embraces Yap, Philip Islands, Hunter's Islands and the group of Lamouao. The sixth group includes Pelew Islands, Kadokopane, Katrikam, Johannes, Sorousol and Matelota; and finally the seventh group is composed of the Bonabee Islands.

Some of the Caroline groups present the most picturesque view when seen from a distance. Cloud-capped mountains clad in the richest verdure raise their giddy summits to the sky sloping down in a gradual descent to the flowery plains that stretch to the sandy beach of the coast, where native industry has transformed the gloomy forest wilds into light, airy spots covered with a lovely green, and checkered with highly productive plantations. Rivulets rolling down from the steep declivities, unite their slender rills and form small cascades which leap, as it were, from rock to rock, and precipitating themselves with considerable force of propulsion from some abrupt rocky barrier they fill the air with their loud splashings, and finally move along in gentle, meandering currents to water and fertilise the land spread out at the base of the mountains. Here are still found the atmospheric conditions of the geological period of the fern plants, which grow here in rank luxuriance. They clothe the rocks with their dark green, pendulous foliage; they festoon, like graceful garlands, the trunks and branches of trees; they form the undergrowth and the thickets of the forests; and they are clustered together in elegant groves rising to the height of twenty or twenty-five feet with their bushy crowns of the most beautifully embroidered foliage. But the most attractive ornamental trees are the areca and nipah palms and the pandanus. The bread-fruit tree grows in a wild state in the high islands. The banyan, with its numerous rooted branches, is frequently seen in the plains. Among other forest trees the most remarkable is the *Barringtonia speciosa*, with its large superb flowers, whose leaves are used for enveloping material, and the fibrous husk of its fruit serves as spunk. A superstitious belief prevails that if any part of the tree were used for any other than its usual legitimate purpose, the death of an individual would inevitably ensue. The *Guetarda* is distinguished for the elegance of its tufted crown and the odoriferous flowers which it bears that are woven into wreaths and necklaces, and are used for head ornaments and ear pendants. The *Plumeria* is an elegant ornamental tree, whose beautiful flowers emit an exquisite perfume. The *Terminalia* is known at sight by its branches rising in terrace form. The *Calophyllum*, adorned with the most elegant foliage, the *Achra dissecta* and the *Erythra* are here and there but

not often seen on the islands. They are highly venerated, and their wood, which is made into oars and outriggers, is tabued and cannot be touched or employed for fuel unless permission has been granted by the public council. The low islands are far from presenting the same charming aspect. They are encircled by salt marshes which are destructive of all useful vegetation. But notwithstanding that their surface is principally covered with sand and is composed of coralline rock, yet cocoa-nuts and *Barringtonia* thrive there to perfection, and attain an immense height.

No indigenous quadrupeds exist upon the islands, and with only a few exceptions even the ubiquitous dog is wanting. Rats and bats are the only mammalian animals that have been transplanted on these distant shores, and they have propagated themselves with prolific profusion. Birds are numerous in the forests, of which pigeons, a species of sea swallows and pelicans are best known. There are two species of lizards, and fish and shell-fish abound on the coast. Some localities are very favourable for the trepang fishery.

The climate of the Archipelago is comparatively moderate, considering its nearness to the equator. The atmospheric changes are dependent on the monsoons; the east monsoon brings fair weather, while the monsoon blowing from the west is accompanied by storms and rains. In the month of March the thermometer ranges from 79° to 80° F. Long calms prevail in summer, but the heavy dews that fall cool the air considerably. During the wet season the rainfalls often continue for twenty-four hours, and sometimes even for several days in succession, but occasional showers are not rare at any season. January and February are the most unpleasant part of the year on account of the violent hurricanes accompanied by thunder and lightning, which frequently pass over the islands.

The central point of the island of Ualan is situated in $5^{\circ} 19' N.$ latitude and in $163^{\circ} 6' E.$ longitude from Greenwich. It is divided by a mountain chain of volcanic origin that runs from west to east, into two unequal parts, of which the southern division has twice the extent of the northern. Mount Buash, in the south, rises eighteen hundred and fifty-four feet above the level of the sea. Crozer's Peak, which commands the centre, is eighteen hundred and sixty-seven feet high. The island is entirely surrounded by a belt of coral reefs, which afford, however, several openings, and thus furnish some commodious roadsteads for safe anchorage. The country is well watered, the surface soil is exceedingly fertile, and all vegetable productions acquire the most imposing form. Radak is situated in $10^{\circ} 5' N.$ latitude and in 165° to $172^{\circ} E.$ longitude from Greenwich. The coast line is a sterile, sandy beach strewn over with fragments of coral and madrepore, and cocoa-nuts and pandanus form the characteristic vegetation. The Hogoleu or Rook group is the most important of the Archipelago. It is surrounded on all sides by a circle of coral reefs. It has a numerous population which is estimated at from fifteen thousand to twenty thousand souls. The inhabitants belong partly to the Papuan and partly to the Oceanian branch of Melanesians, who are constantly at war with each other. The island of Yap is situated between $138^{\circ} 3'$

and 138° 18' E. longitude and between 9° 19' and 9° 37' N. latitude. It is composed of two peninsulas connected by a narrow isthmus, and at its northern extremity two islands are separated from it by a narrow arm of the sea. The island is surrounded by coral reefs, but has a few narrow openings through which ships can pass; the best harbour is that of Rul which affords safe anchorage to vessels of heavy tonnage. The population of the island is estimated at from 2500 to 3000 souls.¹ The Bonabee islands are mountainous and rather rocky; they are well watered and are sufficiently fertile to produce to perfection bread-fruit, cocoa-nuts, plantains, bananas, a species of nut, an inferior variety of limes, all of which are of spontaneous growth. Wild flowers paint the face of nature with the most diversified colours. There exist no indigenous quadrupeds on the islands; dogs, which have been introduced, are valued for their flesh which is eaten as a favourite dish. Among numerous kinds of birds parrots and perroquets are most common. Lizards are exceedingly numerous, and centipedes are frequently met with.

The Ipalaoos are an Oceano-Melanesian race, and they resemble the original stock not only in general appearance but also in customs, manners and language. In their physical development they are equal to the best of their race. They are generally above medium stature, and some are even quite tall; they are strong, muscular, well-proportioned, well-made, and are endowed with great physical strength and agility. Their complexion varies from a coppery red to a dark olive. Their hair is long, smooth or curled, generally jet black and rarely dark chestnut. Their features are almost regular; and some are even pronounced to be handsome. Their countenance, which is sprightly and agreeable, is marked by an air of mildness and good-nature. They have a high, open but receding forehead; compressed temples; a round face and a prominent chest. Their eyes are lively, varying in colour from grey to black and are a little oblique. Their nose, though well-formed, is somewhat prominent, but short with fleshy wings. Their mouth is rather wide, but is well-proportioned with moderately thick lips, and the most brilliant white teeth. They have a full broad chin, which is often well bearded. Some of the young women are exceptionally handsome; their physiognomy is of a touching softness; their eyes display much vivacity; their mouth is small and amorous; their teeth are of the most brilliant whiteness, their bosom is but little firm, their feet are marvellously small, and their complexion is comparatively light. But the majority of the female sex are ugly, especially after the first bloom of youth has faded. They are generally below medium stature, have a large face, and present very few external attractions. The Ualanese are of medium stature

¹ This is the island of which the German navy made a piratical capture in 1886; but Spain, who claimed the ownership, energetically protested; and Bismark, wily politician as he is, escaped an unpleasant embroglio, not worth fighting for, by leaving it to the pope of Rome to decide whether the claim of Spain was well founded. He thus accomplished two objects, he preserved the friendship of Spain and conciliated the Catholic party in Germany by flattering the pope who had no objection to being flattered by a heretic commanding large armies.

not exceeding five feet seven inches, and their complexion is of a chestnut brown graduating into various shades. Though well-formed, they are neither athletic nor muscular; but are nevertheless sufficiently strong, and their pliancy is very remarkable. They are not marked by any striking features, and their eyes are generally without expression. Their women, who have pendulous breasts and a dark skin rendered glossy with cocoa-nut oil, are wanting in every element of beauty; yet there are occasionally some young girls seen among them who have large sparkling eyes, white, pearly teeth, rounded limbs; and with their frank expression of countenance they would be sufficiently attractive were it not that they are not cleanly in their personal habits.¹ The Yap islanders have a robust frame of body, but they are by no means fleshy. Their face is broad and flattish; their nose is short with thick, fleshy, well-developed wings; their eyes are slightly oblique; their eyebrows are long and thick and are well vaulted. Their lips are thick and protuberant, their chin is broad, somewhat projecting, their teeth are well-ranged and are generally dyed black and their hair is straight and black. While young the women are by no means disagreeable in appearance, their pointed breasts are well developed, and their hands and feet are of moderate size; but they all turn prematurely old, and then they are absolutely ugly and unsightly.

The moral character of the Ipalaos has been traced by a friendly hand, which has only pencilled down the glimmering sunshine of a joyous and happy life, entirely disregarding some of the darker shadows inherent in human nature, and from which the most perfect even are not free. They are represented as the most amiable, kind and good-natured people. They are said to be humane, affectionate, generous and grateful, affable and polite in manners, and delicate and circumspect in conversation in the presence of the young. They are of a lively and cheerful disposition, inclined to gaiety, are easily satisfied and easily amused. They have an air of assurance, and in their intercourse with strangers they show neither timidity nor insolence. They are hospitable, honest in their dealings with their neighbours, are peaceable in their social relations; and inspiring confidence themselves, they never hesitate to confide in the friendly counsel of others. They are inquisitive, and their curiosity knows no bounds. Their feeling of pity is easily excited, and they sympathise with the distresses and the misfortunes of their fellow-men. Nor make the women an exception to this prepossessing picture of human character; for it is said that they are as modest as they are chaste, and they never grant any favours even to the most intimate of their friends.²

The Ipalaos have paid some attention to the construction of a

¹ As they are in the habit of bathing every morning this statement may or may not be well founded, for the practice of bathing does not of itself prove that they are cleanly in their personal habits.

² Of course this sketch of the moral character of the Ipalaos is extremely partial, and can only apply to very exceptional cases, or perhaps to certain islands. To be able to mark down with certainty the real character of any people requires long intercourse under various conditions of life; an advantage which rarely falls to the lot of travellers.

comfortable family dwelling. The best houses are substantial structures, and they answer all the purposes of shelter and convenience. The building rests, for a foundation, upon stone walls about four feet high, perfectly level on the top, with the inner space filled up with smaller stones. Upon the foundation walls are laid square timbers about one foot in thickness, into which squared uprights four or five feet high are inserted about five feet apart, which support the upper wall-plates that form the base of the eaves. The open spaces between the upright timbers are filled up by a kind of matting made of bamboo splits closely fastened together with twine, and the whole of the side walls is covered with twine netting of variegated colours, which conceals the woodwork entirely. The roof, which has an exceedingly high pitch, is supported in the centre by tall posts, and is thatched with cocoa-nut leaves projecting about a foot beyond the eaves. Bamboo splits connected with twine, disposed upon the stone platform, constitute the flooring. A hole about four or five feet square in the centre of the apartment forms the hearth, with no other exit for the smoke, but the crevices of the walls and the chinks of the roof. The openings for gaining admission into the interior, which serve both as doors and windows, are not more than three feet in height. The size and shape of the dwellings vary according to the wealth and rank of the proprietor. They rarely exceed forty feet in length and twenty feet in width, and the poorer classes are contented with the contracted space of ten by six. Some of their dwellings are, however, mere sheds supported upon posts; others are constructed in hut form of tree branches joined at the top so as to form a pointed roof, and provided with a low, narrow opening that serves as door. On Ualan island most of the houses are large and capacious, they are as much as forty feet high, and their length is in proportion. The framework is made of posts, which are connected by closely set, transverse laths that form the side walls. The upper part of the frame is left open for the free circulation of air. The roof-frame is composed of two end rafters with the crossed upper extremities tied together, and these are connected by transverse poles, which are covered with thatch of palm leaves. The eaves descend within four feet of the ground and thus shade the interior against the sun's rays, and keep out the rain. The floor, which is of beaten loam or of bamboo splits, is spread with neat rush matting and is kept very clean. In the centre of the apartment is the fire-place, around which several stones are set up for the support of the cooking vessels. Here a fire is kept up all night to counteract the humidity of the atmosphere. The houses of the chiefs are surrounded by a stone wall, and the habitation comprises several separate constructions, of which one serves as drawing-room where the master of the house passes the greatest part of the day, seated on the left side of the door. Here the bread-fruit is baked, and the *seka* (kava) is prepared. Here visitors are received; the seat of honour being assigned to the most distinguished personages, while the other visitors are seated round in a circle. A partition of bamboo splits separates the interior into several apartments which are entirely private, where no one is admitted except the chief and the members

of his family. Behind a partition wall are two other houses, which are occupied by the two principal wives of the chief; and several other hut-like structures are scattered over the enclosed courtyard.

Besides private houses every district is provided with a large public building called *imo* or *bei-bei* which is a hundred feet long and from forty to fifty feet wide, where the popular assemblies are held, and where public festivities and ceremonial solemnities take place. These public council-houses also serve as store-rooms, where the war canoes and implements useful to the community are kept, to protect them from wind and weather as well as depredation. They are also used as lodging places for strangers that come from a distance, and who are considered as the guests of the community. A passage-way of bamboo traverses the house on one side, and a platform is erected at one end, which is occupied by the chiefs and nobles on festal occasions. Particular houses are also frequently set apart for the exclusive accommodation of all unmarried men who wish to avail themselves of the privilege.

The erection of a house, which is a labour performed by the proprietor who is assisted by his friends and dependents, is always an occasion of rejoicing; and at its completion a feast is prepared, for which those who lend a helping hand, not only contribute their share of provisions, but they also supply a part of the building materials. After the dwelling is consecrated in due form by the priest, it is entered by the proprietor and his friends, where all are seated according to rank, while dog-meat, yams, bread-fruit and other dishes are served up to the guests.

The furniture of the Ipalaos is exceedingly primitive. Mats are used as bedding; calabashes, bamboo joints and cocoa-nut hulls serve as water vessels, bowls and cups. In baskets woven of palm leaves and rushes the provision stores are kept; others contain shell knives, coral and fish skin rasps, shell hatchets, beads and bone needles. From the walls are suspended paddles, spears, clubs, a rude loom, tortoise-shell hooks and fishing lines of bark fibre. The greatest order and the most wonderful cleanliness prevails, and no rubbish is permitted to remain about the house. Though there is no opening in the roof for the escape of smoke, yet the room is not much blackened, for much of the cooking is done outdoors or in the community-house.

The Ipalaos, living in a country favoured by a tropical climate, require but little covering for their body, and a heavy weight of clothing would be an incumbrance and a burden. The chief article of dress is the *maro*, which is a sash-like piece of cloth wrapped round the waist and passed between the thighs, with the ends fastened, and falling down loosely in front. It is about six feet long and two feet wide, is sometimes of a yellowish tint, and has a woven, black border. The men throw over their shoulders a mat of bleached cocoa-nut leaves neatly strung together, when it is necessary to protect themselves from the inclemency of the weather. The *maro* of the women, which is woven of banana fibre, marked with black and yellow stripes, is worn like a petticoat, and reaches down to the knee. It is fastened round the waist by means of a girdle of cocoa-nut leaves. Young

girls are simply dressed in the *maro*; but the middle-aged women wear in addition a kind of mantle of matting. On Yap island the ordinary women are dressed in a kilt of split banana leaves, which extends from the waist to the knees; and on festal occasions the leaf petticoat is variously coloured, perfumed and ornamented with flowers. Their ornaments are armlets of shells or polished cocoa-nut hull, and necklaces of knotted bark-fibre cords. The chiefs are distinguished by wearing a *lagoe* or mantle of yellow-coloured matting about eight feet long, which, having a hole in the centre through which the head is passed, rests upon the shoulders. Women of high rank sometimes add a skirt descending to the middle of the legs and a small apron to their ordinary dress. Both men and women cover their head with a rimless conical hat woven of pandanus leaves. Their hair is arranged in different fashions. Some have it collected into a knot which is fixed to the back of the head; others permit it to fall down freely on their shoulders in elegant, natural ringlets. The only cosmetic used by them is cocoa-nut oil, with which they anoint their hair and skin, after having taken a bath—a luxury in which they indulge every morning, and on some islands even three times a day. The ear-lobes of the women are much enlarged by a perforation, which causes them to be so elongated that they nearly touch the shoulders; and the holes thus made are filled up with neatly painted, light pieces of wood decorated with pandanus flowers, which are believed to possess talismanic virtues, inspiring such intense love that the men are unable to resist. Some carry their passion for adornment so far as to pierce the cartilage of their nose, and they insert flowers or aromatic plants into the opening. Their arms are encircled with bracelets of mother-of-pearl or tortoise shell. Their hair is enwreathed with garlands of odoriferous flowers artistically arranged. Around the neck are hung a number of necklaces composed of flowers, leaves, shells, pieces of painted wood, animals' teeth, or birds' bills. The men let their beard grow long, some have whiskers, others have simply a long tuft at the end of the chin, while most of the chiefs sport heavy moustaches. As ornaments they twine round their neck, arms and legs braids of young cocoa-nut leaves, and wear an ornamental head-dress of banana fibre of a bright yellow colour kept in place by means of a comb garnished with a tuft of birds' down, and surmounted by a long, gay plume. Both sexes practise tattooing, not merely for the purpose of ornamentation, but as a kind of heraldic device to distinguish their families and tribes; and the marks are frequently intended as a permanent record to keep in memory certain persons, objects or events. The lines traced on different parts of the body are either blue or black, and they are drawn with the utmost regularity often forming elegant designs. The stripes on the legs and forearms are sometimes so beautifully arranged as to counterfeited the appearance of striped stockings or tight sleeves. There may be a bar below each nipple with parallel lines in the form of a comb; or there may be transverse lines on the forepart of each shoulder. The arm is sometimes marked with the rude design of a fish; or the tracings may consist of transverse lines or longitudinal stripes. If

the women adorn themselves with this ornamental figure work, they confine it generally to the legs. On the island of Feis young girls gird round their loins a fringed apron of hibiscus fibre, which descends to the knees. Some of the women produce beauty spots upon their arms and shoulders in the form of elevated cicatrices resulting from incisions made in the skin during infancy, and they are coloured by rubbing into the wound the juice of a certain plant. The Ualanese women wear a neckband made of an infinite number of small strings of cocoa-nut fibre, which is never taken off, and similar strings encircle their legs and ankles. On Radak both men and women, by the time they reach the age of twenty, are elaborately tattooed.

The Ipalaos subsist principally on vegetables and fish. Bread-fruit is their chief article of diet; but they are plentifully supplied with yams, sweet potatoes, taro, bananas and cocoa-nuts. Besides fish, which they take in greatest abundance, their animal food consists of birds, birds' eggs, fowls, turtles and shellfish; as well as blubber and whales' flesh whenever procurable. The *mai* or bread-fruit is prepared by letting it slightly ferment, after which it is peeled and mashed into a sort of paste to which cocoa-nut milk is added. The pulp thus treated is placed in a wooden vessel covered with Barringtonia leaves and is introduced into a subterranean oven lined with heated stones where it is suffered to remain for four hours. The cooking process being completed, the dish is served up at a regular meal. The fruit of the jack-tree is either broiled over the fire when it is called *maoon*, or it is made up into a dish called *koie* by cutting it in pieces which, being enveloped in fresh leaves and grass, are cooked in the oven for an hour, and on being withdrawn they are beaten with a particular kind of stone. The kernels are divested of their cortical covering, and being transpierced by a stick they are roasted over a fire when they are known as *kobool*, forming a palatable dish, its taste being similar to that of chestnuts. The scarlet fruit of the Indian fig is either eaten raw, or it is cooked and mixed with cocoa-nut milk or with palm-wine. The fruit of the *Cratæva religiosa*, after the outer hull is scraped off, is dried in the sun, so that in the course of two or three days it is sufficiently soft to be crushed, and being seasoned with cocoa-nut juice, it is highly esteemed. Bananas are somewhat rare in the low islands, but they are everywhere greatly valued as a nutritious food material. The almonds of the pandanus fruit are well-tasted, and are much relished. They are, however, interdicted to travellers, for it is supposed that if this prohibition were disregarded a heavy shower would inevitably follow. A kind of mush is made from the fecula or arrowroot of the *Tacca pinnatifolia*. Taro root, though occasionally used as food, is generally reserved for a time of scarcity. Fish are sometimes eaten raw; but generally they are either broiled or they are enveloped in leaves, and like every kind of meat, they are cooked in the subterranean oven. They have no regular hours for eating; but occasionally the older men take their meals together, and are waited on by the young men. The women and children eat separately, and they are not even allowed to enter the public council-house while the men

are taking their meals. Here they are served in common, and the community chief distributes the cooked provisions, but always retains a goodly share for himself. Banana leaves serve as plates and the fingers perform the function of forks. After their repast is ended they generally lie down on a mat for an afternoon *siesta*, and sleep away a few hours of a contented and careless existence. Water is their ordinary drink; but they occasionally indulge in sipping delicious palm-wine, or toddy (*avry*), which is extracted from the cocoa-nut tree. The spathe which covers the bloom at its first unfolding, is tightly girded round with a string so as to prevent the further development of the floral organs, and the precious liquor drips out through a slit made in the floral envelope, to which a cocoa-nut hull is appended to receive the toddy, that is emptied three times a day. The common people are very hospitable; strangers and visitors are always invited to enter the house, and the inmates never fail to spread a mat and regale them with fruits and other provisions. On the Bonabee group dogs' flesh is a favourite dish; but it is generally reserved for festival occasions. The infusion of the root of the betel pepper called *jaggow* (kava) is freely indulged in by the chiefs, and at the celebration of public ceremonies and festivities the liquor is prepared with much formality, and the cup is handed round to the distinguished men present, each being served according to rank. Among the Ualanese phthirrophagia, or the eating of their own vermin, or that caught on the heads of their friends, is universally practised, and it affords them great pleasure to indulge in this perverted appetite. The chiefs partake largely every morning of kava which is here called *seka*, of which the root of the *Piper methysticum* forms the chief ingredient. The *seka* party is exclusively composed of distinguished personages, and many ceremonial formalities are observed, both in preparing and serving the precious beverage. The root is not chewed but is pounded on a stone. Water is poured over the pounded mass, which is then pressed between the two hands, and the liquor thus extracted is made to flow into polished cocoa-nut shells, and is handed round to the assembled guests, who are besides regaled with cooked bread-fruit and *katak* root as well as cocoa-nuts, which make up the dessert.

The chief occupations of the Ipalaoos are agriculture and fishing; and they have the reputation of being active and industrious in all the pursuits of life. The principal productions, which contribute a great portion of their means of subsistence, are bread-fruit and the cocoa-nut, which require but little care and attention after the trees have attained a certain height. The bread-fruit tree (*Artocarpus incisa*), bearing the native name of *mai*, exists in several varieties. It grows in a wild state; but by careful cultivation the fruit is much improved, and the nutritious material, of which it is composed, forms an homogeneous mass. The cocoa-nut tree (*noo*) is particularly useful, as its fruit supplies not only nutritious food, but the fibre of the hull of the young fruit is converted into cordage; the leaves subserve the purpose of thatching, and when young they are plaited into armlets, anklets and girdles; the hard wood is used for making lances (*silles*) and clubs (*ook*); the hull is formed into vases, cups and bowls, and is

cut into bracelets and necklaces; the ripe and hardest part of the meat is employed for extracting oil; and a nourishing drink is obtained from the young sprouts. The jack-tree (*Artocarpus integrifolia*) is also a vegetable product of considerable value; not only is the fruit eaten as nutritious food, but the milky juice that oozes out of the bark, when an incision is made at a certain season of the year, is employed in caulking the chinks of canoes. In mixing it with chewed cocoa-nut it answers the purpose of bird-lime, by means of which birds are caught, and rats are prevented from climbing up the cocoa-nut tree. Bananas, sugar-cane and yams are much cultivated. Two species of arum or *taro* are produced on some of the islands. Considerable attention is paid to the *Tacca pinnatifolia*, of which the roots are scraped with a rough madreporic stone, and the rasped material is spread out on a mat stretched across a canoe, where it is filtered by pouring sea water over it; and by this means all the feculent matter it contains is carried off. After the water has been allowed to stand for some time the fecula is entirely precipitated; and subjecting it to repeated washings it becomes perfectly pure and unmixed. The root of a species of *Costus*, which grows only in the high islands, yields a beautiful yellow dye. In the Bonabee and other islands the betel pepper is produced in considerable quantity. The agricultural operations are mostly performed by the men, it is only occasionally that the women lend a helping hand. They do not rear many domestic animals. On most of the islands they have a few heads of cattle, some hogs and a number of goats and fowls. On Ualan island a kind of communism prevails; all the agricultural productions of the community are stored away in a shed, and are divided out by the chief to the different families in equal proportion.

The Ipalaos are expert swimmers and the most skilful fishermen. Nature has supplied them with an immense quantity of fish of the most delicate flavour. They are secured in abundance all the year round, except in October and November—a period of the year during which fish can only be procured with great difficulty. Many fish are taken in moonlight nights with the hook and line, especially at seasons when fish are not abundant. The hooks are made of fish-bone, mother-of-pearl, tortoise shell and the hull of the cocoa-nut; and they are either curved, arched or forked. Fish traps of wickerwork are most frequently employed, which have a wide funnel-shaped opening, where the fish enter; but as the interior passage is contracted they are prevented from returning. The large opening is always placed opposite the current, and it is sunk by being weighted with stones. As each trap is only examined every two days, two are always placed in position, so as to obtain a supply every day. The *ook* or large basket traps are not provided with bait, and are mostly exposed in shallow places, and only exceptionally at a considerable depth, outside of the reefs. They are thrown out from the canoe after having been sufficiently weighted, and their position is carefully marked. At the close of the fishing season they are withdrawn by means of a net filled with stones to sink it, which is provided with hooks fastened to a piece of wood attached to one of the edges. The net being dropped

at the point indicated it is manœuvred in a manner that the trap becomes fixed to the hooks, and when this is successfully accomplished it is drawn up by the rope which connects the net with the canoe. The *unababa* or small fish-traps, which are used by the women, are always baited with crayfish and fermented bread-fruit. They are placed in lagoons, and are withdrawn every few hours. The Ualanese women catch fish with hand-nets or they take them with wooden spears. The men construct stone dykes where the fish are collecting during flood time, and the fish that remain at the succeeding ebb are easily secured. Turtles are also caught in great quantities, especially during the time they come out on the beach to lay their eggs. Large fishing parties are very common on all the islands. Those that join in the sport start out at daybreak and return in the afternoon, when they assemble at the community-house where they broil and feast on the largest fish, while the small fry are reserved for their wives and children who are prohibited at that time of the day from entering the sacred precinct. All those who propose to take a part in these fishing excursions are required to abstain from all carnal connection with their wives for eight or nine days, and during this period they are compelled to sleep in the house which serves as nightly lodging to the young men. A man who cohabits with his wife is not allowed to touch the fishing tackle for twenty-four hours. Any contravention of these prohibitions would be fraught with the most fatal consequences, for the offender would be struck down by dangerous diseases, and would especially be affected with the swelling of the legs. Ten or twelve fishermen sometimes go out in a canoe to engage in a whaling expedition. They advance on the animal and drive it into the shallows near the shore, where the most skilful whalers jump into the water and drive their lances into its sides; while others are winding strong cables around it which are fastened to stakes on the shore, and by the application of an immense force the monster is dragged out upon the sand, where he becomes a helpless prey to thousand hungry mouths that feed on the carcass. Night fishing is very much practised. A torch of dried cocoa-nut leaves is lighted, which the fisherman holds in his left hand, while he grasps his dip-net with his right hand as he wades into a shallow lagoon followed by an attendant, who withdraws the fish from the net when caught, and bites it in the head to kill it. Crayfish, crabs and lobsters are taken in a similar way. A particular kind of fish, of the species of *scarus*, is secured by spearing it with a pointed rod. This is the only fish eaten raw with fermented bread-fruit. Fish are driven into the traps in shallow water by advancing with a kind of semicircular enclosure formed around them by means of cocoa-nut leaves split at their common petiole and stretched on a cord. The women carry on night fishing in the lagoons without the use of torchlight. They range themselves in a semicircle, and holding the mouth of their nets in proper position the men on the shore drive the fish towards them with their rods.

The Ipalaos display considerable mechanical ingenuity in the construction of canoes called *oia* or *shakeman* or *jukopinn*. The timber

is felled in the mountains with stone hatchets by a number of men who unite in the labour, and the trunk of the tree is girdled all round as near to the ground as possible until it falls by its own weight. It is then dragged to the community-house, where it remains exposed to the sun for several months. Thirty men often assist in hollowing out and giving shape to a simple dug-out, and the work is generally completed in a single day. The rough wood is cut away and the exterior surface is nicely polished. These canoes are from eleven to thirty-six feet long, and to enlarge their capacity and transform them into a sailing craft planks are added to the body of the canoe, which are sewn to it by plaited ropes, and to render the construction most durable and watertight the exterior as well as the interior surface is covered with a kind of hard mastic. The boat is made still more impermeable to water by being varnished red or black with cocoa-nut oil, which gives to it a brilliant and solid appearance. To strengthen the bulwarks and provide seats for the rowers several thwarts, neatly worked with twine, are inserted between the sides. The larger boats are propelled by polished, red-stained paddles; and triangular sails, woven of palm leaves or rushes, are unfurled upon a sailyard suspended from the upper third of the mast, secured at the foot by a boom. They are also provided with an outrigger which is always turned to the side of the wind, so that the same extremity is sometimes bow and stern. Two horizontal poles, about three feet long and three feet apart, are extended over the side of the canoe, supported by staunchions, to the outer end of which a long piece of timber is attached running parallel with the line of the boat. Upon this frame a platform is laid, which, being covered with a mat awning, protects the master of the craft from the effects of the sun's rays. The sailing canoes are sometimes neatly finished; the gunwale is frequently inlaid with pearl shell, and the bow and stern are ornamented with a neatly carved billet of wood. These canoes are rapid sailers, and with a fresh breeze and a fair sea they can traverse a distance of a hundred and forty-four miles a day. The completion of a sailing boat is an occasion of great festivities. A great variety of provisions are collected, and an offering of young cocoa-nuts, in honour of Hanno, is placed in the newly launched craft, which is paddled about by experienced oarsmen who perform the most skilful evolutions, while the chief of the district dances on the platform, and flourishes a fancy paddle neatly carved and ornamented. They make sea voyages, and sail from island to island for the purpose of traffic. When they reach a favourable landing place they make a call at the house of some hospitable friend, who informs the chief of their arrival, and on depositing their sails with him they are sure of his protection; and here the evening is devoted to barter and exchange. The articles of trade in the low islands are canoes, sails, paddles, cordage, lances, clubs, baskets, mats made of pandanus leaves and various utensils; for which they receive, in return, mantles and other dress articles made mostly of banana or hibiscus fibre; *tek*, which is a colouring material producing a brilliant orange; red earth and limestone. The next day is passed in festivities, which are continued until they bid farewell to their friends and resume their sailing trip. The *apalla* or

pilot, who holds an office of distinction, is compensated for his services by being feasted on their return, and no one else is permitted to share the repast expressly provided for the occasion, and whatever he does not eat on the spot is carried to his house. The natives of Ualan island are very expert in the management of small canoes hollowed out of a single tree trunk, with a border attached by cords to the upper edge, which is about a foot wide, and is encrusted with white sea shells. But as they do not caulk the seams they are compelled to be constantly at work to bale out the water.

The tools of the Ipalaoos are extremely rude and primitive. The hatchet is made of a hard, white stone chipped into proper form, and is rubbed up to a good edge on a rough stone rasp. The wooden handle is elbow-shaped with the back of the implement resting against the angle, to which it is firmly tied with bark or hemp fibre twine. For lighter work or cutting and scraping purposes sea shells are employed. Their polishers consist of a piece of dog or fish skin, and a coralline rock is used as rasp. Among the Ualanese the great hatchets, which are the common property of the community, are made of a valve of a large sea shell properly sharpened at the edges with coral rasps, and tied to a wooden handle by means of strong cords. They are of various sizes; but the largest are about twenty inches long and four inches thick, and the smallest are hammered out of iron from scraps accidentally procured.

Cordage and twine are made with the hand from hemp, banana and cocoa-nut husk fibre. The hemp as well as the cocoa-nut fibre is soaked in water, is beaten with a stick, and after it has been dried in the sun it is twirled between the palms of the hand and the knee, and is thus twisted into cords. The silky fibre of the *abaca* or wild banana, which is very fine and soft, is employed in the manufacture of *maros*, and after the woven texture has been repeatedly washed it has the glossy appearance of silk. The hibiscus fibre is also used for the same purpose. The mats for sails are woven by the women of split rushes or pandanus leaves; and those for clothing and bedding, are made of split cocoa-nut leaves which have been previously carefully bleached. Their process of weaving is rude and extremely simple. The longitudinal threads are fastened by one end to a post, while the other end is wound round the weaver's body, who, by this arrangement keeps them straight. A flat stick is passed across alternate threads of the web, which opens them by turning it on its edge, so as to permit the shuttle to pass. The same stick is also used as knocker to drive the threads home. They make black and white beads, which are button-shaped with a hole in the centre, of cocoa-nut hull and sea-shells. They are filed down till they are smooth and even, and exactly of the same size, and being closely strung on a cord they form a girdle resembling a flexible stick. They are worn by the men round the waist and serve as medium of exchange. Though the Ipalaoos carry on their commercial transactions by barter and exchange, yet the Yap islanders have created for themselves a kind of circulating medium in the form of stone money which is exposed in front of the houses to public view, for it is so heavy that it cannot be easily stolen or carried off. It is of the size

of a large plate about three or four inches thick,* and the largest pieces of this strange money resembles in proportion and form a loaf of cheese or even a millstone. It is pierced in the centre and is transported from place to place by the aid of a stick. The stone is procured from one of the Pelew islands where it is sculptured into proper form and from there it is conveyed to Yap in boats. Small pieces of mother-of-pearl strung on a cord also represent money of divisional values.

The language of the Ipalaos belongs, like all the Polynesian languages, to the Malayan branch of tongues. It is divided into numerous dialects, which vary from island to island; but at Ualan it is spoken in the greatest purity. The language is copious and sufficiently harmonious, soft and flowing, notwithstanding that it has many guttural sounds, and is somewhat difficult to pronounce. Its grammatical organism is well developed; each object has a particular name, and polysyllabic words of considerable length frequently occur. Familiar conversational idioms are entirely restricted to certain classes; numerous expressions are not allowed to be used in the presence of women, and those that wish to move in good society must be acquainted with the terms of etiquette employed in polite conversational intercourse. But notwithstanding that a kind of sexual idiom is used when speaking to a woman, which completely changes the ordinary designation of objects, they speak indiscriminately about everything in the presence of their wives and daughters, and their conversation sometimes even borders on the obscene. Its grammatical construction is not overburdened by complicated rules. The plural of substantives is denoted by affixing the particle *ze* or *na*; as, *ittu*, "star;" *ittuze*, "stars;" *maak*, "ant," *maakze*, "ants." Nouns have no inflection, and the cases are indicated by prepositions. *Me* signifies "of," and if added to the substantives it has the value of the genitive; as, *fünmeza-me*, "of the house." The dative is marked by the suffix *o*; as, *faon*, "the sun" (is gone); *kuof-o* "into the sea." Verbs are conjugated by suffix particles; as, *fooj*, "to go;" *fooj-at*, "he goes." The system of numeration is decimal. The units are designated by distinct words up to ten, which is expressed by *seg*; and each of the multiples of ten including a hundred, a thousand, ten thousand and a hundred thousand have all specific denominations. The intervening numbers are formed by the digits and the units somewhat changed in sound, which are connected by the conjunctive particle *ma*; as, *seg* = 10; *ru* = 2; *seg-ma-ru* or *seg-ma rua-au* = 12. A hundred is expressed by *sia pogos*; two hundred by *rua pogos*; a thousand by *sauresse*; ten thousand by *selle*, and a hundred thousand by *rual*.

The intellectual knowledge of the Ipalaos has not passed beyond the first rudiments of infant civilisation. Their year is divided into ten months of thirty days each, of which the first five called *hefang*, comprise the bad season; while the other half of the year, representing the fair season, is called *rag*. Not only each month, but each of the days, of which the month is composed, has a distinct name. They intersect the four cardinal points by three subdivisions, each of which has a specific name. They steer their canoes in the daytime by the course of the sun, and at night by the position of the stars and the

direction of the wind currents. They have observed the heavens, and can point out the Polar Star, the Great Bear, the Little Bear, the constellations of the Goat, the Lyre, the Swan, the Crown, the Eagle, Arcturus, the Raven, Aldebaran, Rigel, Orion, Sirius, Procyon, the Twins, Antares, the Scorpion, the Southern Cross, Venus and Jupiter; and to all these they have given particular names. Their practical acquaintance with the geographical outlines of their country is very remarkable. They can indicate the precise direction in which each particular island lies; the number of days it will take to reach them; they can name the chiefs by whom they are governed, and give a close estimate of the number of inhabitants as well as canoes of each one in particular. In the Bonabee group the chiefs interchange messages by means of leaves of a certain tree, of which the points are folded in some characteristic way, thus conveying specific information which is well understood. This primitive epistolary medium of communication is enveloped in a plantain leaf secured with twine, and it frequently accompanies a present, or denotes a declaration of war, or gives assurances of submission.

The Ipalaos on meeting salute each other, like all other Oceanians, by touching noses, and drawing a strong aspiration. They also form fraternal alliances which bind them together in bonds of friendship that are indissoluble. They mutually take the oath of inviolable fidelity, and after having rubbed noses together, they assume the responsibility to assist and live and die for each other; and it is even said that sometimes one of the confederates cedes to his friend the free exercise of his marital rights. When the Ualanese meet a chief they sit down until he has passed; and if they pass in front of his residence they make a deep bow. If required to speak to him they do so in a low voice, without daring to look him in the face. To give expression to their feeling of satisfaction or pleasure, they strike with the palm of the right hand the elbow joint of their left arm.

The Ipalaos of most of the islands have an accurate musical ear; but they have made no progress in the musical art. If they are at all acquainted with the use of instruments, they are rude and inartificial. Their drum is made of a hollow log stretched with a fish skin, and their cane fife has three finger-holes and is blown with the nostrils. Conch shells answer the purpose of war trumpets. But singing constitutes their chief musical performance; and the song not only accompanies the dance; but it excites them to concerted action when building a canoe; it indicates the measured stroke of the oarsmen; and it celebrates, in a few expressive phrases, the great exploits of their ancestors; or it selects for its subject some natural object, such as the stars, the constellations, the bread-fruit or the dog-fish. The songs sung by the women are different from those sung by the men, which are pronounced in such a manner, that the meaning of the words, sometimes of a licentious import, is only understood by the initiated. The verses of many of their songs have been transmitted to them by their ancestors, and the expressions have become so obsolete that their meaning has been entirely forgotten. Male and female singers are wandering from island to island to attend public

festivals, and new songs are composed for these vocal concerts, which are studied and learned by heart with persevering application. Their melodies include but a few tones of the octave, and being slow and monotonous they are far from being agreeable.

The Ipalaos are, like the majority of mankind, fond of amusements and diversions. Of these the dance holds the first rank—an accomplishment in which they particularly excel. During moonlight nights they assemble, from time to time, to sing and dance before the dwelling of the chief. The men and the women form two separate files opposite to each other. In accordance with the measure of the song they advance, moving their head, arms, hands and feet in perfect cadence. If the chief is liberally disposed he holds up a piece of cloth which becomes the prize of the dancer who can first seize it. Their dances are distinguished by different characteristic figures. Sometimes the dancers move in a single line, strike their thighs with their hands, then raise their arms, and recommence singing in chorus their monotonous song. At other times they range themselves in a circle, holding each other by the wrist; and leaping with the left foot, each performer finds support for his right foot upon the thigh of his neighbour. Or they form a circle with a dancer in the centre, who makes various contorted movements, which the others are required to imitate. One of their characteristic dances is quite interesting. The performers being ranged in two columns, begin a monotonous but harmonious song, which calls forth the most graceful gestures, and some lascivious movements of the haunches, with their eyes expressive of voluptuousness. The amorous scene is followed by a gayer melody. They take themselves by the hand, circle round in quick step, and perform an infinite number of grotesque gambols, and at the termination of the merry scene the foot of each dancer finds itself resting upon the thigh of his neighbour. At the next stage the most curious and most difficult evolutions are performed. Holding long paddles in their hands they range themselves in two lines. At a given signal all commence to sing in chorus, at the same time they clash their paddles together in regular cadence, dealing out blows to the right and to the left. By degrees the spectacle becomes more and more animated; the dancers change places; avoid and follow each other; then disperse; cross and recross without confusion, forming admirable figures and charming tableaux. Sometimes four arrayed against four, or eight against eight attack each other in rapid motion; a blow threatens the loins, they are chasing each other, a paddle is raised to strike their head, but it is successfully parried. Soon the blows are multiplied, each one strikes, parries and retorts all at one time. The figures change in form at every instant; the dancers charge their adversaries, and yet the most perfect harmony never ceases to prevail. At last three cries more loud, three movements more rapid, three blows more decisive complete the picture. On many of the islands they engage in the manly exercise of hurling lances or throwing stones and balls as an amusing pastime. Their evenings are ordinarily spent in conversational entertainments, when they recount the histories and adventures of those who made long voyages, or they give a description

of the islands they had visited or seen, and impart other information of general interest.

Although the Ipalao women are excluded from enjoying certain privileges, yet they are generally well treated, and are objects of tenderness and affection on the part of their husbands. They are not overburdened with an undue share of labour, and are only required to perform their legitimate part in the management of the domestic affairs, and in making the necessary arrangement for the regular supply of the articles of daily consumption. If a husband abuses or maltreats his wife, she is protected by her friends, who conduct her to their home without delay. The women are modest and chaste on most of the islands. At Gooliay, however, the duties of hospitality require a man to yield up his wife to his visitor, while he remains under his roof; and on Radak husbands frequently exchange wives for a limited time, and fathers deliver up their daughters to strangers without dishonour. On many islands the young girls, accompanied by their mother, meet the young men in the evening in the community-house, where they entertain each other in sprightly and sometimes licentious conversation. Here most of the nuptial connections are formed; and although the mother is generally consulted, yet the young woman frequently determines the matter for herself without outside interference.

On Yap island girls are not restricted in their inclination; they associate freely with the men and sell their favours for money, until a lover presents himself who proposes to marry them and makes to the father the usual present. If the wife becomes a mother she remains the rest of her life with the man who has chosen her; in the contrary case she is at liberty to abandon her husband in three or four months, until she is again delivered up by her father to a new lover. Before the wife becomes a mother she is bound to retire to a low, isolated hut, where she announces her delivery by a loud howl, when the inhabitants of the village assemble and accompany the mother and the child to the sea-shore where they are baptized by triple immersion, and then the wife is allowed to return to her home.

On the high islands polygamy is generally practised by the richer classes and the chiefs; and a plurality of wives is considered a mark of honour and distinction. In the low islands they are generally contented with one wife. If a young man wishes to marry a girl he makes his declaration to the young damsel, at the same time offering her some valuable presents. If the complimentary gifts are accepted, the proposal is deemed to have been favourably received, and as soon as the bride delivers over to her father the articles of value presented to her, the bridegroom has the right to pass the night with his betrothed, although the formal marriage only takes place next day. No marriage ceremonies are performed; the woman simply agrees to live with the man who has chosen her as companion, and the newly-married pair bid farewell to their respective relations, if they intend to set up an independent household. The nuptial tie has no sacramental force; for when husband and wife are no longer able to agree, or if they are tired

of each other they separate without the least formality. In case of separation the children always go with the father. Custom requires that the man who contracts a second marriage should pay a tribute of mats or fruits, which he distributes among the members of the community. If a man dies without leaving any children the widow generally marries the brother of her deceased husband. Adultery is looked upon as a great offence; but if the wife is surprised in the act the only punishment her husband inflicts upon her is to forbid her to enter the house for several days. All the revengeful wrath of the injured man is reserved for the unfortunate wight who has deeply wounded his self-love. While uttering the most horrible cries he falls upon him, and strikes him with a weapon composed of a set of shark's teeth, and thus produces deep scarifications which are difficult to heal up. But the outraged husband is surrounded by his friends, his wounded feelings are calmed, and by dint of a few valuable presents a complete reconciliation is effected. At Radak the suitor who fancies a woman applies to the father of the girl offering him presents of fruits, fish and other articles of value, the amount of which is determined according to the rank of the father of the bride. Parties of unequal rank are allowed to intermarry, and if the mother only belongs to the class of chiefs, while the father is of an inferior order, the latter must make every exterior demonstration of respect due to the superior rank of his wife and children. In the Bonabee islands the parties to the marriage must be of equal rank, otherwise the connection is without legal force, unless it has been previously ratified by the chief. No woman can be compelled to accept a man as husband whom she dislikes. Polygamy is common, and a man may marry as many wives as he can support. Marriages are celebrated by feasting and dancing in the community-house. The chief is seated on the elevated platform with the bride and her female friends to his right, and the bridegroom and his intimate companions on his left side. The *jaggow* is prepared from the root of the betel pepper with many ceremonial formalities, and the infusion is passed round to the invited guests according to their rank. In the meantime a dog, contributed by the bridegroom, is roasted in an oven of heated stones, and yams, cocoa-nuts and bread-fruit are brought in baskets by the invited guests as a marriage present. When the feast is ready the chief cuts up the meat with his bamboo knife, and distributes small slices, with a portion of other provisions, to those assembled on the occasion. After the repast is finished the dancing begins. The women form a line on one side of the house, with the bride in the centre, and the men, on the opposite side, are ranged in a line of which the bridegroom occupies the central position. The dancers wave in their hands fancy paddles, which they strike together in perfect time, stamping alternately with their feet, waving their body to the right or to the left, and swinging their arms to the measure of the song and the beat of the drum. This closes up the festivities of the day, and all retire to their home. Next day the newly-married pair again proceed to the community-house, where they are met by their friends and acquaintances. The *edyonet*, who makes his appear-

ance, forms a circle four or five feet in circumference with a mat set up on its edge in the interior of which he places himself. The head chief walks up to him, and a kind of recitative conversation ensues in a low and subdued tone of voice, which is kept up for a quarter of an hour. The ceremony is concluded by passing round the *jaggow* cup among the invited guests. Various presents are sent to the married couple by the chiefs and their most intimate friends as a token of their good wishes.

The Bonabees are particularly attentive to their wives during the period of pregnancy. A woman, who is in the hopeful expectancy of becoming a mother, is carefully kept in the house, is wrapped up in mats and is required to abstain from all labour. She is no longer allowed to partake of the food eaten by the men, and the boys supply her with an abundance of cocoa-nuts, for cocoa-nut milk is the only beverage she is permitted to drink. When the time of delivery approaches her female friends gather around her to attend to her wants. When the first symptoms of labour pain show themselves these kindly disposed women sing and shout that the husband may not hear the cries of his wife. Two days after the birth of the child the mother bathes herself in pure spring water, and she is looked upon as an invalid for five or six months, during which time she does not attend to her ordinary household duties. Mothers treat their children with great tenderness, and they nurse them till they are quite advanced in age.¹ During the period of their monthly menstruation women are prohibited from painting their faces, or anointing their hair with oil. It is incumbent upon them to bathe in fresh water of some particular locality, which the men are not allowed to approach. In some islands houses are set apart for the instruction of the young in order to make the boys skilful navigators. They are taught some primitive elements of practical astronomy by pointing out to them the position of certain stars, and their periodical transition from one part of the heaven to another, so as to serve them as guides whenever it shall be required of them to make long sea voyages. They make use of a kind of sphere on which the stars are marked out, and by this means they render the subject of instruction more clear and comprehensible to the youthful mind. They also teach their pupils the course the winds take during the different seasons of the year, and designate the particular wind-current they must follow in sailing from island to island. Songs, which have been transmitted from generation to generation, and which perpetuate the knowledge and experience of their ancestors, are made the medium for imparting this useful information.

The Ipalaoos dispose of their dead in various ways; they are either thrown into the sea, buried or burned. In the low as well as in the high islands, unless the deceased was a man of rank and distinction, the corpse is tied to a plank, weighted by a heavy stone, and is cast into the sea at some distance from the reef, to be devoured by sharks

¹ Mr. O'Connel states that they nurse them till they are ten years old; this is undoubtedly a traveller's tale.

and other monsters of the deep. But the body of a deceased chief, or of a person of influence and reputation, is either deposited in a funeral hut decorated with flowers, which is erected behind the family dwelling, or it is consigned to a stone vault, or it is placed in a canoe which is kept in the house. Sometimes the dead are buried far away from home in a tomb surrounded with a wall of stone. In some islands, after the corpse has been laid out in state in a canoe, it is burnt, and the ashes are partly preserved in the canoe, and are partly deposited on the roof of the house of the deceased. The Ualanese fit up the body of their deceased friends with the finest ornaments, and with the hands joined over the region of the stomach it is buried in the ground; while a funeral hut is erected over the grave, in which some characteristic implement of the deceased is deposited. On most of the islands, at the moment the sick man breathes his last, his body is painted yellow, it is wrapped in a mat bound with twine, while his friends and relations gather round his remains and lament their irreparable loss by loud shrieks, shrill cries and deep moanings. As soon as the bereaved mourners have given vent to their sympathetic feelings, a profound silence ensues, and one of the female friends rises, and in a low, plaintive voice, interrupted by sighs and groans, pronounces a eulogy on the deceased. She praises, in the most pompous terms, the beauty of form and the nobility of character of him who is no more. She refers in particular to his agility in the dance, his skill in fishing, and the other great qualities by which he was distinguished. As a mark of affection some of the nearest relations cut their hair and beard, lay the shorn appendages of their person upon the body of the deceased, and rigorously abstain from food during a whole day. If the corpse is disposed of by burial different kinds of food are placed upon the tomb to serve as refreshment to the lonely wandering ghost, which they suppose hovers about in an invisible form in the vicinity of his former home. As a sign of mourning the nearest relatives eat nothing but fruits for a month after the celebration of the funeral ceremonies. For the loss of a father or a husband they seclude themselves from the world for the period of three months; and from time to time they give vent to their grief by a spell of weeping in company with their friends. At the death of a chief all the barks remain moored to the shore for two months, and no one is allowed to engage in sea fishing during this time. In the Bonabee group the relations and friends throw themselves upon the body of the sick man during the last agonising struggle, and they rival with each other, as an act of affectionate attachment, to stifle him with their embraces. The assembled mourners raise in concert deafening shrieks and howls and seem to be entirely carried away by disconsolate grief. The corpse, which is wrapped in matting, is carried on the shoulders of men from house to house, where during its stay of ten minutes the weeping and lamentations are repeated. The burial generally takes place before sunset, when the body is consigned to a shallow grave not more than three feet deep, with the friends and relations crouching around it making the air vocal with their shrieks and howls. If the deceased was a man,

a paddle is laid by the side of the body; and a woman has her spinning implements deposited in the grave. A hut is erected over the tomb to serve as shelter to the nearest relative who uses it as sleeping place for five or six nights. Mourners of both sexes cut off their hair, but do not in any way disfigure their bodies. The period of mourning continues for a month, and the ceremony of weeping and lamenting is repeated each day at the hour at which the death occurred. If a chief dies on Yap island the corpse is fitted up with all the arms of the deceased, and with a spear in his hand and an axe hung across his shoulder the body is fastened to a platform in a sitting posture, while the friendly chiefs and other distinguished persons are crouching around it on the naked floor. The oldest son of the deceased then pronounces a eulogy on the great qualities of his father, to which those present respond: *sorrum*, you spoke the truth! A troop of women with their hair dishevelled, while uttering loud lamentations, perform the funeral dance around the corpse, while the son distributes mother-of-pearl shells walrus teeth and other presents among the mourning friends. These exercises continue for three or four days, and the corpse is then wrapped and sewn up in fine mats, and is buried in the neighbouring mountain, and the tomb is marked by a heap of stones. The surviving son builds a hut in close proximity where he is required to take up his lodging place during a hundred days. It is supposed that the ghosts of the dead enter a large lizard and freshwater eels, and these animals are not only tabu, but the lizards are fed in small huts by guardians specially appointed for this purpose. The guardians are believed to be the masters of thunder and lightning, of earthquakes, of rain and drought.

The Ipalaos have some slight notion of a future state of existence. It is asserted that they assign to those who never treated their neighbours unjustly and who never struck their wives, an abiding-place in the happy regions beyond the clouds; while those who have been guilty of stealing iron—a very rare metal among them, are metamorphosed into a dangerous fish called *tiburion* which is in constant war with all the species of his tribe; or they are changed into warriors and are compelled to be engaged in a constant struggle for the possession of their wives, their property, their huts and their food. Some of them believe that after four days' absence in some unknown region the ghostly self of the deceased returns to its former habitation, and dwells unfelt and unseen in the midst of its relations.

The Ipalaos are divided into classes which, though they belong to the same race of people, are distinguished from each other by differential marks of physical development produced by the difference in the mode of living, and by the rigorous prohibition of intermarriage. This class distinction has a similar character on most of the island groups, though the divisions are designated by different names. In the high as well as in the low islands, the class of chiefs are generally known by the title of *tamor* or *tamol*, and they and their family connections hold the highest rank in the social hierarchy. They generally wear huge moustaches, command with authority, are reserved and uncommunicative, and assume a grave and serious air. As they are

the rulers of the country, and the owners of much of the landed estates, they are proud and haughty, and whenever they give audience to their inferiors while seated on a raised platform, the people, who appear in their presence, advance with their body bent, holding their head almost between their knees, until they arrive in front of their mighty lord, when they sit down on the ground without daring to look up, and they thus receive the order of their master with the most absolute submission. When they are dismissed they retire in the abject attitude in which they came, and which they maintain until they are out of sight. Before asking a favour the petitioners kiss the *tamor's* feet and hands; his words are esteemed as oracular utterances, and his commands are executed with blind obedience. Although the chiefs enjoy many privileges and prerogatives, yet they cannot demand in marriage any of the daughters of their subjects without having previously obtained their consent, and the customary tribute is exacted from them if they marry a second wife. On the island of Ualan the class of chiefs bear the title of *urose*, who are treated with the profoundest veneration by the people. The *urose-tone* or head chief is always addressed in a kneeling position; those that approach him are crawling upon their hands, and no one is allowed to rise until he has departed. The *uroses* are distinguished from the people of inferior rank by their imposing appearance, their grave air, and by the more elegant figure-tracings of their skin. Their countenance has a meditative cast, they are reticent, and are little disposed to be communicative. They consider it a high honour to indulge in the luxury of maintaining a plurality of wives; all the cocoa-nuts of the islands are at their disposal, and they enjoy the privilege of drinking *seka* or the infusion of betel pepper root. They are the proprietors of all the lands; and all the products of labour on the part of the people, whether derived from agriculture and fishing, or from the building of canoes and houses, are delivered over to them for distribution. The chief *uroses* constitute the highest aristocracy; they live together on the little island of Lella. The subordinate class of nobles who are more or less dependant on the chiefs possess but little property of their own; they live scattered throughout the villages on Ualan island, and are attached to the person of the higher nobles. The common people own neither lands nor other property; they are altogether the servile dependents of the higher nobles, whom they serve with great fidelity. A sufficient quantity of bread-fruit and sugar-cane is distributed to them for their support; but cocoa-nuts are too scarce to be placed at the disposal of the people. On the Bonabee group the class of chiefs or higher nobles are called *moonjohs*, who are possessed of vast landed estates, and receive marks of the most profound veneration on the part of the inferior classes. No person of inferior rank is permitted to approach them in an erect position; but must advance with their body inclined forward, almost bent at right angles. The next class are the *jerejohs* or freemen who are the small landholders; and as they enjoy the privilege of intermarrying with the *moonjoh* women, their children take the rank of their mother, and may hold the position of petty chiefs or minor nobles. The lowest class are called

nigurts, who form the labouring part of the population, and in the capacity of serfs they live on the lands of the *moonjohs*, which they cultivate frequently as dependents or tenants, for they are not looked upon in the light of real slaves. They are the fishermen, the butchers, the cooks, the executioners, and they perform all the drudgeries and servile work of the higher classes. These are not bound to the glebe, can change their position at pleasure, and can even migrate from one island to the other. As tenants and dependents they pay a voluntary rent to their lord in the form of presents, such as yams, fruits and the root of the betel pepper. On Yap island the population is divided into chiefs, freemen and *pomillingois* or slaves. The last live together in separate villages, and they are bound to supply the freemen every day with the necessary provisions—the products of the fields which they cultivate; they are required to assist in the building of houses and canoes, and comply with the demands of the chiefs on all occasions. All they possess, even their wives and daughters, can be taken and be employed by the freemen for their own benefit and pleasure. The rank and title are hereditary in the female line, and the children of a slave woman follow the status of their mother. In the Radak group the population is divided into four classes; the *armii kayur* form the mass of the people who have no property but cultivate the land assigned to them by the chiefs. The *leotakat* possess hereditary property in their own right. The *burak* are the rich and most influential men and the *iroii*, who form the highest class, have the exclusive right of furnishing the candidate for the kingship.

The government of most of the Caroline Islands is characterised by strictly monarchical features. The *tamor*, the *urose-tone* and the head *moonjoh* are virtually the supreme rulers of the people, and exercise sovereign authority within the limits of their respective jurisdiction. Sub-chiefs are placed over the districts who are appointed by the head-chief, and who exercise authority in his name. They administer justice in person, and are guided in their decisions by the principle of retaliation. In the local communities old men are generally chosen to act as judges in the trial of minor cases; and a reprimand administered by them is regarded as a grave punishment. In complicated cases the sub-chief is appealed to, and he always receives some valuable present for his services. But his influence is always exerted to prevent quarrels from arising among his people, and he never fails to adjust difficulties, settle disputes, and bring about a reconciliation of the parties. The succession of the chieftainship is not strictly hereditary. When the head chief dies the chief next in rank, who is generally his eldest brother or his son, is called to the exercise of supreme power. The head chief has no stated revenues; but his subjects support him in abundance; and the best portion of the proceeds of a fishing excursion is always reserved for him. Long-established customs are the only laws recognised on these islands. The law of inheritance differs in various provincial dependencies. At Gooliay the heritage first descends to the brothers, then to the male children of the eldest son. The government of Ualan, though monarchical in

form, has somewhat of a patriarchal character. The authority exercised by the *urosos* has no other but a moral support, and the obedience yielded by the common people is voluntary. Oppression, injustice and crime are unknown on these islands, and no repressive force, or any kind of punishment is employed. The government of the Bonabee group is less concentrated, and the supreme authority is exercised by an oligarchy of chiefs and sub-chiefs. Crimes are punished in the most summary manner without previous trial; and although a petty chief cannot inflict the punishment of death upon an offender, yet without the least attempt at resistance, he cuts his flesh with a shell, hurls a stone at him from a sling, or knocks him down by a blow with the club. The most heinous crimes are punished by crushing the head with a stone, burning the body of the executed malefactor, and scattering his ashes to the wind, or throwing the carcass to the dogs. With regard to laws of inheritance the right of primogeniture prevails, and landed estates are exclusively inherited by the oldest son; but the lord of the soil always allows his younger brothers to build upon his territory, reserving to himself the right of ownership, and they have the free use of the land as well as of the bread-fruit trees. Landed property is inalienable, and can only be transmitted by inheritance, which carries with it all the encumbrances, such as the maintenance of the former proprietor's wives and minor children as well as his dependents.¹

The Ipalaos are not a warlike race in the real sense of that expression. They do not seek war for its own sake, nor do they shun it when forced upon them. Sometimes difficulties arise between different communities, which can only be adjusted by the force of arms; armed with bone-pointed lances and slings, the antagonistic forces meet in an open field and fight at close quarters. They range themselves three lines deep, the young warriors occupying the front; those of a higher stature are placed in the second rank, and the more aged make up the rear. The battle commences by an engagement between the two front lines, and the wounded warrior retires to the rear, and is replaced by a man from the second or third line. On Radak a chief often declares war against an adversary to avenge an insult. To assemble his followers he blows the conch trumpet, and sends word to the enemy, announcing to him his intention to attack him. Each warrior, before starting out on the campaign, paints himself red, black, white and yellow, and ornaments his head with flowers. The night is passed in singing and dancing, and early at sunrise they march in serried ranks to the place of combat, where the adverse party awaits their coming. The fight is conducted with great regularity by the chief who gives the proper signals with the conch trumpet. In the evening both parties retreat, and arrived at their camp they

¹ The supremacy over the Caroline Islands is claimed by Spain, and this claim has been confirmed in 1886 by the pope of Rome who was called upon by the German government to act as arbitrator after the German flag had been hoisted on the island of Yap, which the Spaniards considered a great insult to their dignity. It is not known, however, to what extent, and in what way Spain exercises any authority over these islands. It is not probable that this is a profitable possession.

amuse themselves in dancing and other recreations. At sunrise the combatants again place themselves in hostile array, and hostilities recommence. The greatest efforts are made by both parties to kill the commanding chief and secure his dead body, and if they succeed in obtaining possession of this glorious trophy, it is cut into small pieces and is eaten by the victorious warriors. This crowning act decides the contest, and from that moment hostilities cease. Young girls crowned with flower garlands are sent on both sides as messengers of peace, and after mutual presents have been exchanged the treaty of friendship is confirmed by general feasting. The people of Ualan are the least warlike of all the Ipalaos. They have spears; but they use them only for fishing; and they build walls round their houses, but only with the peaceable object of preventing the ground from crumbling down.

The Ipalaos cannot be said to have any regular system of religion.¹ They have an extensive fabulous mythology founded upon hero worship; but in reality they have not the least conception of a godhead, they have no temples, no idols, no altars, no sacrifice, no formal worship, and no consecrated person that officiates in a mediatorial capacity. Their invocations even are mere antiquated formulas which they repeat without understanding the meaning of the words. They believe in the ghostly existence of their dead chiefs or their deceased ancestors, that are supposed to be constantly hovering about the scenes of their former activity, and to frequent the old places of their former earthly home. These wandering ghosts of their renowned chiefs or ancestral heroes are invested with absolute power for good or evil, and to their influence is ascribed all the prosperity and pleasures of life with which they are favoured, as well as the misfortunes and calamities that may befall them. They are either honoured as beneficent beings, when they bear the name of *tahutoop*, or "sainted patrons;" or they are feared as malevolent agencies of evil. Each family has its own *tahutoop*, who is invoked in time of need. If any one of its members falls sick, or undertakes a long voyage; or starts out on a fishing excursion; or engages in the labours of the field, they address themselves to their *tahutoop*, and to render him propitious in granting their wishes they offer presents to him, which are suspended in the house of the *tamor* who, of course, appropriates them to his own use. Hanno or Hanulop is one of those ancestral spirits most universally recognised. He is supposed to provide all good things that are necessary for human subsistence. But he communicates mostly with the living through the mediatorial office of

¹ The statements of authors with regard to the religion of the people of the Carolines are confused and contradictory. Some pretend that the natives of the Archipelago worship a supreme godhead, without considering that their language has no word to give expression to the abstract conception of a pure spiritual divinity. Others suppose that the contemptible personages described in their mythical traditions, who are undoubtedly ancestral heroes, and to some extent historical characters, are really venerated as gods, although they possess not a single attribute of a divine character. The whole subject has been maturely weighed and considered, and after carefully sifting the wheat from the chaff, the text embodies the legitimate conclusions that have been reached.

children who, having died at an early age, act as his messengers. Hanno is also consulted as oracle, when they are distressed by some fatal calamity; and inspired persons are applied to in order to penetrate the intentions of the *tahutoop* through the special apparition of deceased children.

On Ebon island, one of the Radak groups, those who have not been converted to Christianity, venerate trees and stones, and propitiate their favour by flinging certain articles of food at their fetish gods. They believe in a future state of existence, supposing that they would be transferred to a beautiful island, where without effort or labour on their part, they would constantly enjoy themselves in feasting and revelry.

The ancestral hero of the Ualanese is called Sitel-Nazuenziap,¹ who is looked upon as the founder of their tribe, and their tutelary patron. This hero-god had two wives and four children, who are all designated by proper names. But this apotheosised hero has no temple and no shrine, nor is he represented by any image, except perhaps a stick four or five feet long pointed at one end and grooved at the other, which is somewhat regarded in the light of a household talisman. The offerings presented to this symbol of the divine consist simply of the branches and leaves of the betel pepper, and by the side of it is deposited the conch trumpet, which is used here as a musical instrument blown during religious solemnities. In honour of this god a festival is celebrated, which lasts for a whole month. To prepare themselves for the festal exercises the men must avoid the nuptial bed for a period of two months; while the festivities are in progress, no sails must be touched; no canoes must leave the shore for the first eight days, and strangers are altogether forbidden to land on the coast. Four days preceding the solemnity a large number of green cocoa-nuts are collected, bread-fruit is supplied in greatest profusion, and a large fishing party is organised, who furnish a sufficient quantity of fish for the feast. The provisions are stored away for the night in a house, which for the occasion is converted, as it were, into a temple in honour of Hanulop or Sitel-Nazuenziap. Next day between the rise of the sun and its meridian height all the grown-up male inhabitants assemble to witness the entry of the *urose-tone* at the north gate dressed up in his finest costume, and fitted up with his most beautiful ornaments, holding in his hand a fancy paddle, and muttering to himself some mystic words which no one understands. The brother of the chief, accompanied by the most distinguished men, enters the south gate. At the appearance of the *urose-tone* the assembly rises, and as soon as he takes his seat on the fine mats provided for his accommodation, all those present crouch down upon the ground. The building is then closed and no new-comer is admitted. The brother of the *urose* then selects a goodly share of the best provisions which he places in a basket and presents them to the head-chief; while the remaining portion is divided out among the crowd of spectators. After the lapse of half an hour the cere-

¹ This is only another name for Hanno or Hanulop.

monial part of the festival closes, and the temple again assumes its ordinary appearance as the community-house. On the island of Yap and other islands they offer fruits and fish to a tutelary hero-god, uttering at the same time some mystic words which the people repeat. This ceremony is performed in a place specially set apart for this purpose, and here the officiating chiefs take up their abode for a whole month, during which time their food is furnished them by voluntary contributions.

Hanulop or Hanno is supposed to reveal his will sometimes to select favourites who enjoy the inestimable privilege of contemplating his serene countenance; but these privileged mortals are frequently the objects of envy of the malevolent ghostly agencies that inhabit the coral reefs, who enter the body of the elect to torment them. The unfortunate victim of envy or malice utters fearful howlings, rolls on the ground, and his body is convulsed by violent contortions and painful writhings. To relieve the sufferer the conjurer is called in, who examines the patient and declares him to be possessed of some demon spirit. Having given orders to provide a number of cocoa-nuts, he leaves the possessed man, but returns after the lapse of a few hours painted, oiled and adorned. He advances towards the house armed with two lances uttering incoherent sounds, wringing his hands and making all kinds of noises. As he enters the apartment he attacks the possessed who instantly rises and rushes upon his aggressor to ward off the blows. After a vigorous fight both the conjurer and the sick man throw away their lances, seize their fancy paddles (*goor-goors*), and commence to dance in the most burlesque manner until they are entirely exhausted. This sham combat is repeated at intervals, and is often continued for several weeks in succession until the conjurer subdues the stubborn resistance of the possessed person and remains conqueror.¹

The Ipalaos, having no religious worship of any kind, have no real priests. Their quasi-religious ceremonies are conducted by public functionaries who generally belong to the higher classes, and act in the capacity of petty chiefs. They are, so to say, masters of ceremonies, are much respected, and are the confidants and advisers of the head chiefs. They conduct public festivities in accordance with established customs, give solemnity to the first occupancy of a new house, and the launching of newly-built canoes; they are called upon in sickness and death; are present at all public assemblies and direct the public business and the domestic economy of the islanders. As they are the main depositaries of the national traditions, it is their duty to enforce the observance of all the minute distinctions between castes and ranks. They are also the medicine-men and conjurers of the community, and exercise much influence in the professional routine of their respective arts. As medicine-men they have not only recourse to incantations and other mummeries, but they possess the secret of healing various diseases by the application of natural means. They

¹ This is probably nothing but a dramatic performance to impose upon the common people.

are acquainted with bleeding, and the use of the moxa for cauterising; they reduce luxations, and set fractures. At Bonabee they employ a universal specific, which is composed of cocoa-nut oil mixed with curry. The dose is measured in the palm of the hand, and is administered internally as well as externally by rubbing with it the body of the patient. The *edyomet* does not rely on this remedy alone to cure the sick, but being seated on a mat by the side of the patient with his legs crossed, he rubs his hands slowly upon each other and his legs alternately, accompanying these motions in a solemn chanting voice, with an invocation to the tutelar genius of the sufferer.

The Ipalaoos are excessively credulous and superstitious. They imagine that by carrying in their canoe the tail of the rayfish they can never miss the route. When a contrary wind impedes the progress of their sea-voyage they shake a kind of charmed stick called *ossolofee*, which has two rays' tails, decorated with strips of palm leaf, attached to the upper end by means of an adhesive gum, while the crew address an invocation to the genius of the water to make the elements more favourable. Bananas are somewhat forbidden fruit to the navigator, for they are supposed to render the voyage unfortunate if taken on a canoe, and it is thought that if this cursed fruit were eaten by any of the sailors before departure they would inevitably perish. It is a received opinion that a fisherman, who would rinse out his mouth in the morning with fresh instead of salt water, would fail to catch fish that day. They believe in the influence of the stars upon human destiny, and in lucky and unlucky days. On the island of Falalan the natives never approach a certain pond which they suppose to be the bathing-place of supernatural beings, and they believe that a great nation of genii inhabit the sun and the moon, who are thought to be endowed with life and to possess reasoning faculties. The Ipalaoos have a particular mode of consulting fate. Tearing off two strips from each side of a cocoa-nut leaf they successively pronounce the mystic words: "*poôé, vooé, poôé.*" They then tie these bands into knots, and at the same time give expression to their wishes in a clear audible voice. The first band is placed between the little finger and the ring finger with four knots inside of the hand; the second band is inserted between the middle finger and the index and between that and the thumb. The augury will be considered fortunate or unfortunate according as the number of knots outside of the hand coincides or differs with that of the fingers by one, two, three or four. On one of the islands, if they wish to ascertain whether the navigation will be fortunate and the fishing abundant they count the knots previously tied in palm leaves, and the even or odd number prognosticates good or ill success in their projected enterprise.

The Ipalaoos have a fertile imagination and display considerable inventive genius in the diction of the mythical history of their most distinguished ancestral heroes who, individually are neither worshipped as gods, nor are they objects of any particular veneration; but their memory is simply perpetuated as a traditional lore which contains certain facts of historical import, obscured and rendered indistinct by external embellishments, and successive changes and additions.

They ascribe the origin and development of things to a supernatural, procreative agency personified under the name of Ligopoop, who assigned the control of the universe to Aloohilap, "the master of all knowledge," and the source and fountain of fame and renown. His son, whose birth is involved in mystery, is called Loogheling, who is wedded to two wives of whom Ilamoolong inhabits the upper regions of the sky; while Tariso was clothed in a mortal frame of the most remarkable beauty. In some mysterious way she found herself with child, who miraculously sprang from the head of his mother on the fourth day of her pregnancy, after she had endured the most terrible pain. The infant Olifad immediately ran off, and being followed by some officious attendants, who wished to wipe away the blood with which he was covered, he skilfully evaded the pursuit, nor would he permit any one to touch him. He replied to those who called him in order to render him this service, that he would attend to it himself, and approaching a pandanus tree he rubbed himself on its trunk, and bit off the navel-string with his own teeth. As he felt the pangs of hunger creeping upon him he returned to his mother who gave him a cocoa-nut that he might drink its milk according to the custom of the country. As he raised his eyes upwards, in order to imbibe the liquid, he for the first time saw his father who called him. Accompanied by his mother he ascended to the upper regions of the sky, where he took up his permanent abode. In his passage to his new home he met with children who held a shark by the tail, and asking them to give up to him the monster fish they all contemptuously refused his demand except one who held the cord. Olifad, after having for a moment amused himself with the gambols of the voracious fish, returned it to the boy who had complacently complied with his request, assuring him that the shark would henceforth never harm him, while the others, who refused to gratify his wishes, were bit with the terrible teeth that now became the weapons of destruction of the tyrant of the waters. As he stopped in front of a great building in process of construction he asked for the shell-knife, with which the cocoa-nut leaves designed for thatching, are cut. But his demand was treated with contemptuous indifference by most of the workmen, who were immediately changed into statues, while only one who yielded to his entreaties remained alive to tell the tale. When Loogheling and Aloohilap were informed of this miraculous change of the workmen, they addressed the one who had escaped in human form, and asked him whether he had not met some stranger on his way. He replied that he had seen no living being except a *kandoora*, which was the bird, whose form Olifad assumed. He was ordered to call it which he did; but the *kandoora*, being frightened at the strange voice, fled. Loogheling repeated the command of calling once more the stranger bird without inviting him to approach, asserting that his presence would prove vexatious to the chiefs. The workman executed his order, and requested the *kandoora* not to enter the house of his superiors, nor to sit down where they were seated; but the mysterious bird, being of a perverse disposition, did exactly that which he was bidden not to do. Loogheling then ordered the workmen metamor-

phosed into statues to be brought into his presence, and they arrived to the astonishment of all who witnessed the transformation. The building of the house was again resumed, and Olifad lent a helping hand, by making the holes in the ground in which the *arighes* or tree trunks, serving as supports, were planted. This eagerness of Olifad to make himself useful produced much satisfaction among the workmen who, to avenge themselves on their enemy, had determined to kill him. He, however, penetrated their design, and to frustrate it he procured a quantity of red earth, some coal, a number of ribs of the cocoa-nut leaf; all of which he carefully hid from view. He commenced his work by digging holes; and when his task was completed he informed his fellow-workmen of the fact; but they immediately threw a post upon him so that he fell into a hole where they kept him confined and covered him with earth to smother him. While in this subterranean retreat he began to chew the red earth, which he threw up, and which his murderers supposed to be blood; and when he thrust up some chewed coal to the surface they thought it was his bile, and they took it as a sure indication of his death. Olifad, not being yet released from his confinement, split the post in its whole length by means of the rib of the cocoa-nut leaf, and coming up through the opening he seated himself upon the top end without being visible, and from this moment a heart was transplanted into the interior of trees. On the completion of the building the workmen assembled to eat, and Olifad, whose invisible presence excited no suspicion, despatched an ant who brought him a little bit of cocoa-nut, which he changed into a whole nut exclaiming in a loud voice: "Be attentive, I am about dividing my cocoa-nut." After hearing these words they were astonished to find that he whom they thought they had killed, was amongst them, and they judged him to be a demon spirit. They did not yet give up their project of destroying him, and with this object in view they asked him to carry a dinner to the genius of thunder. Olifad undertook the mission with feelings of joy; but as a measure of precaution he provided himself with a hollow cane. On entering the house of thunder he addressed to the genius the following salutation: "Hold! I am fatigued for having brought this food for thy unsightly mouth." The genius of thunder attempted to attack him, but he saved himself by slipping into his cane; and he thus returned to the astonishment of his companions altogether unharmed. They sent him out again to carry a dinner to a certain kind of fish, and he departed on his errand taking a shell for his protection. When he entered the habitation of the fish the door was immediately shut which prevented his getting away; but on the approach of night he placed his shell upon the upper jaw of his host, which from that moment became hollow, and he was thus enabled to pass out through the concavity. Having again failed in their object the plotters of mischief made an attempt of getting rid of their arch-enemy by giving into his charge another dinner for another kind of fish. As he proceeded to the designated place he found the fish absent, but he delivered the prepared food to those he had met there, and then departed. On the return of the master he inquired of his family who the person

was that brought the dinner; but they could not satisfy his curiosity. He then went out with a hook and a long line, and threw it out in every direction of the compass, and having finally got a hold on the north side he drew his line and brought up Olifad whom he immediately killed. The workmen were greatly delighted when they perceived that Olifad failed to return, and they congratulated themselves on their final success. But Loogheling was anxious to find his son, and as he moved about searching in various directions, he discovered him a lifeless, mouldering form filled with worms. He instantly restored him to life, and inquired of him in what manner he had been killed. He answered that he had not been dead, but had only been sleeping. Loogheling, however, sent for the ill-natured fish and struck him a blow on the upper jaw, which to this day is shorter than the lower. This was the final act of the ghostly triad, and henceforth Aloohilap, Loogheling and Olifad were considered as spiritualised ancestral heroes, whose function it was to deal out justice to the human race.

Another version of the same myth is still less consistent, and far more desultory than the preceding. The most ancient ancestral spirit bore the name of Sabukoor and his wife was called Halmelool, who gave birth to a son whose name was Elioolep (Aloolap) signifying great spirit, and to a daughter called Ligoboond (Ligopoot). Elioolep married Letenhieul, a daughter of the island of Gooliay; but as she died young her spirit was immediately received in the upper ethereal regions. She left a son, whose name was Loogheling, or "the centre of the sky," who is revered as a prince of the upper regions. To be entitled to greater consideration and respect Elioolep, who had but one child, adopted from the neighbouring island of Lamoorek an accomplished young man called Reshahuileng. Ligoboond feeling herself pregnant in the aerial regions descended upon earth where she gave birth to three children. Astonished to see the surface of the terrestrial globe dry and barren by bringing into requisition the magic effect of her powerful voice, she spread over it a carpet of verdure, caused beautiful flowers to spring up, made fruit trees to grow up to a great height, and finally she peopled the earth with a number of rational creatures. Death was unknown in this golden age of innocence, for the passage to another life was a short, gentle sleep. Men fell into a light slumber on the last day of the decline of the moon, and on the reappearance of the luminary they were resuscitated, feeling as if they had just waked from a refreshing sleep. But the demon of evil, whose name was Eirigeres, and who delighted to torture and distress mankind, doomed the human race to die a new death which was to be eternal. On account of his fiendish malevolence he is called Eloos-malaboo, the demon of malice, in contradistinction to the Eloos-malafers the good and benevolent genius. Marogrog who was expelled from the empyrean regions on account of her rude and uncivil manners brought fire upon earth which had been previously unknown. Loogheling had two wives as his associates, one of whom being of a supernatural order gave birth to two children called Karrer and Meliliaon. She also bore him a son who was

known by the name of Olefat (Olifad). Having been informed who his father was, he was seized with an irresistible desire of seeing him, and he immediately winged his flight towards the upper regions of the sky; but alas! his venturesome enterprise was checked in mid-air and he fell helplessly back to the nether world. This unforeseen mishap reduced him to a state of despair, and he wept bitter tears at his adverse destiny; but he nevertheless entertained the hope of carrying his design into execution. At last a bright idea struck his inventive mind. He kindled a great fire, and placing himself upon the curly clouds of the rising smoke, he ascended upwards into the regions of the upper air, and finally succeeded in reaching the paternal abode, where he was received with joy and gladness.

AUTHORITIES.

- Lettres Edifiantes. Par le Père Cantova. 1724.
 Voyages Pittoresque autour du Monde. Par Louis Choris. 1822.
 Promenade autour du Monde pendant les années 1817-1820. Par I. Arago. 1822.
 Voyage autour du Monde en 1817-1820. Par Louis de Freycinet. 1825.
 Voyage autour du Monde. Par J. L. Duperry. 1822-1825.
 Voyage autour du Monde. Par le Capitaine I. Lutké. 1835.
 Residence of Eleven Years in New Holland and the Caroline Islands, or Adventures of James O'Connell. 1836.
 Reise um die Erde. Von Otto von Kotzebue. 1830.
 United States Exploring Expedition. By Charles Wilkes. 1846.
 Die Inseln des Indischen und Stillen Meeres. Bearbeitet Von Dr. W. F. A. Zimmermann. 1863.
 Journal des Museum Godefroy. 1873.
 Südsee Erinnerungen. Von Franz Hensheim. 1875-1880.

PALOS.

THE Palos or Pelew Islands form a group, which properly belongs to the Caroline Archipelago. They are situated between the fifth and ninth parallel of north latitude, and between 130° and 136° E. longitude from Greenwich. The principal island of the group is Babelthaup, which is divided by a bay into the northern half called Emillegue and the southern half called Artingal. The other islands are Orulong, celebrated from the wreck of the Antelope; Amalika, which has good pasturage and excellent potable water; Kiangle or Keth which is the most northern island, and Angoor and Pelelew which occupy the southern extremity of the group.¹ South-west of the Pelews are St. Andrew or Sonsorol, Current, Poolo, Marière and Lord North Island. In their general outline the islands are long but narrow; they are of moderate elevation and are encircled on the west side by a coral reef which extends within a distance of from four and a half to thirteen

¹ Other islands of this group are Caröre, Uruudzapel, Jaracong, Eimelius.

miles from the shore. When viewed from the sea the surface has a rugged appearance, but the country is generally well wooded. In many parts of the interior mountains rise to a moderate height ; but the valleys, which are decked with the most luxuriant vegetation, are quite extensive. Among the most remarkable trees of the forest are the ebony, the poisonous *upas*, the cabbage palm, the dragon tree and the wild bread-fruit tree. No quadrupeds existed originally on the islands, except brownish-grey rats. Among the numerous native birds the wild pigeon is the most valued, and the squabs, of which the nests are robbed, are considered the most delicate dainty. The common fowl runs wild in the woods, but its flesh is not much esteemed. Fish and shellfish of every kind as well as turtles are most abundant.

The Palos have a close affinity with the Ipalaoos, and they form an integral part of the Oceanian branch of Melaneseans, from whom they do not differ in any material point in their physical characteristics. They are of medium stature, though many of them are rather tall ; they are well formed and are possessed of a stout and vigorous frame of body. They have a dark brown complexion, marked by various shades. Their hair is black, long and flowing, and is somewhat disposed to curl. They are agile and active ; are excellent climbers, expert swimmers and admirable divers.

The moral character of the Palos is most prepossessing. They are cheerful, contented and exceedingly amiable and gentle in disposition. In their general deportment they are agreeable, mild and affable. The spirit of urbanity that prevails in their intercourse among themselves, forms the most charming trait of their character. They are averse to personal contention, are never carried away by passion, and each one attends to his own affairs. They lead a life of innocence spiced by gaiety of temper and a cheerful disposition. Strangers are treated with the utmost courtesy and politeness, every attention is paid to them, and their generous conduct and hospitality know no bounds. Although their curiosity is frequently excited, yet they are neither impertinent nor intrusive. They are industrious, active and intelligent, and no idle person is ever seen among them ; but all are busy to gain their means of subsistence, and they all follow some useful occupation. Among the lower orders the practice of pilfering, when a favourable opportunity presents itself, is not uncommon, but this petty larceny is generally confined to bits of iron of little or no value.

The houses of the Palos are of solid and substantial construction ; they are built upon a foundation of large, oblong stones about three feet above the ground, on which the horizontal beams are laid that support the upright posts. The frame is completed by transverse pieces connected with the vertical timbers by grooves, and fastened with wooden pins. The intermediate spaces of the sides are filled up with bamboo splits and palm leaves which are artistically plaited and afford effectual protection against wind and weather. Across the upright posts horizontal beams are laid upon which the pointed roof frame rests, being covered with bamboo and thatched with palm leaves. The flooring is generally composed of thick planks which are,

however, not closely driven up; and it is only in the better houses that bamboo splits closely ranged form a neat, solid floor. The fireplace is usually in the centre of the building in a shallow excavation lined with hard clay and pebbles; but in the larger houses, which are divided into several apartments, there is a hearth at each end. Most of the dwellings have but a single room without any division; but the family occupies one side of the fireplace and the slaves the other. The entrance, which serves both as door and window, is reached by means of a stepping stone, and is closed by a bamboo shutter sliding on a bamboo rod. Their public community-houses, where assemblies are held and festivities are celebrated, are often sixty or eighty feet in length. They are also used as the general meeting-place where neighbours and friends amuse themselves by engaging in animated conversation, in which the women, who bring their work, also join.

The Palos are not encumbered with clothing. The men are either entirely naked or they wear a loincloth of *tapa*, and the women are dressed in a kind of petticoat consisting of a thickly fringed covering of cocoa-nut husk or pandanus leaves about ten inches deep and seven inches wide, dyed in different shades of yellow, and fastened round the waist by a common cord or a string of carnelian beads. But this deficiency of dress is compensated by elaborate tattooing (*mel gothing*), to which both sexes are subjected in early youth. The operation is first performed on the hands, then on the arms as high as the shoulders; next the feet up to the hip are marked with these figure tracings. A woman would consider it disgraceful to marry before this operation was performed. The men have generally their hands, one thigh and a line up the arms marked with figures representing birds, fish and other devices. Both men and women wear their hair long, with which they loosely entwine their head, or let it freely fall down their back. The men have their left ear pierced, and a few insert beads in the perforation; while the women have both ears perforated, and they insert into the holes a leaf, or an earring of inlaid tortoise shell. They introduce a leafy sprig or a gaily coloured flower into the pierced cartilage of their nose, and they enclasp their wrists with bracelets of tortoise shell. As soon as they reach to years of maturity both sexes have their teeth tinged black by the repeated application of certain plants mixed with a little lime, and made into a paste. They are very cleanly in their habits; they generally rise at daylight, and men and women equally indulge in the luxury of a bath.

The chief food materials of the Palos are yams, bananas, cocoa-nuts, fish and shellfish. In the southern islands taro forms the staple article of consumption. Their meat diet is restricted to young pigeons, wild fowls¹ and birds' eggs; and pork and goats' flesh are also served up at their table. They prepare several kinds of sweet-meats which, on particular occasions, form valuable additions to the ordinary fare. The *woolell* is composed of scraped cocoa-nut kernel

¹ Captain Wilson states that they never made use of wild fowl as food until their attention was drawn to them by the captain, and the king was the first that had one cooked, which he found an excellent dish.

mixed with palm-wine or sugar-cane juice. It is simmered over a slow fire until it acquires the proper consistence, and while yet hot it is poured out upon leaves, and becomes perfectly solid on cooling. Another kind is made of the root of the *ti* plant by a similar process; and a clear transparent syrup is obtained from the root of another plant probably the *Tacca pinnatifida*. Fish are dressed by cleaning, washing and scaling them, after which they are wrapped in leaves and are laid upon a latticed frame about two feet high, beneath which a slow fire is kindled. In the course of a few hours they are smoke-dried, and are then fit for eating, and they may be kept for several days without becoming unsavoury. Some kind of fish are boiled in salt water, and are eaten without any other seasoning. Crayfish are also boiled; but oysters, cockles and other shellfish are seasoned with a few drops of lemon juice and are eaten raw. They make no use of salt nor of any kind of sauce. They take three meals a day. Eight o'clock in the morning is their breakfast hour; they dine at noon, and take supper soon after sunset. A plantain leaf serves them as plate, and a cocoa-nut hull often nicely polished, is their drinking cup. Bamboo joints, five or six inches in diameter, are used as water vessels. They rarely drink water; but regale themselves at their meals with cocoa-nut milk, and on festival occasions they indulge in sweet drinks and sherbet flavoured with orange juice. Betel chewing is the universal practice; and on this account all classes have their teeth stained black. Each man carries a quantity of areca nut in a small basket, and keeps powdered lime enclosed in a bamboo stem sometimes finely polished and inlaid with shell.

The chief occupations of the Palos are agriculture and fishing. They have large plantations set out with cocoa-nut trees, and the women attend to the fields planted with yams, which they keep clear of weeds. Bananas, plantains, bread-fruit, oranges and lemons are produced in sufficient quantity for home consumption. The areca palm, betel pepper, tobacco and turmeric are cultivated, but sugar-cane is of spontaneous growth. Taro root is produced in the southern islands. The domestic animals reared on all the islands are pigs and goats; dogs and cats are also found here in limited numbers, all of which have been introduced by Europeans. The men perform not only the greatest part of the agricultural labour; but they pass much of their time in fishing, and in making nets and other fishing-tackle of cocoa-nut husk, and hooks of tortoise shell. Their canoes are hollowed out of a single tree trunk, and are of different sizes; the smallest carrying from four to five persons, and the largest from twenty-five to thirty. They are of elegant shape and of admirable finish, and are fitted up with an outrigger, but on one side only. The inside as well as the outside is painted red with ochre, and they are beautifully polished by being rubbed with cocoa-nut oil. The sides are often inlaid with shells of various forms. They are propelled by paddles and carry a lateen sail made of matting. These canoes are used for war purposes, and when drawn up on a gala parade they are adorned with a variety of shells strung on cords and hung over the bow and stern in rich festoons; but as they are not capable of resisting a very

rough sea, they are rarely navigated outside of the coral reefs, and when they have a violent sea to encounter they are generally kept close under shore.

The industrial pursuits of the Palos are diversified. Besides canoe and housebuilding, which are professional arts, the men are engaged in cutting wood or making hatchets of a large cockle shell ground to a sharp edge, which is sometimes so artificially attached to its handle, that it might be made to act both longitudinally and transversely, and might thus be used either as a hatchet or as an adze. They fashion domestic utensils into proper form, and manufacture war weapons and paddles. Mats and baskets are exclusively woven by the women. Small baskets braided of strips of plantain leaf are the receptacles for betel; and they contain, in addition, a comb, a knife and a short string of twine. Wooden boxes, with lids nicely carved and inlaid with shell, are hung up in their houses as ornamental objects. They make knives of mother-of-pearl or oyster shell ground narrow, with the outward side a little polished. The more common knife is formed of mussel shell or of split bamboo sharpened to an edge; their comb is cut of one piece of orange tree wood, and their mats are woven of strips of palm leaves. A bundle of cocoa-nut husk tied together with twine answers the purpose of a broom used for dusting and sweeping their habitations. They make pottery ware of a reddish brown clay; mould tortoise shell into small trays, dishes and spoons, and carve of wood large bowls shaped like birds and inlaid with shell, in which, at public festivals, the sweet sherbet is served up.

The Palo language is so closely related to the Malayan that the numerals and the pronouns are almost the same as those of that language. It is, however, much intermixed with Papuan elements, for the Papuas were once the aboriginal inhabitants of the country. The declensions and conjugations are both formed by suffixes. The particles, which originated in abbreviating the personal pronouns, are always affixed to the final letter of the verbal radical in the passive form. In the active, on the contrary, the pronominal particle is placed before the verbal root which remains invariable. But there are many exceptions to this rule. Thus the verb *koit*, "to throw away," is conjugated in the present active as follows: 1st person: *koit-ak*, "I throw away;" 2d person: *koit-an*; 3d person: *koit-al*; Plural, 1st person: *koit-am*, "we throw away;" 2d person: *koit-ii*; 3d person: *koit-i*.

The intellectual knowledge of the Palos is very primitive. They determine the time of the day by the height of the sun. The year is divided into the dry and the wet season; and they have observed some of the most noted stars and have given them names.

Dancing to the music of the song forms the favourite amusement of the Palos, and on festival occasions they never fail to seek diversion in this pleasurable exercise. They are not a musical people, and the flute is the only instrument they possess, on which none but girls are allowed to perform.

Polygamy is a legally authorised institution among the Palos, and a man may marry as many wives as he is able to maintain; but each

wife has a right to claim a separate home. Marriage is simply a civil contract, and requires only, to render it valid, the consent of the parents or that of the chief (*rupack*). No ceremony is observed, and as soon as all matters relating to the nuptial union have been settled the man conducts his wife to the house designed for his future residence, into which he introduces her as the mistress of the household. Separation sometimes takes place, but apparently by mutual consent. The repudiated wife of a distinguished *rupack* does not generally marry a man beneath the rank of her first husband, for she does not desire to offend him.

The women, who perform all the household work and attend to much of the labour of the field, are nevertheless treated with the greatest deference and respect; the men exercise no jealous vigilance over them, and they are not only allowed to appear in public and take part in festivities and diversions, but they are consulted in all public as well as private affairs of any importance. On some of the smaller islands the chastity of women is not restricted by repressive regulations, and mothers instruct their daughters as soon as they reach the age of puberty in all the wiles and seductive allurements of a wanton and voluptuous life. Girls, while yet children, are provided with a small apron to conceal their nakedness, and they are closely watched by their mothers. Their maturity is stimulated by artificial means, and mothers cut themselves the hymeneal membrane, and give to their daughters precise instructions so as to enable them to entertain, on profitable terms, intimate intercourse with pining lovers that seek their companionship. A few days after the operation has been performed the young damsel walks out alone in search of a suitable companion, and she always prefers to address herself to one of the chiefs or to the head chief, if she accidentally meets him alone; and to make known her wishes she asks him for a chew of betel. This demand is readily complied with, and while both sit down by the wayside, she prepares the betel mixture, and takes this occasion to ascertain where her lover is going to take his bath that day, offering herself as his attendant by rendering the service of rubbing his back. He then gives her his hand-basket and they proceed to the appointed place. The girl then returns home and delivers to her father the price received for her complacent condescension. She thus offers her charms to every man in the clan in good circumstances who is able to reward her adequately for the favours bestowed. She is even encouraged to go abroad among strangers, and offer the possession of her person for pay to the first comer, whose temporary companion she becomes, to whom she belongs for a time, and who treats her very kindly. This does not in the least injure her social standing or degrade her character; on the contrary she is more highly esteemed for her great experience and acquired knowledge, and she hardly ever fails to get a husband. A rich man may ask for her hand, and if she is herself a member of a distinguished family he pays an earnest for her possession, and then bringing her home to his own house she binds herself to remain with him for three months. At the lapse of that time a messenger or the father in person comes to the house to

bring the young woman home to the paternal dwelling, offering a present of taro and syrup or oil to his temporary son-in-law, for which he receives a compensation in return. The loaned wife either follows her father, or agrees to remain for three additional months. Marriage unions are contracted between the young people themselves or between their respective parents, but no marriage ceremonies are performed. If the young man is poor he presents to the parents a small piece of money, or offers his service in place of it. But the union has no binding force, and the wife may abandon her husband at pleasure with the object of living with a stranger who solicits her favour as his regular mistress. Permanent marriages are sometimes contracted late in life. If the man belongs to a distinguished family, and has a fair prospect of obtaining a family-title he endeavours to marry a woman of high social position and of experience in the management of domestic affairs, for which the parents are entitled to a money consideration.

If the wife becomes pregnant she returns to the parental dwelling, for she can only be delivered in the home of her childhood. The husband informs his father-in-law of the interesting situation of his wife, and presents between the parties are exchanged. On the fourth month of pregnancy the parents of the wife send ten baskets filled with taro to their son-in-law, who informs them that he, in company with a certain number of his female relations, would pay them a visit. Preparations are made for the reception of the visitors, and an equal number of the wife's female relations are also invited. When the guests arrive they partake of a common feast, and presents of money are exchanged. The married pair remain in the house of the wife's parents, where they are lodged in a secluded part of the dwelling partitioned off by mats, while the relations return to their homes. A midwife is then called in, who watches over and takes care of, the pregnant woman until after delivery. After the birth of the child has been happily effected the mother is supported in a half-sitting posture by two women, and the umbilical cord, which is cut with a bamboo or an iron knife, is dried and is carefully preserved. The mother and child are both washed with warm water to which some betel leaves are added. The infant receives as drink cocoa-nut milk or water mixed with syrup until the mother is able to nurse it with her own milk. The first-born child in a family gives rise to festal entertainments among the members of the clan, to which the family belongs. All the women of the neighbouring clans pay a visit to the invalid mother and the child, and bring with them presents of fine fruits and other articles of value. In return for this kindness the family procures some huge sea-fish or a large hog which is cooked with taro and is served up to the guests who offer new presents which are, however, all distributed or mutually exchanged among the visitors. At the close of the festivities the mother, being dressed up in her finest attire, with a necklace of coin (?) hung round her neck goes for the first time abroad and shows herself in public in the village.¹

¹ These facts about girls, marriage and childbirth, if true, are certainly the greatest anomaly in the social history of the human race, and find only, in a modified form, their counterpart in Southern India. They are reported by Mr. Kubary in

The Palos highly honour their dead, and the women give expression to their grief by tears and lamentations. As soon as the corpse is laid out the men assemble around it, and show their affection to their deceased friend by preserving a solemn silence. The body is carried on the shoulders of men to the place of interment accompanied, in processional order, by the mourning women who, at the moment the corpse is consigned to its last resting place recommence their wailings and their woeful shrieks and heartfelt cries. The tomb is marked by a mound of earth which is sometimes covered with stones, and is surrounded by a kind of hurdle-enclosure. Coconuts and bundles of betel leaves are deposited on the top of the grave.

The Palos are divided into classes of various grades. The class of chiefs or *rupacks* constitutes an exclusive, privileged order. Each village is made up of a certain number of families, of which the oldest member forms the patriarchal head called *rupack*, while his wife bears the title of *rupackeldil*. When the *rupack*, as the oldest member of the house (*blay*), represents the family in the council of the clan (*kaldebekel*) he assumes the specific title of *obokul*. All the ordinary members of the family form a clan, and children always belong to the clan of their mother. The *rupackeldil* or oldest woman of the house exercises great influence in the management of public affairs, and the *obokul* never fails to consult her before he proceeds to act in any given circumstances. To be admitted to the highest dignity of the chieftainship an initiatory ceremony is performed called the "order of the bones." To be invested with this badge of honour a string is made fast to each finger of the candidate's left hand which is lubricated with oil. A high functionary of the government steps behind the person to be initiated, and holds him by the shoulders, while the master of ceremonies passes the strings attached to the fingers through an opening in a bone, and compressing the hand as much as possible, it is, after some effort, slipped through the narrow slit. While this operation is performed the most profound silence prevails; but when the task has been successfully accomplished, both the *rupacks*, who act as assistants, and the common people, who are present as spectators, give expression to their feelings of gratification. The king or superior chief then addresses the candidate, enjoining upon him to rub the bone bright every day; to preserve it as a testimony of the rank which has been

extremely rugged German of which every sentence is intermixed with barbarous Palo words which are frequently neither translated nor explained. The following are a few specimens of language and style literally translated. "This money he pays each time when in the country of his father-in-law a *Ruk* takes place, or when he gives a *Mur* or causes a *Houjet* to take place." "The buyer gives a piece of money as *Njotogollet a pelu* and another for *Ortel a kale'os* when he can consider the purchased land as his property." The author attempts to be very learned and abstruse about tribal and clan communities and many other subjects of which he treats, but instead of giving expression to his ideas in clear and precise language he only makes confusion more confounded, so that it requires the greatest courage to wade through this "slough of despond."

If this book were written in proper language and in proper style it would offer considerable interest.

conferred upon him; valiantly to defend this mark of dignity on every occasion, and never suffer it to be torn from his arm but with the loss of his life. The title of *rupack* is not hereditary, it is simply a personal badge of honour and distinction. The *rupacks* are divided into different orders, and those that hold the highest position always attend the king; are ever ready to obey his commands, and accompany him when setting out on any expedition with a number of canoes properly manned and armed with darts and spears. The common people occupy a subordinate position in the community, and though looked upon as submissive subjects, they are, in every sense of the word, freemen. Every family is possessed of a piece of land sufficient for the maintenance of its members, and though they have no property in the soil, of which the proprietorship is vested in the sovereign, yet actual occupancy gives a possessory title, of which they cannot be divested as long as the occupants chose to cultivate the land they hold. If they remove to some other locality the ground reverts to the king who can dispose of it at pleasure. They are, however, absolute owners of their houses, their canoes, their furniture and the products of their labour.

The government of the Palos is based upon monarchical principles, but has in some respects a patriarchal character. The king is regarded as the father of his people, and he is treated with every mark of consideration by his subjects, who yield to him implicit and unconditional obedience. Even the *rupacks* approach him with the utmost respect; and the common people, whenever they appear in his presence, or when they meet him on the way, or pass the house where he is supposed to reside, sling their hands behind their back, and crouch down upon the ground. The king, who exercises absolute authority, is assisted in the administration of the government by his brother who is the commander-in-chief of the forces, and whose duty it is to summon the *rupacks* whenever they are required to accompany the king, or to attend him for any specific purpose. He is the presumptive heir, and is entitled to the succession which passes to the collateral in preference to the descending line. A *rupack* of the highest distinction is always near the person of the king, who acts as his counsellor, and carries into execution the final decision reached on any important question. Public affairs of great consequence are always discussed in a public council, which is held in the open air on a square piece of ground properly paved, where the *rupacks* and officers of state assemble to take into consideration the matters laid before them for final decision. This assembly is presided over by the king who is seated on a particular stone, and who states the questions that are intended to be submitted to the council for discussion. Each *rupack* freely expresses his opinion without rising from his seat; and at the close of the deliberations, the king, standing up, adjourns the council. Messages are communicated to the king by an inferior *rupack* who keeps himself at a certain distance; and speaks in a low voice, assuming a stooping attitude, and with his face turned aside. The king administers justice in person. Every afternoon he gives public audience for the purpose of receiving petitions, adjusting

differences, or settling disputes that may arise among his subjects. Whenever it is established that any of the existing laws have been violated, the offending parties receive the censure of the royal judge, which exposes them to the scorn and contempt of the public. The king does not exercise supreme authority over all the islands. The *rupacks* of Emilegue, of Artingal and some other islands are independent within the limits of their own territorial domain.¹

The Palos wage war against each other with the object of gratifying their spirit of revenge or redressing some wrong or wiping out some insult. While excited by a feeling of revengeful passion, prisoners of war are generally put to death, and they rarely capture a defeated warrior. The practice of plundering a vanquished enemy is only followed by the lowest classes. Their war weapons are efficiently handled by those who have some experience in the warlike operations of attack and defence. Their spears are about twelve feet long, the bamboo handle being armed with a transversely barbed point of exceedingly hard wood. These are used for hurling and can be thrown with effect fifty or sixty feet; but other spears, about eighteen feet long, are used for thrusting, when an enemy is to be attacked at close quarters. They exhibit the most wonderful dexterity in the manipulation of a kind of sling, which resembles the bow and arrow in its action. A piece of wood about two feet in length is provided with a notch, that serves as a point of support to the head of the dart, which is of bamboo and is pointed with a hard and heavy kind of wood. After the dart is fixed in the notch it is compressed into a curve by the hand, in such a manner, as to reach the object aimed at, and when its bent position is relaxed by virtue of its elastic force, it flies onward with considerable impulse, falls by its own gravity with the point downward, and strikes the enemy intended to be reached. When the *rupacks* go to battle they carry a kind of sword, or rather club made of hard wood and inlaid with pearl shell, which, in personal encounters, has sufficient weight to cleave a man's skull. They also use daggers made of the jagged stings of the ray-fish, attached to a wooden handle, which are about thirteen inches long, and are sheathed in a bamboo case. In more recent times firearms have been introduced, and not only their spears are armed with iron points but they make use of long knives in bayonet form for cutting off the head of their enemies. The greatest secrecy is observed in making preparations for a warlike enterprise in order to avenge a murder. When arrived at the village destined for attack, the warriors rub themselves with yellow root, take their last betel, and creep up to the first house, where they expect to find an opportunity of slaying a victim in retaliation of the murder committed by a member of the village community. If the signal of alarm is given in time the villagers rise as one man to repulse the attack, but the attacking forces instead of making a bold stand take to flight, and save themselves as best they can. If the expedition is successful the warriors

¹ In recent time the chiefs seem to exercise but little authority; men whom we considered most wealthy (from a native point of view) attain the highest positions. Asiatic Society of Japan, vol. i., p. 44.

on their return are received by the women with shouts of joy and festal entertainments, and on their march the elated warriors perform the war-dance at every clan community through which they pass.

The Palos, like the majority of Oceanians, are entirely destitute of real religious ideas, and have not the least conception of an abstract divinity. They have no kind of ceremonial worship, and have neither idols, priests, nor temples. Their experience has taught them that all things are not for the best in nature; that there exist many imperfections both in a moral and physical point of view; and that there are numerous evil tendencies that pervade the economy of the universe. While they accept all the good things of this world as a matter of course, their apprehensions and dread of the agencies of evil that torture and harass them at moments least expected, are no less real. But they have never personified these adverse forces into specific demon spirits so as to invoke their aid or propitiate them by offerings.

Their practice of divination is simply a game of hazard, or a mode of casting lots. They split the leaf of a rush, and measure the strips on the back of the middle finger, and from the result thus obtained they determine whether the enterprise they propose to undertake, would be successful, or would fail in its intended object. On some of the islands women act as *kaleeth*¹ or diviners who exercise their craft by the supposed aid of the spirits of evil, and they exercise much influence in the public councils. On Coröre island the diviner is called *korong* who receives a piece of money in order to grant to his visitors the favour of his oracular prediction. The *korong* becomes immediately inspired and his familiar demon informs him whether or not the object intended to be accomplished will be successful.²

AUTHORITIES.

- An Account of the Pelew Islands. By Capt. Henry Wilson. 1788.
 Account of the Pelew Islands. By George Keate. 1808.
 Supplement to the Account of the Pelew Islands. By Rev. J. P. Hoekin. 1803.
 Die Palau Inseln im Stillen Meere. Von Karl Semper. 1873.
 The Caroline Islands. By Russel Robertson (in Transactions of the Asiatic Society of Japan). Vol. i. 1872-1873.
 Ethnographische Beiträge zur Kenntniss der Karolinischen Inselgruppe. Von I. Kubary. 1886.
 Journal des Museum Godfroy. IV. Heft. I vol. 1873-1874.

¹ Mr. Skinner, a voyager on the ship Rupak, who furnished the notes on the Pelew islands, pretends that *kaleeth* means god's wife, which is undoubtedly a very paraphrastic translation, for which he is excusable as he did not understand the language of the people of whom he writes.

² Mr. Kubary calls the diviner "priest," and the demon spirit "god;" but these are simply conventional expressions. The German writers who love to mystify all they touch, pretend that there exists a *kaleeth* religion and a *kaleeth* worship in the Pelew islands; and if they have given no account of this religion it is because they know nothing about it.

CHAMORRES.

THE Marian Islands, which were unjustly called *Ladrones*¹ by Magellan, who discovered them in 1521, are situated in the northern part of the equatorial ocean, and extend in a north and south direction from 13° 10' to 20° 30' N. latitude, and they occupy in longitude a space not exceeding one degree, seventeen minutes. This Archipelago is composed of seventeen islands, of which Goam is the most important, as it contains the capital, and the seat of government. The other most important islands are Saypan, Rota, Tinian, Anatafan, Pagan and Agrigan. The islands north of Tinian were known to the ancient inhabitants under the general name of Gani. Goam has a circumference of about a hundred and ten miles, and its greatest breadth from north-east to south-west is about forty-two miles; while from the Agagna river to the Pago it becomes contracted to a width of five and a half miles. Its superficial area may be estimated at a hundred and fifty-three marine square miles. This island contains several mountains, of which Mount Ilikio and Mount Langayao are the most elevated points. Its southern part being entirely volcanic, is composed of mountains of reddish tufa, hard lava rocks and basaltic lava. It is well watered, and of the thirty-five rivers that traverse the country the Tarofoto, the Mangoi—its tributary, the Ilig and the Pago are the longest and most important. The northern coast is barren and desolate; it is formed of madrepore limestone with abrupt elevated cliffs that border the sea. The forests are overgrown with magnificent trees and numerous birds of variegated colours flutter from tree to tree, of which purple-headed turtle-doves and fish-martins are the most beautiful. Fish abound on the sea-shore and in the rivers. Saypan island is most remarkable for its conical peak; Rota has a central mountain ridge about six hundred feet high, which descends, like an amphitheatre to the sea-shore; Tinian has a low surface soil; its south-eastern portion only presents a mountain of small extent.

The climate of the group, considering its tropical character, is sufficiently moderate and salubrious. The medium temperature in March varies in different places from 79° to 80° F. May, June and July are the hottest, and December, January and February the coldest months. The rains fall in torrents during the winter season, and frequent showers occur from July to December. From December to June the prevailing winds blow from the east, and from June to December from the west.

The Marian islands are in many parts covered with impenetrable forests, luxuriant with a rich tropical vegetation, of which pandanus and palms of majestic growth are the most characteristic trees. Fig trees are very abundant, cycas are, as it were, suspended from abrupt

¹ This is the name given to them by Magellan, by which he supposed they were known among themselves.

Chamorris c'est le nom qu'on donne à ce pays-là aux plus considerables de la nations. Le Gobien Histoire, p. 50.

and naked cliffs, and the *Calophyllum inophyllum* and the *Casuarina Indica* are the most beautiful as well as the most useful timber trees. The extensive plains supply rich pastures for cattle, and the fertile lowlands are in a high state of cultivation. No quadrupeds whatever, except mice, rats, and bats had formerly existed on these islands. Dogs and cats, which have greatly multiplied, are of foreign origin. Among the most noted of the indigenous birds, which are quite numerous, sandpipers, owls, pigeons, doves, ravens, wood-peckers, sea swallows, fish-martins and blackbirds are most common. Three species of ducks are found here, but they have been introduced. Fish, crustaceous animals as well as turtles are most abundant.

The majority of the inhabitants of the Marian islands are not the descendants of the aboriginal Chamorres, but they are principally composed of Spaniards, mestizoes, Tagalas of the Philippine islands and their descendants, a number of mulattoes, and some emigrants from the Caroline and Sandwich islands. The islands are placed under the supreme control of Spain, and the sovereign authority is vested in a governor who combines the civil with the military power. Agaña on the island of Goam, which contains a population of about two thousand six hundred souls, is the capital and the seat of government. An external circle of islands, about forty in number, of which four only have about thirty miles in circumference, surround an interior circle of large islands, and they are in part inhabited by a mixed race inclining towards the Papuan type; the people of the two largest western islands only are pure Oceanians.

The modern Mariannas have long since been converted to Christianity, they all profess the Catholic faith. They have learned much from the Spaniards, and have adopted many of the manners and customs of their masters and teachers. They no longer represent the civilisation of the aboriginal race. Very few are the descendants of the primitive stock, and they have little in common with the ancient aborigines, who have long since become historical.

The ancient Chamorres formed an integral part of the Oceanian branch of Melanesians. When first discovered by the Spaniards the people of the islands were prosperous, happy and contented; but the king of Spain, who claimed authority over them by right of discovery, assumed not only unlimited control over their actions and persons, but he usurped absolute power over their conscience, and forced them, with the aid of fire and sword, to adopt the Catholic faith as their religion. As this despotic mode of controlling the spiritual affairs of an uncivilised people met with stubborn resistance almost the entire population, which numbered a hundred and fifty thousand souls, was exterminated, and an insignificant remnant only saved themselves from death and destruction by absolute submission to the despotic rule of an alien and a stranger to the land of their fathers.¹

¹ See the speech which is reported to have been made by Hurao one of their heroic chiefs, at the close of the section. It is as eloquent as it is true, and ought to be read not only by missionaries but by piratical conquerors and colonisers. Spain of old had been most remarkable for her iniquities both in Europe, in America and Oceanica, and she is now as it were pursued by inexorable destiny.

The physical development of the Chamorres of the higher classes, was equal to the most perfect type of the Oceanian races. They were of tall stature, and though somewhat corpulent and possessed of superior physical strength, yet they were not the less elegant in bodily form and symmetric in proportion. The common people were far inferior both in stature and physical constitution; they were far less athletic, and the greatest number had neither regular nor agreeable features. But all classes were strong and agile, they were indefatigable swimmers, skilful divers, expert climbers and swift runners even when heavily loaded. Their complexion was of a light brown, and their hair was smooth, straight and black. The women of the higher classes were not as handsome as the men; and the greatest majority, especially after they had passed the bloom of youth, were rather unsightly if not ugly.

The mixed Papuan Mariannas are above medium stature, measuring about five feet ten inches in height; they are well-proportioned and are very vigorous and agile. They have a prominent chest, broad shoulders, well-formed limbs and small hands and feet. Their hair is much curled, their ears are small, their forehead is high and straight, and the general expression of their countenance indicates a bold and proud character. Their black piercing eyes are brilliant and lively, and their eyebrows are high and long. They have high cheekbones, a well-formed nose, full lips, beautiful white teeth, a large chin and a short neck. The women are small, have comparatively good features, brilliant black eyes, a prominent bosom, a slender waist; small hands and feet, with ears somewhat projecting.

The Polynesian Mariannas of the present day are of medium stature measuring on an average five feet eight inches; they are a robust, strong and athletic race, capable of supporting the fatigues and hardships of war. Their physical strength and their agility are very remarkable. They have broad chests; a slender, short neck; a full and muscular form; nervous limbs and well-made hands and feet. Their complexion is of a clear copper colour; their hair is straight, black and long; their beard is full and thick, their forehead is high and prominent, and their eyes are black, lively and intelligent. They have moderately prominent cheekbones, a good nose of medium length, a well-proportioned mouth and brilliantly white and superbly ranged teeth. The women are of good stature, have slender figures and delicate limbs; their bosom is perfectly formed, and their hands and feet are remarkably small. They have a high forehead; large, black eyes; long silky eyelashes; full, fleshy cheeks; a well-formed nose; a moderately sized mouth, and well-ranged and perfectly white teeth. Their countenance is animated and cheerful, and their movements are light and elastic.

The moral character of the Chamorres was like that of all mankind a mixture of good and evil. The class of nobles were distinguished for their high sense of honour and their love of truth. They strictly obeyed the customary laws as well as the restrictions imposed by the conquerors, and they held homicide and theft in greatest horror. On the other hand their vanity knew no bounds, and their pride bordered on arrogance and insolent presumption. The lower classes were gentle

and amiable in disposition and of a cheerful temper; but they were indolent by nature, and carelessness and improvidence were their prominent traits of character. It is asserted, probably upon the authority of their conquerors and enemies, that they were shameless liars, cowardly, inhospitable and faithless; disobedient to the laws to which they did not subscribe; and that they acted in a reckless manner without regard to consequences. All classes had a strong family affection, loved their children most dearly, and were always ready to supply their wants, and gratify their desires. As their mental faculties were active and their process of thought was rapid, they often changed their sentiments, suddenly passed from one extreme to the other, and they were justly or unjustly charged with fickleness and inconstancy. They frequently, however, abandoned themselves to caprice and passion, and thus gave proof of frivolity in thought and instability in action. Sworn fidelity to friends was regarded as most sacred, and any violation of the mutual responsibilities assumed, gave rise to irreconcilable enmity, and was productive of contentions and acts of hostility. Vengeance was one of their besetting passions; and although the smouldering flame might have remained inactive for years, yet whenever a favourable opportunity arose it burst forth in all its fury, not disdaining even the blackest treachery. And yet they were humane after the close of a battle, and being punctual in keeping their word, they dismissed a prisoner of war simply upon his parole of honour. They were docile, and possessed great aptitude for the mechanic arts. They were gifted with a sound understanding, and were endowed with powers of quick perception.

The modern Mariannas, though naturally indolent in their habits of life, yet they are industrious, active and persevering in their ordinary pursuits. They are simple in their manners, hospitable in their social relations, generous in disposition, and obsequiously submissive to superiors.

The Chamorres displayed some architectural skill in the construction of their dwellings which differed in the materials employed as well as in form and size. The *akkagoa* was a simple shed resting upon the ground, which was only used as shelter and protection against the rays of the sun. The *anagog* was a hut-like structure, which served as family dwelling to the poorest classes. The *sadi-gani* was a wooden cabin constructed in conic form, thatched with palm leaves, and provided with a single opening, which answered the purpose of a door as well as window. It was of limited capacity and could only be occupied by a single person when engaged in some work at a distance from home. The *goma padjo* was a larger cabin, also built of wood, having the form of a parallelogram, which was intended as a halting place for the traveller when overtaken by a storm. The *goma sago* were the most substantial buildings, supported upon pillars of mason work six or seven feet high rising from a square base in pyramidal form. They were composed of large blocks of stone cemented with mastic, sand and lime. The private dwellings were built in the form of a parallelogram, about eighteen feet long and ten feet wide, thatched with palm leaves which were closely interlaced so as to

prevent the water from penetrating. The interior was divided into two equal parts; one apartment was the sleeping place of the master of the household, which communicated by a door with the contiguous room, serving at once as the sitting and eating room and as the sleeping place of the children. Light and air were admitted through two lateral openings; and the interior was reached by ascending a strong plank supported upon pillars. The kitchen was outside of the family dwelling at some distance from it, and was simply a thatched shed with the hearth in the centre surrounded by a number of stones, upon which the cooking vessels were placed. Some of these dwelling-houses were of larger capacity, and were divided into four apartments partitioned off by mats of palm leaves, and they were appropriated as the family sleeping room, as dining and reception hall, and as the working and store room which also served as sleeping place for the children. Light was admitted through several windows which pierced the walls at regular intervals. The space under the roof frame, which was supported by stone pillars, sheltered the canoes from the rays of the sun. When a public building was constructed it was the custom of the women to arrest any man in good circumstances that accidentally passed, by obstructing the road by means of a band of palm leaf or bamboo. Having thus been made prisoner the band was tied round his arm and he was conducted to the site where the building was erected, and was only released on paying a ransom, which he always did in a handsome way for the benefit of the workmen. The prisoner was politely treated, and if he declared that he had some urgent business to transact, or that any one of his family was sick, he was immediately set free. After the ransom was paid the captive was dismissed with great honour; return presents were made to him, and he was escorted to the house of the chief where the merry crowd were received with rejoicing, and the festal board was decked in their honour. The furniture of the Chamorres was simple but sufficiently comfortable. A number of mats (*goofah*) spread on the floor served them as bed. Their infants were fastened in cradles (*fagapsan*) woven of pandanus leaves and strengthened by ribs of light wood. A basket (*akto*) was used in its place carried by means of cords when travelling. The most indispensable article of furniture was the betel box (*alun mamaon*) which was of prismatic form, was woven of pandanus leaves about eight inches square, and had two handles attached to the top. The other articles of household ware were the *tefan* or mat, on which the meals were served, the *alon-tchin-o* or provision basket; the *sarghi* or waiter, on which the rice cake was placed; and the *kotod*, which was a rectangular vessel woven of pandanus leaf, that served as receptacle for rice when sent away as a present. The *saloo* was an elegantly worked satchel, in which the betel balls were kept to be offered to persons of consideration on the occasion of great festivals. The *hagag* was a basket which was carried on the back by means of cords or straps, and the *balagbag* was a sack, which was tied by a band round the haunches; both of which were used for carrying provisions when travelling. Their water vessels (*somag*) were formed of the largest calabashes or bamboo joints. The *tagoas* were vessels

of the same kind in which salt fish were preserved. For cooking purposes they used unglazed earthenware boilers (*pitor*), which were from one to four feet in diameter, with a depth of three-quarters of the diameter. In addition to these they had cocoa-nut scrapers (*kamdjo*), a wooden trough (*salohan*), a stone mortar (*losong*) and a wooden mortar (*potod*) with their pestles (*falo*).

The houses of the modern Mariannas of the Bergh group vary from twenty to sixty feet in length, and from ten to thirty feet in width. They are only one storey high, and the roof, which is angular and sloping, is thatched with palm leaves. The wooden frame is covered during the rainy season with large palm leaf mats which are attached to the roof frame by means of hooks. In the month of February the impermeable mats are taken off and are replaced by open netting which permits the air to circulate freely through the building. The houses are built in the centre of a spacious yard which is surrounded by a bamboo fence. They are collected in small villages which are built up with much regularity and are traversed by a wide street.

The modern Mariannas of the richer classes have their houses furnished in European style. They have cupboards, chests which are used as benches; bedsteads rudely worked, and hammocks of network. The titled nobility are in addition provided with chairs, tables, benches, mirrors and even religious pictures. Porcelain bowls serve as lamps, with cocoa-nut oil and a cotton wick as the burning material.

The Chamorres had but little taste for clothing; and as their climate was mild and congenial all the year round they often went naked. The *sadi* or sash, which was wrapped round the waist, was sometimes worn, especially by the women. They arrayed themselves on festival days in a coarse tissue woven of root fibrils; and while engaged in a warlike enterprise; or when they went out to sea they were clad in a kind of sleeveless vest (*gnofa goafuk*) composed of plaited pandanus leaves. They generally were bareheaded, but occasionally both sexes wore a kind of hat woven of pandanus leaves; or they protected their head by covering it with a section of a calabash (*tohong haongan*). Their feet were bare, except when their business required them to walk over the sharp-pointed coral reefs, which compelled them to cover their feet with palm-leaf sandals. The men let their hair hang loosely over their shoulders, or they tied it up in a knot. Fashion is even capricious among barbarians, for as black hair was too common, they frequently dyed it red by the application of lime. The prevalent practice, however, was to shear the head in various styles, leaving but certain tufts unshorn, which gave them the most grotesque appearance; but then they sometimes entwined their head with bark fibre cloth, and decorated it with variously coloured plumes. The women always tied up their hair in a knot (*catogan*); and those of the higher classes parted it into two equal bunches, which were separately tied and rolled up. The most coquettish of the sex discoloured the base of the knot by the use of quicklime. All blackened their teeth by rubbing them with certain plants. Their ornaments were simple but nevertheless sufficiently elegant. On

ceremonial days they encircled their forehead with strings of tortoise shell, or rare sea shells or jade beads intermingled with flowers. Their necklaces (*alas*) of round, thin pieces of tortoise shell of equal dimensions strung together, were so nicely finished, so beautifully polished and so remarkably flexible that they seemed to form but one piece, and thus formed an elegant neckband. The *alas* were of two kinds; the *goini*, which was exclusively worn by the women, was of the thickness of the little finger, and it was sufficiently long, that after having been wound twice round the neck, the ends still descended below the waist. The *lokao-hogoa*, being about an inch in diameter, was hung round the shoulders like a scarf and fell down to the haunches. The *goineha-famagoon* was also a tortoise shell ring necklace. It was in the form of a truncated cone very elongated, no less than six inches in diameter at the thickest end, and an inch at the smallest end. Though it was not polished, yet it was a valuable ornament, and could only be procured by men of wealth, by whom it was suspended from the neck with the unequal ends hanging down over the breast. Another ornament of tortoise shell was the *mako dolo*, which the women tied round their waist like an apron, the girdle having been decorated with precious shells and small coconuts properly worked. Their arms and legs were encircled with bracelets and anklets made of feathers and shells. Tattooing was practised to a considerable extent by the men, and even the women had their breasts tastefully but slightly marked. Both sexes frequently indulged in the luxury of bathing, when they rubbed their skin with cocoa-nut oil.

Among the mixed Papuan tribes both sexes generally wear an apron about twelve inches long and eight inches wide embroidered with little shells, with a precious stone in the centre. The upper part of their body is covered with a mantle eight feet long and six feet wide woven of silk grass, which has a hole in the centre, through which the head is passed. The chiefs suspend from their pierced ear-lobes pieces of light wood ornamented with feathers and sharks' teeth.

The modern Mariannas, when they go abroad, are decently dressed. The men generally wear very ample half drawers, and a jacket of blue linen; while the women are clad in a petticoat of various colours, in addition to a chemisette or jacket of white cotton stuff. When at work both sexes strip themselves of the outer dress and leave the upper part of their body exposed. The richer classes are altogether dressed in European style. Their principal ornament is the rosary which they constantly carry, and which they prize very highly.

The Chamorres were abundantly supplied with nutritious food materials. Bread-fruit, rice and fish were the staple articles of daily consumption. The *rima* or bread-fruit was prepared in five different ways. Having been cut into slices (*rooelle*) it was cooked in a subterranean oven lined with heated stones, and was thus reduced to a kind of dry biscuit called *limei tchinahan*. When cooked under hot ashes and flattened with the hand it was known as *maponas*, which was eaten cold. Sometimes it was gathered before it was entirely ripe, and to soften it, it was kept in the shade for two or three days, after

which it was baked in a subterranean oven or under the ashes, and was eaten with cocoa-nut. But the *laolao limei* was the most usual dish, which was prepared by depriving the fruit of its rough rind, and pounding it in a mortar with cocoa-nut milk until it acquired the consistency of mush. Or the ripe fruit recently gathered was peeled, was cut into four sections, and having been macerated in sea water for five hours, it was wrapped in leaves and was deposited in a circular hole made in the ground which was filled up with earth. After the lapse of five or six days it was inspected to remove the maggots or worms that might have developed or introduced themselves. The fruit was then kneaded into a compact paste with the feet, and having been again enveloped in fresh leaves it was once more replaced in the hole where it remained for four or five days longer. When finally withdrawn from its subterranean depository it exhaled an unpleasant odour, which was, however, quite agreeable to the olfactory habitudes of the natives; after which it was kneaded with the hands and was formed into balls of the size of the fist, that were dried in the shade and were preserved for future use. Sometimes the *rima*, after having been taken out of the hole, was mixed with scraped cocoa-nut, and was made into *apighighi*, by being formed into balls and cooked in an oven. The *dogdog* is also a species of bread-fruit, which was prepared in a way similar to the *rima*, and was also eaten raw. *Hinisa* or rice cakes were used as a substitute for bread, which were of three kinds according to the quantity of the material employed. The *alagan* was rice converted into a soup. Nutritious roots were abundant and were served up as food after having been roasted in the ashes. Fish either dried or salted were eaten without further preparation. They were pickled by being steeped in strong brine contained in large calabashes. Their meat diet was principally restricted to turtle and bats, and it was only occasionally that birds made a part of their daily bill of fare. They took three meals a day; the breakfast (*sinkak*) at seven o'clock in the morning; the dinner (*na-talo-haani*) was served at noon or one o'clock; and they took their supper (*haugapi*) at eight o'clock in the evening. The dishes were placed on a mat six or eight feet long and about two feet wide, which were spread upon the ground. The guests crouched down upon their heels, and ranged themselves in two lines. Banana leaves were used as plates, and the viands were brought in on a waiter plaited of pandanus leaves. Calabashes and cocoa-nut hulls contained the liquid food materials. They were unacquainted with any intoxicating beverage, water was their only drink. Betel chewing was universally prevalent; the mixture being composed of areca nut and betel pepper leaves, to which a little lime was added.

The modern Mariannas are plentifully supplied with beef, which forms their chief article of subsistence. The fecula of the *frederiko* palm, after being deprived of its poisonous ingredients is transformed into a kind of broth. They distil brandy from cocoa-nuts, and whisky from maize, and following the example of their European masters they frequently drink to excess. Tobacco, which has been introduced, is smoked in the form of cigars.

The principal occupations of the Chamorres were agriculture and fishing. Rice was the staple article of production ; it was principally cultivated in wet land. The seedlings, after they had grown to a certain height, were replanted. To irrigate the growing rice water was conveyed to the field in large calabashes or bamboo joints ten feet high. When the rice was partially ripe, the good panicles that had attained full maturity were cut with a shell knife, which was held in the right hand, while the stem of the plant was applied to the cutting edge with the thumb until it was severed, when it fell into a square basket held under the arm. At the general harvesting, the *sainan dogas* was used, which was a kind of reaping-hook, made of a shell. When the rice was gathered the sheaves were laid upon a mat, either spread upon the ground or upon a platform three or four feet high, where the women separated the grain from the straw by stamping upon it with their feet. It was hulled in a mortar in quantities needed for actual use. Much attention was paid to the bread-fruit and cocoa-nut trees, and to the pandanus. They also cultivated nutritious roots, betel pepper and water-melons, and produced bananas, jack-fruit, tamarinds, areca nuts, oranges, limes and shaddocks. Their agricultural instruments were very simple. The *dagao* was a stick four and a half feet long and two and a half inches in diameter, of hard mango or casuarina wood with a sharp edge at one end, which rendered it effective as a spade, a pickaxe and a planting tool ; it also served as a pole to carry burdens, and in case of necessity it was employed as a defensive weapon ; the *tanom* was the dibble or planting stick which was used for making holes in the ground into which the seed was dropped, and it was also the instrument with which the cocoa-nuts were broken to extract the oil ; the *lakoa* resembled the spade in its form and object, and was composed of a handle five feet long, which was armed at one end with a hard, flat, sharp-edged stone fixed to it by a strong band of plaited bark fibre.

Fishing was followed by the Chamorres as one of their chief pursuits. The hook and line and nets constituted their fishing tackle. Their hooks (*hagoit*) were of tortoise shell, mother-of-pearl, bone or cocoa-nut hull ; their lines were cords twisted of various vegetable fibres. Their nets varied both in size and form. The *lagoa-pola* consisted of three mats of rectangular form, of which the central piece was from twenty to thirty feet long, while the outside pieces measured only three feet in length. As it was necessary to gather the central mats into numerous folds in order to connect it to the edge of the outside matting it acquired a sack-like appearance which was kept stretched by having a stick laced to either of the outside edges. The upper part of the net was provided with cords, to which light pieces of wood were fastened as floats, while stones acting as weights, were tied to the lower end. The *atchaman* net was in the form of a bag stretched at the mouth by a hoop, about nine feet in diameter and four feet in height. As it had no handle, four cords fixed to the circumference, were tied together at a central point, to which a long line was fastened that could be unrolled so as to cause the net to descend the necessary depth, having been properly weighted for this

purpose. Hand-nets of a similar make, but much smaller, and which were provided with a handle, were also used. The *lagoa jodi* was a conic net employed in the manner of a trap to catch big as well as small fish. To catch the *atchaman* a particular contrivance called *poio* was used in order to bring this species of fish, which swims several fathoms deep, up to the surface. To a hemispherical stone three and a half or four inches in diameter at its plane surface, half a cocoa-nut hull of the same size was fixed by means of cords passed through holes. Some chewed cocoa-nut was introduced through a hole made in the hemispherical hull to serve as bait, and a braided band was wound round the hole, to which a long line was attached reaching down a depth of eight fathoms. After the *poio* was let down the required depth a part of the mashed cocoa-nut pulp was shaken out, and the *atchaman*, being eager to devour this bait, whole troops swam around it in order to obtain their share. Gradually the apparatus was made to ascend higher and higher and in the course of a month, the fish sought his favourite food within a fathom of the surface, where he was easily caught with the net. This mode of fishing continued for several hours every day during the season which commenced in August and continued till October, when the fish migrate to other parts. To catch flying-fish a particular apparatus called *kinatchit gomagha* was employed, and for moonlight fishing barbed lances and the running noose were most available. Fish were also secured by means of weirs (*ghigao*), which obstructed the bed of narrow rivers by a barrier of reeds and sometimes of stones. Crabs were caught with the barbed lance, and tortoises were easily captured by turning them over on their back. Shellfish were picked off by the women from the rocks, or they were collected in the sand.

The Chamorres were bold and skilful navigators. Their small canoes were made of two tree trunks hollowed out and firmly sewn together with split cane. They were from fifteen to eighteen feet long and three feet wide, with both extremities of the same form, which served indifferently as bow and stern. They were fitted up with a double outrigger which consisted of a solid piece of timber fixed to each side. A transverse plank was laid across the middle for the accommodation of travellers. They were provided with a lateen sail made of matting; and they were manned by three seamen, one of whom was constantly engaged in baling out the water that passed through the chinks, and the other two manœuvred the craft.¹

The manufacturing industry of the Chamorres was principally carried on by the women. They wove mats for sails and other purposes of pandanus leaves; made plaits and cords of cocoa-nut husk; braided baskets, boxes, cradles and bags of various kinds of palm leaves. Their colouring materials were all of vegetable origin. Yellow was obtained from the curcuma, red from amotto, and blue from indigo which was, however, of recent introduction. Black was pre-

¹ The great boats or *pros* were called *sagman* and when carrying sail they were called *ladjock*.

Canoes of small capacity were called *lelek*, while the *dodings* were of medium size. Freycinet, Voyage autour du Monde, vol. iii. p. 470.

pared from the condensed and liquid vapour of the burnt cocoa-nut hull. The art of making pottery was known to them from time immemorial. Their earthenware was of clay rudely shaped with the hand, and as it was slightly baked it stood the fire well and retained liquids perfectly. They procured their salt from the natural deposits on the coast or from hollow rocks projecting into the sea.

They were engaged in foreign commerce, and the inland barter and exchange was facilitated by a circulating medium or a kind of currency consisting of polished tortoise shell pierced with a hole in the centre, and strung on a cord, which when used as a necklace was called *alas*. Whole tortoise shells were also received as exchangeable value. Simple pieces of tortoise shell were called *lailai*. If they were legally pierced with holes they received the name of *pinipo* and their value was as many times three *lailai* as there were holes in them. The *goini* was equal to six *lailai*; the *pinipo* to twelve, and the *lokao-kogoa* was also equal to twelve.

The modern Mariannas are much devoted to agriculture, and rice is still the most valuable product cultivated. The seed of the wet land rice is sown in November and December, and is covered with cocoa-nut leaves to prevent it from being pilfered by birds. After the lapse of fifteen or twenty days the young plants are taken up by the roots and are transplanted in swampy soil. After it has attained the height of one and a half feet, which happens in two or three weeks, the plants are again uprooted, the top sprout is cut off, and they are set out in regular order in a field divided into squares. The water is then let in until it rises two inches above the height of the stem. Dry land rice is sown in July, August and September that it may obtain the benefit of the prevalent rains, which are necessary for its growth. Maize is also grown, but only to a limited extent. Sweet potatoes, mandioca as well as bananas are produced in considerable quantities. *Soni* or caraib cabbage, to which much attention is paid, is planted in swampy soil, and as it is perennial in its habits, the roots sprout out new tops every year, and consequently it needs no replanting. The ground must, however, be kept clear of weeds. If cultivated on dry soil it becomes annual, and must be replanted every year. The cocoa-nut tree is planted from July to October by sinking the nut into the ground to the depth of its diameter. It bears in the course of four or five years, but the fruit improves in quality as it grows older. The top sprouts are excellent eating, but when cut the tree dies, and it is only sacrificed to this temporary gratification after it has ceased bearing. The bread-fruit tree, which is still grown with considerable success, is multiplied by sprouts. The other agricultural products cultivated, are grapes, tobacco, indigo, sugar-cane, the cotton bush, water-melons and many kinds of kitchen vegetables. The modern agricultural implements are the Chinese plough drawn by one or two oxen, and the Chinese harrow, being simply a kind of rake. They also employ small carts of bamboo with solid wheels, and wheelbarrows for purposes of transportation. Among the domestic animals most successfully reared are cattle, hogs and fowls. Horses and mules do not thrive well, and are merely luxuries possessed only by the rich. They

follow not only the pursuit of fishing, but also that of hunting. The animals pursued in the chase are wild cattle, wild hogs, deer and wild goats, all of which have been introduced. Their hunting weapons are guns and sticks, and they are assisted by trained dogs. They also practise tanning, and employ for this purpose the bark of the mangle and other trees. Their canoes are for the most part very long, capable of holding from fifteen to thirty persons. The hull is simply a single piece of timber from thirty to fifty feet long properly hollowed out; and planks from fourteen to eighteen inches wide form the bulwarks, which are neatly carved at the bow and stern. To prevent the boat from upsetting an outrigger is fixed to the side that is turned to the wind, which is in the form of a projecting beam from eight to ten feet long with a canoe-shaped piece of timber attached to the end. The double canoes which are built in the same manner, have no outrigger, but they are connected by means of bamboo stems eight or ten feet apart, which are fastened to the bulwarks with cords. The transverse pieces are covered with light bamboos thus forming a platform and a passage-way from one boat to the other. They are propelled by neatly carved oars, which are generally four feet long with a blade six inches wide. Sails are frequently hoisted in the smaller canoes, which are provided with a mast and a sailyard attached to the top. Their fishing nets or seines are of twisted bark fibre with meshes an inch square, and they are about fifteen or twenty fathoms long and fifteen or eighteen feet wide. Bamboos are used as floats, and stones serve the purpose of weights. From the cocoa-nut pulp they distil brandy, extract sugar and obtain oil by compression.

The Chamorres had made but little progress in intellectual knowledge. They counted time by days (*haani*) and moons (*patan*), of which thirteen made a year (*sakkon*). As navigators they had observed the heavens during the night, and they had given particular names to certain stars that directed them in their course.

The aboriginal language spoken in the Marianna islands has a close affinity with the Malay and the Tagala; but it has peculiar characteristics of its own. It is soft and harmonious, and offers no difficulty in pronunciation. It lends itself with facility to figurative expressions and to elegance of diction. It is divided into several dialects.

The Chamorres were an excessively polite people, and their rules of etiquette were rather formal. They ordinarily saluted each other by mutually smelling hands (*gnhi gnhi*), or smelling noses (*tshomiko*). On entering the house of a friend they addressed him by saying: "Here I am" (to serve you) (*adjin djo*), to which the host replied: "Do you wish that I pour water upon you?" (to wash your feet) (*atto hao*). If the visitor refused the service he said: "Not necessary" (*go ailadji*); if he accepted, he rejoined: "Here" (*adhan*). In the latter alternative water was brought which was poured upon the feet of the guest in front of the door. When acquaintances met in the streets the question was asked: "Where are you going?" (*mano hao*), or "Whence do you come?" (*goini mono hao*). Or they saluted each other by saying: "Permit me to touch your feet" (*atti*

arinmo). The master of the house always invited friends or acquaintances that passed his dwelling to enter, and offered betel or some other treat as a mark of esteem. To pass the hand over the region of the stomach of another person was the highest compliment of respect. When one of the common people passed before a noble he inclined so much forward as to be almost creeping on all fours. He could only speak to a superior in a crouching position; and a noble would have considered himself degraded to be seen seated in the presence of an inferior of the lower classes.

The modern Mariannas are no less ceremonial in their etiquette. A young man that meets in the street a superior or a near relative to whom he owes respect, kneels down on one knee and kisses his hand.

The Chamorres were fond of musical performances, and their dances were always accompanied by a song. They often sang in chorus, and their accord was most perfect, as they kept time by means of shell castanets, which they held in their hands. Their voice was well sustained, and while singing their expression of countenance was animated by the liveliest emotions, and their graceful gestures produced the most charming effects upon their listeners. Their musical instruments were of the rustic order. Their reed flute, which was two and a half feet long with a diameter of a quarter of an inch was pierced with six holes on the upper surface, and two holes for the thumbs on the opposite side, while the mouthpiece was attached to the upper end. It produced a considerable number of notes, but it gave forth a sharp, shrill sound. Another flute had its openings on one side, and was blown with the nose. A large conch shell was used as war trumpet for giving signals.

Dancing was a favourite amusement of the Chamorres. A round dance which was consecrated to ceremonial solemnities was executed by the men and the women alternately, with the chief, who occupied the rank of honour, in the centre. The figures were arranged in accordance with the measure of the song that was adapted to the occasion; and the refrain, which was always repeated in chorus, was of mysterious import, and was only understood by a few. Racing, leaping and wrestling were the favourite exercises of the young. Swimming matches were one of their most common diversions, and when engaged in this sport they tried to catch each other within the limits of marked-out lines, either while diving or swimming on the surface. They were exceedingly fond of merriment and pleasure, and they seized every favourable opportunity to amuse themselves, feasting at the same time on fish, fruits and provisions. *Gopti* or family feasts were given on the visit of a friend or a stranger; on the return from a successful fishing excursion, or on the execution of any great enterprise. A solemn festival called *gopot*, which was always accompanied by singing and dancing, was celebrated on the occasion of a marriage, on the birth of a son in the family of the chief, on the conclusion of peace, on the launching of a canoe, or on the capture of a tortoise or some gigantic fish. The successful fisherman, who was lucky enough to catch a fish of great size, made a signal as he entered the port,

which, as soon as it was seen, attracted the whole village community to the beach, carrying flower garlands and young palm leaves to crown the favourite of fortune; and they conducted him home in triumph amidst loud applause and congratulations. The fisherman, on his return, presented the colossal fish to his wife who, according to the prevalent custom, presented it, in turn, to the nearest female relation of her husband, and in this manner it passed from hand to hand until it reached a woman that had no friend to whom she could send it. The fish was then divided between the lucky fisherman, and all those to whom it had been successively offered. This practice was strictly followed even if during the time that elapsed in the successive stages of its wanderings, the fish had commenced to putrify. The same formality was observed when a tortoise was taken; if it was captured by a single person each of the thirteen shells was marked with a hole, and a new hole was added at each additional capture, for the increased number of holes increased the circulating value of the shell. It was also a general custom to send, on all great ceremonial festivities, cooked rice to the nearest female relation, which made the prescribed round like the fish and turtle.

The Chamorre women were well-treated, and enjoyed the respect of the men. They were not invested with the right of exercising political authority; but they formed a part of the public councils and tribunals, where their influence was predominant. Absolute mistresses in the domestic establishment, their opinions had great weight in conducting public affairs; and nothing was done without taking their advice and consulting their wishes. They were required to perform their share of labour in the household, and they even assisted their husbands in their agricultural labours and in fishing. Young girls were placed in every respect on an equal footing with the young men. Uncontrolled licence existed between the sexes, and the unmarried women were permitted to visit at pleasure the *goma olitaos* or public bachelors' houses, where they could indulge in carnal intercourse without the least restriction, and without risk of being branded with dishonour or disgrace. Here young people that loved each other appointed a time of meeting to discuss their future prospects; and young girls, who were most in the habit of frequenting the bachelors' hall became most exemplary wives, and devoted mothers of their children. Brothers even were allowed to enter into intimate relation with their sisters; fathers sold without blushing the virginity of their daughters to young debauchees for a valuable consideration; and mothers encouraged their children to gratify their sensual passions. The illegitimate children of a young woman were adopted by her husband, and they were considered as regular members of the family. On some islands it was an established rule that no girl should marry as a virgin; and in case such an odd contingency presented itself, a friend of the father was always ready to render the service of saving her from the insult of having been slighted by the young men from want of attractions. There existed a select society called *olitaos*, who recited erotic songs in mysterious and allegorical language, of which they alone understood the sense. On festival days they marched in

procession headed by an ornamented symbolic standard known by the name of *tinas*.

The modern Mariannas treat their women with the utmost deference, and respectful consideration. They attend to the household affairs, take care of the children, weave the native cloth and make fishing lines and nets. They are very attentive and affectionate to their husbands. Chastity and fidelity are to them imperious duties, which are never violated.

Marriage among the Chamorres was simply a civil contract, and could be dissolved with the consent of both parties. Marriage connections were prohibited between the relations in the ascending line, including sisters, first cousins, nieces, and daughters, though they might only have been adopted. A noble was interdicted from marrying a plebeian woman under penalty of death. Polygamy was practised to a limited extent, but it could only be indulged in by the rich, who were able to pay the price demanded by the parents of the woman to be wedded. Married women were bound to strict fidelity; but while in case of adultery the guilty partner of the crime might have been killed by the injured husband, the seduced wife could only be sent back to her parents after judgment, and the husband was not even entitled to the return of the price paid for her, and in no case could she be ill-treated. Repudiation was, however, obligatory, which the husband could not avoid without incurring a stain of infamy and dishonour. If a husband did not treat his wife with due deference, or if his conduct was reprehensible, or if she was made the victim of his caprices or ill-humour, she was authorised to beat him or abandon him and resume her liberty. If the wife suspected her husband of being bound to another woman, to whom he was not legally married, she and her companions armed with lances, and wearing the hats of their husbands, proceeded to the house of the guilty man, whom they drove from the premises if he did not previously make his escape; they devastated his lands, trod under foot or tore up the growing crop, plucked off the fruit of the trees, and committed every kind of trespass. If the wife abandoned her husband's dwelling on account of his tyrannical treatment, her relations pillaged and robbed the guilty man of all his valuables, and in extreme cases they even tore down his house. When separation took place from any cause whatever, the children went always with the mother, and if she married again her second husband was looked upon as their father.

Marriages were contracted at an early age, and the final conclusion of the contract was preceded by the most dilatory manœuvres. Whenever the choice of the young woman had been determined upon, the nearest female relation of the young man visited the girl's parents, and as soon as she stepped into the apartment without waiting for the betel being offered to her as an act of politeness, she presented to the mistress of the house the betel box which she brought with her for this purpose. This was the customary indication that a marriage alliance was intended to be proposed. "It is your daughter," said the matron, "that I am coming to demand for my son" (grandson or relation). If the proposition was deemed acceptable the wishes of

the young girl were at once consulted. Before giving a positive answer, however, every futile pretext was invoked which was in conformity with good breeding, in order to defer the final decision until the whole family had given their advice about the propriety of the match, and the necessary information had been obtained as regards the standing and character of the suitor. If the grandmother was alive it was affirmed that no final answer could be given without first obtaining her consent, and that she could only be approached by observing certain ceremonial formalities. On the day previously agreed upon a second visit was made, and if the maiden had shown her ready acquiescence to enter into the engagement, the friendly assurance was given that matters would receive a favourable solution. From that time the suitor assumed the duty of supplying his betrothed bride with all the necessary means of subsistence until the day of the marriage, which was always put off to some period more or less remote. If the bridegroom was too poor to make provision for the support of the bride, he entered into the service of his father-in-law that he might furnish proof of his skill in agricultural labour, in fishing, in paddling the canoe and other professional occupations. It was incumbent upon the bridegroom to bear the expenses of the wedding festivities, and he was expected to furnish the rice, fish and other provisions. Three or four days before the time fixed for the festival both families united to make the necessary preparations. They beat the rice that was sent as a present by those who were invited to the marriage celebration. A quantity of rice was placed in a mortar to be soaked in water, and when sufficiently swelled it was piled up with care after the pulp of the cocoa-nuts had been added. This mixture was kneaded into a paste, which was rolled up into as many balls as there were guests present. After they had been distributed the persons that received them placed them in a little wooden mortar, and adding a quantity of the milk of the young cocoa-nut, the whole was converted into a clear broth which was esteemed to be a delicious dish. Each one of the guests was, however, at liberty to take his rice-ball home with him, and dispose of it at pleasure. On the eve of the marriage day the female relations of the bridegroom baked the bread-fruit and feculent roots and cooked the fish for the festal occasion. The men were busy to supply the fuel and the timber for the erection of the building which was intended as a shelter for the guests. At nightfall the kindred of both parties united to carry to the mother of the bride the *tshintsholi* which was a complimentary present composed of bread-fruit, feculent roots, bananas, rice, fish, betel, salt and other articles. A *tshintsholi* was also presented by the private friends of the family. During all this time the betel was repeatedly passed round, and supper was served out to each of the visitors who took their portion home with them, so as to keep the house clear, where amidst dancing and games, which continued during the whole night, a stream of people was continually going and coming. At the break of day most of the relations of the bridegroom went in procession to the house of the girl's father, where after they had been regaled with betel, the young wife was delivered to her husband.

Breakfast was then served, and the husband's relations, having precedence, placed themselves round the mat according to rank; the other guests followed their example. New dishes were brought in successively, and all did justice to the feast, and carried off what they could not eat on the spot. All the wedding guests then proceeded to the house of the bridegroom's father, where a dinner had been prepared, and precedence being this time conceded to the bride's relations, they were again seated but in reverse order, and the same ceremonial forms were observed. The oldest sister of the bridegroom and of the bride were particularly honoured by the two mothers of the newly married couple. Two rice-cakes (*hinigsa sinaryan*) of a pyramidal form placed on a waiter were carried on a kind of litter to their destination. The two sisters, on receiving this complimentary present, despatched it immediately to the oldest sister of their own husband, and thus it circulated until the eldest female of the whole relationship was reached, who alone had the privilege of distributing it among the members of the family. If after the celebration of the marriage the young husband wished to set up an independent establishment, but had no house ready which he could occupy, his relations assembled and provided a *goahadji* or endowment for him in building him a family dwelling fitted out with all the requisite furniture and utensils.

Among the modern Mariannas boys marry between the age of fifteen and eighteen, and girls between the age of twelve and fifteen; and marriages are celebrated according to the rites of the Catholic church.

Childbirth among the Chamorre women was not attended with any difficulty; but great attention was paid both to the mother and the child. When the first labour pains made themselves felt information of the fact was sent to the wife of the community chief, who notified the relations of the husband and wife of the ascendant line, whose duty it was to assist in the delivery, and attend to the mother during the whole period of her confinement. The sisters, cousins and nieces received notice from the husband in person, and they proceeded to the house without delay. The sisters of the husband brought large calabashes filled with water, which was used in washing both the mother and child. The brothers of the wife brought a supply of provisions, which was furnished by her relations. It was incumbent upon the members of the husband's family to see to it that the house was in a proper condition, that it was well protected and provided with all that was necessary for comfort in point of furniture and household utensils. On their first visit, after delivery, the relations offered a *kotod* of rice surmounted by a dried fish, which was intended to serve as means of subsistence to those friends who remained near the invalid mother. If the father of the newly-born infant was a man of high rank finely pounded rice was spread along the way on which he passed, as a mark of respect. Children were named from the personal talents or distinguished qualities of their father; or their name was taken from some delicious fruit or useful plant.

The modern Marianna women are either exceedingly fruitful or

exceedingly sterile. It is said that there are some families that have as many as twenty-two children, which is a goodly number for a monogamous household. Delivery takes place without difficulty, yet abortions are not rare; and infanticide, in case of illicit intercourse, frequently occurs.

Among the Chamorres the education of the young was restricted to the development of their physical constitution. They habituated their boys in early life to climbing and swimming, and instructed them in the various modes of fishing, and in the judicious performance of the agricultural labour. Some were exercised in all the mechanical manipulations so as to make them professional canoe-builders; and others were taught the art of navigation that they might become experienced seamen.

At the present day primary schools are established in every important town, where boys are gratuitously instructed in reading, writing, arithmetic and the Spanish language. A higher school exists in Agaña, where the mechanic arts are taught, in addition to instrumental and vocal music.

The Chamorres paid the highest respect to their dead, and disposed of them by burial. When one of their near relations died they were overwhelmed with the most disconsolate grief, to which they gave vent by torrents of tears and the most piercing cries. Mothers, who lost some dear pledge of their affection, were in a state of inconceivable despair and desolation. They kept some of the hair of their deceased children as precious mementoes, and they wore round their neck a cord, in which they tied as many knots as nights had passed since the death of their darling child. If the deceased was a noble of high rank their grief was most immoderate. They acted as if they were beside themselves; they uprooted their fruit-trees, burned down their out-houses; destroyed their canoes; tore up their sails, and fixed the shreds to the front of their dwellings. They strewed the roads with palm leaves, and erected mournful mementoes in honour of the deceased. During all this time the most mournful lamentations were uttered by the nearest relatives, and they manifested the most vivid sentiments of sorrow and abandonment. Agitated by deep and irrepressible emotions one of the mourning friends exclaimed: "There is no longer life for me, what remains are only weary, bitter hours. The sun that gave me light and spirit is now eclipsed; the moon that gave me light is darkened; the star that has guided me has disappeared. I am going to be enveloped in profound night, and plunged into tears and bitterness." The plaintive voice was choked by sighs and groans; when another near relative cried out: "Alas! I have lost all; I shall no longer see him who constituted the happiness of my days, and the joy of my heart. What! the bravery of our warriors, the honour of our race, the glory of our country, the hero of our nation, no longer lives, he has left us! What will become of us, and can we henceforth live!" The lamentations continued in a similar strain all day, till late at night, each one endeavouring to surpass the other in animated expressions, and in eulogistic terms complimentary to the character of the deceased. The tomb was ornamented with flowers, palm branches, shells and

other articles of value. If the deceased was a famous fisherman or had acquired distinction as a warrior they deposited upon his tomb paddles or lances to indicate his skill in fishing or his valour in war. A funeral feast took place near the grave, for which the nearest relations furnished the necessary provisions, and on delivering them some ceremonial formalities were observed. The period of mourning lasted seven or eight days, and sometimes even longer, its length being proportioned by the affection which the survivors bore to the deceased. They abstained from food of every kind for a longer or shorter time, continued their wailings and the singing of funeral hymns without intermission, until they became entirely exhausted, and were reduced to a weakened and suffering condition. To perpetuate the memory of the deceased they carved upon tree bark or wood the features of the face, and preserved the bones and skull of the dear departed, which were kept in a basket that was deposited in the house or in a cavern near the dwelling and received, on this account, the name of *goma alomsig*, or "house of the dead."

The Chamorres had a faint and indistinct idea of a future state of existence. They imagined that those of the nobles, who died in quiet repose in the midst of their family, were the favourites of fortune, and their surviving ghostly self dwelled in a subterranean abode, which was planted with cocoa-nut trees, sugar-cane and with fruits of the most delicious taste. On the contrary those that died a violent death, or whose last moments were agitated were supposed to have been consigned to some tartarean home called *zararragan*, where they were beaten and tortured by *Kaife*. Here the ghostly spectres of the cowardly and lazy were exposed to the constant attack of demon spirits, and they were left without help and protection.¹

The Mariannas of the Bergh group abstain from every kind of food during forty-eight hours at the death of a near relation; and they eat nothing but fruits during the succeeding month. If they lose a father, a mother, a husband or a wife they retire for three months to the solitude of the mountains. Formerly when a chief died, men, women and children were chosen as sacrificial victims, who considered it an honour to be buried with the great man that they might accompany him to another world. For the next two months no canoe was allowed to navigate the sea.

Class distinction was recognised among the Chamorres. The *matoas* or nobles occupied the highest rank, and constituted the class of chiefs, who enjoyed certain exclusive privileges. The professional men also belonged to this class, of which the *makanas* or sorcerers formed the first order; next ranked the *eamtis* or medicine-men and medicine-women who were each devoted to a particular kind of disease. The canoe-builders occupied a high position in this class, for this professional pursuit was considered so great a prerogative, on account of the skill required in the performance of the work, that the common people were not allowed to take any part in this privileged handicraft. The military profession was equally an exclusive privi-

¹ This was probably a missionary suggestion, and a late invention.

lege, to which the two highest classes only were allowed to devote themselves. The class next in rank were the *atchoats* or half-nobles, who were composed of those that had forfeited their title of *matoa*, on account of some grave fault they had committed. If rehabilitated they could resume their former title, but they could never be degraded to the level of the populace. None could become *atchoat* in his own tribe, and the name implied the social condition of a stranger. Their children followed the inferior position of their father, and they remained equally degraded as long as he was not restored to his former rank. The lowest class was made up of the *mangtchang*s or common people. They were the parias of Chamorre society, and could never raise themselves above the rank to which they were born. They were placed under the authority of, and were dependent on, the higher orders. They were absolutely prohibited from sailing on the ocean. The *matoas* enjoyed the exclusive right of fishing, and to each was assigned a certain boundary of the coast, the limits of which were strictly defined. They also claimed the monopoly of carrying on trade with the neighbouring islands. The *matoas* of the interior were principally engaged in agriculture and river fishing, and they could only proceed to sea on a fishing excursion by the express permission of some of the nobles of the coast. The *atchoats* were employed in the tillage of the soil and in fishing, and they also assisted the nobles in the building of canoes. They were paid for their labour, and extra-compensation was sometimes given to them to stimulate their zeal. The *mangtchang*s, although they were not slaves, were attached to the glebe, and the cultivation of the land was their principal occupation. They were bound to render any service that was required of them without being entitled to wages for their work. While they were excluded from taking part in certain kinds of labour, they were permitted to assist in the erection of sheds that served as shelter for canoes; they also lent a helping hand in repairing roads; they attended to the transport of provisions in time of war; they dragged from the forest the timber used in the construction of houses, and performed all other menial drudgeries. In fishing they were entirely restricted to the river eel, which was held in horror by the higher classes. They secured them during the night by torchlight by stunning them with a stick. They were forbidden to make use of the hook and line or the harpoon. The fanaticism of class distinction went even so far that the women of nobles and half-nobles disdained using any utensils or household ware made by the plebeian class; they prepared even certain articles of food themselves rather than see them polluted by the profane touch of the *mangtchang*s, whose food materials principally consisted of rice, roots and a small number of other provisions.

The government of the Chamorres, although monarchical in form, had somewhat a patriarchal character. The sovereign authority of each independent tribe was vested in a chief called *maga lahi* or "elder superior," who was the patriarchal head of the community of nobles that were all related to each other, and he was in the ascend-

ing line the oldest of the tribe.¹ The wife of the chief bore the title of *maga haga* or "superior princess," and she enjoyed certain prerogatives due to her rank and sex. At the death of the *maga lahi* the oldest collateral, who was generally a brother, was entitled to the succession, and in default of a brother the cousin or nephew was invested with the chieftainship. Sons could only claim the royal dignity if all the collaterals older than themselves had become extinct.

The whole Archipelago was divided into numerous little states which were connected with each other by a political alliance, and were governed by customs and laws that were common to all. The chief of each sovereign community, which generally comprised one or more towns, commanded in peace as well as in war, and all the inhabitants owed allegiance to him. He decided in the last resort, according to the deliberations of the council, upon all questions of peace and war, confirmed treaties of alliance, and carried into execution all such acts as related to the general welfare and security of the country. The heads of families, who acted in the capacity of subordinate chiefs, exercised a certain degree of authority; and if they were possessed of much wealth, and their family connections were of sufficient importance to maintain their independence by the force of arms, they frequently formed new independent communities, and they were supported in their assumption of power not only by their relations, but also by their *atchoats* and *mangtchang*s. The higher classes enjoyed the most perfect liberty, and almost absolute independence. Each one was master of his own actions as soon as he attained to years of discretion.

The Chamorres had numerous customary laws which were strictly applied in civil and criminal cases, and they furnish conclusive evidence of their advanced civilisation. The degree of relationship, which was determined by the female line, was clearly and distinctly defined. The right of seniority was universally recognised, and a married collateral was preferred to a single one, regardless of age. The family, called *mangaffa*, comprised not only all the blood relations (*atchafgang*), but those that were allied to it by a formal tie of friendship (*atchagma*), as well as those to whom the family was indebted for some act of generous devotion. The laws of inheritance did not always rest upon an equitable basis. If the father of a family died the widow inherited his property, and she was bound to take care of the children. On the other hand if the wife died her relations seized upon the possessions of the surviving husband, while the children belonged of right to the oldest female relation living; but they were most generally assigned to those who were most eager to adopt them. A widow left without children was not only entitled to all the community property; but she had a right to claim the *fagahot*, which was a kind of dowry, for the payment of which all the female relations of her deceased husband were bound to contribute; but in

¹ M. Maurelle calls the chief or king of the island of Latte, probably inhabited by mixed Papuans, *tooboo*; and the nobles who composed his suite *eguis*.

accepting it, the ties by which she was connected with her husband's family were severed, and she was henceforth regarded in the light of a stranger. If she renounced her right the relationship remained intact, but she might have been compelled to accept the *fagahot* if it was desirable to get rid of her. Widows who had children remained allied to the family of their deceased husband. If a mother died before her young infant was weaned, the nearest female relation that was capable of suckling it, was bound to perform the imperative duty to save the young nurseling. Fishermen were under obligation of distributing among their relations the product of the first fishing excursion of the season of every kind of fish taken. Woman was so highly favoured that in case of need or necessity she had the privilege of applying to her neighbour with the object of making the demand of a field, the produce of the harvest, a canoe or any other article of utility belonging to him by offering him a link of tortoise shell, and addressing him in these words: "I give you this link in exchange for the *specific object* which I need." Upon this request having been made in the prescribed form the proprietor immediately renounced the ownership. Upon the simple observation of a married man to the most aged of his ascendants, that his house was in a bad condition all the relations were required to assist in repairing it or building it anew. If a man saved the child of his neighbour he was entitled to receive a tortoise shell necklace called *goineha famagoon* "child's riches," as the price of his service, and if the father was too poor to pay the debt, his family and even the whole community contributed to fulfil the sacred obligation. If the person refused the recompense offered to him he was henceforth considered as being related to the family, and was bound to perform the duties and meet the responsibilities involved in that relation. If aid was demanded of a relation he alone complied with the requisition; but if the request was addressed to a relative of the highest rank, the whole family—the related as well as the allied members, were bound to assist. Adoption was sanctioned by law, after the advice of the *maga lahi* had been obtained. An adopted child enjoyed the same rights as one born in marriage, with the exception that it could not become the head of the family at the death of the father to the exclusion of the younger legitimate sons. A stranger was not allowed to take up his residence in a village without the permission of the chief, unless he was able to furnish proofs to the members of the community of his good and amicable intentions. If he reached the place at night he was required to occupy the canoe-house, till the chief was informed of his arrival, that he might obtain the necessary permission to take up his abode in the community.

Their criminal laws were both judicious and effective. Women were treated with so much deference that the husband was made responsible for the faults of his wife, and he alone could be tried and punished. But a widow, who had connected herself with her own relations, and was therefore independent, was personally amenable to justice as if she were single. An *atchoat*, who had been banished from the community for an infamous crime, was compelled to lead a vaga-

bond life, unless some friendly *matoa* consented to take him into his service; but then he was obliged to labour for his patron without wages to the end of his term. An *atchoat*, who had been banished from the community in which he lived by virtue of a judgment, could never return to his former home; but if he had gone into banishment of his own accord, to escape judicial pursuit, he might have entertained the hope of being permitted to return at some future day. A *matoa* could only lose his property by virtue of a judicial condemnation, and it was according to the nature of the crime that he was either declared *atchoat* for life or for a term of years. A *matoa*, who built his house by his own personal efforts without being assisted by his family, could never be reduced to the condition of *atchoat*. But if he committed a crime of some gravity, which could not be left unpunished, the members of the family constructed a dwelling of better materials than his own and furnished it in better style, and after they had made him occupy it, either voluntarily or by force, they told him: "Depart instantly, dishonoured man, from a community that is sullied by your presence." The guilty man could offer no resistance, and after his departure his goods were confiscated, as well as the fatal present that gave rise to his banishment. He who refused to assist his family in time of need, or showed himself careless and negligent in the performance of his duties was treated by his relations in a similar manner, whenever he found himself in needy circumstances. Private quarrels were adjusted by the parties themselves without outside interference; but if a woman was involved in the difficulty all the men took her part. If a personal encounter took place the spectators were bound to interpose, and even the chief of the village was sometimes called upon to use his authority, and in this case his order sufficed, even if transmitted through a child, to separate the combatants, for a refusal to obey would have been severely punished. A noble would have considered his house dishonoured if a common man had so far forgotten himself, as to eat or drink in it; and it was even a crime for an inferior person to approach it. A *mangtchang* who had passed a *matoa* without making the customary inclination, as a token of respect, was presumed to have bidden defiance to his superior, and was for that trifling offence punished with death. The death penalty was inflicted upon a miscreant who had fought with a fishing spear, unless he could show that he was forced to use the weapon in self-defence. The *mangtchangs* guilty of some grave misdemeanour were tried by the *maga lahi*, who alone could render a judgment against them.

Public affairs were discussed in assemblies convened for specific purposes, which were presided over by the chief. Here the nobles exerted all their eloquence and persuasive arts to convince the audience that the decision of the question should be in conformity with their opinion expressed in clear and distinct language. The council was composed of the heads of the families and their wives belonging to the tribe. Married women were obliged to assist at the session of the tribunal, and those who lived in intimate relationship with young men called *moa litoas* were at liberty to attend; but virgins were

excluded. Not only questions of peace and war were submitted to the council, but it discussed all subjects that interested the honour and preservation of the families of nobles. It was the judicial tribunal where *matoas* were tried who had been guilty of cowardice in war; or had committed some act of treachery. Its jurisdiction equally extended to those who were engaged in commercial transactions with strangers; or who fought with forbidden arms; or who had neglected or delayed coming to the aid of their family in time of need; or who had connection, or lived in concubinage with a *mangtchang* woman; or who were guilty of some trespass relating to fishing; or who had infringed, in any way, upon the orders of the chief or the laws of the land. To commit a fault, for which the family had cause to blush, was looked upon as an insult to all the nearest relations, and they all asked reparation in person; and in grave cases even the women made known their grievances. The accused defended himself to the best of his abilities; and he either showed mitigating circumstances, or adduced convincing proofs of his innocence. If the offence, although confessed, was judged to be of such a nature as to be susceptible of being remitted, the relations, or a single one in the name of all, deposited a piece of tortoise shell at the feet of the guilty person who, in order to respond to the mute notification, returned dried or fresh fish, rice, roots, &c., in quantities of at least equal value. This exchange of tortoise shell and provisions was repeatedly renewed, and as no delay was granted and the exchange had to be made from hand to hand, the rich man alone could meet the demand, and he was honourably dismissed after he had become proprietor of a considerable number of pieces of tortoise shell. But if the accused was poor his supply was soon exhausted, and not having been able to comply with the constantly renewed requisition, he was condemned to undergo the most rigorous penalties. This mode of rendering judgment in criminal cases was called *tadio*, and it was only the *paloan-ho* or nearest relations who could lay the tortoise shell at the feet of the delinquent.

The Chamorres were not professional warriors, and never went to war for the sake of plunder; nor were they ever actuated by a spirit of conquest. They only took up arms when forced to do so, in order to revenge some grave insult; or to restrain the capricious and vexatious practices of a disagreeable neighbour. They were easily irritated and their passions were readily excited; but if they did not hesitate to engage in a warlike encounter when the circumstances justified them to have recourse to such an extreme measure, they were easily pacified, and they laid aside their arms with the utmost readiness and upon the slightest inducement. Their wars were neither bloody nor of long duration. Their troops were exclusively enlisted from the *matoas* and *atchoats* who were the active warriors; while the *mangtchangs* were charged with the transport of munitions and provisions. The same hierarchical subordination existed in the military as it did in the civil order. The *maga lahi*, who was by right of birth the commander of the troops, had under his immediate orders his nearest relations in the ascending line, who were ranked according to seniority. If several tribes formed a league the chief command devolved upon

one who was most worthy by virtue of his exploits, his courage and the resources of his genius. When the warriors started out on the campaign they raised the war-cry to rouse up their own courage. The troops were rallied by giving the signal with the conch trumpet, and in their march they were preceded by a banner called *babao*. There was no preconcerted plan, there was no united action in the fight, and when engaged in battle each soldier acted on his own responsibility. Their tactics consisted in carefully observing the movements of the enemy, and in the sagacity they displayed to decoy their adversary into an ambuscade. They hardly ever fought at close quarters, and the killing or wounding of two or three men decided the victory. As they were not naturally brave the first sight of blood often produced a panic in their ranks, when they had recourse to flight and dispersed to save themselves as best they could. The vanquished immediately sent ambassadors accompanied by valuable presents to the victors, who received them with satisfaction and pleasure. The conquered troops readily agreed to the conditions imposed upon them; and the successful party frequently insulted the defeated warriors by mocking them with satiric songs, which they recited at their public festivals. Their weapons were of the primitive type. Their principal offensive weapon was the *godgod anam*, which was a kind of lance composed of a handle of areca wood, about eight feet long and two inches in diameter in the middle, of which one or both ends were armed with a variously barbed point of human bone. The *dagao* or digging stick was also used as a war weapon. But their favourite and most effective instrument of attack was the *adopet* or sling which was made of the plaited fibres of pandanus leaves. The projectiles were carried in a bag which was suspended from the neck of the slinger. The stones were projected with such force and with such unfailing aim that they even penetrated the trunks of trees. A kind of wooden sword and a club were also used in a hand-to-hand fight.

If the modern Mariannas of the Bergh group determine to wage war against those who had injured or insulted them, they send an ambassador informing the enemy that in five days at a named hour and place a number of canoes manned by a number of warriors would land at their island, at the same time giving a description of the manner in which they are armed. At the appointed time and place negotiations are opened, explanations are given, satisfactory reparations are made; and the affair is terminated by a feast to the satisfaction of both parties. If on the other hand they are unable to agree the war-cry is raised and an equal number of the two hostile forces meet on the chosen ground, and fight with great bravery and resolution. After killing and wounding a certain number for the space of half-an-hour a truce is agreed upon, and during the rest of the day they bury their dead and take care of the wounded. Next day the fighting is continued with still greater ardour, and this time it lasts for a whole hour, and if neither party acknowledges defeat they lay down their arms, assist each other in burying their dead, and attend to the wounded in the most friendly manner. The third day must decide the issue of the contest; the battle, which commences in the morning, is continued

until one of the parties is defeated. If the assailants are victorious the conquered satisfy their demand, and a treaty of peace, which is concluded upon the most advantageous terms possible, is ratified by a feast which lasts for two days. Prisoners taken during the action belong to the party that take them. If the attacking party is vanquished they surrender their canoes and arms, are regaled in return with a feast, and are then sent back to their own people. Both islands observe all the formalities of mourning during fifteen days in honour of their dead.¹

The Chamorres had not the least conception of a divinity or a god-head, and their language has no equivalent term to give expression to this idea.² Their religion, if such it may be called, was entirely founded upon hero-worship. The ghostly self of their ancestral dead, who had proved themselves great and courageous warriors, who were known by the name of *anitis*, were believed to be endowed with supernatural power, which they frequently exerted for the protection of their surviving friends; and their aid was often invoked to counteract the malice of Kaifi who represented the demon agencies of nature, and who possessed the power of inflicting injury upon mankind. But the *anitis* themselves were not considered as purely benevolent agencies. It was thought that they frequently returned to their earthly home, where they disturbed their friends in their sleep, and agitated them with fearful dreams and frightful spectral illusions. They were supposed to be capable of changing the ordinary course of nature, so as to prevent the ground from producing, and the sea from furnishing a supply of fish. But while horrible evils were spread among men at their behest, they could bless the land with abundance, and could cause diseases to disappear at pleasure. They invoked the *anitis* in time of danger, and when overtaken by dire misfortune. As they believed that some of their ancestral ghosts were always hovering around them to serve their interest they generally addressed them in the ordinary tone of voice. But if in spite of their fervent appeals the danger continued, and their unhappy condition remained unchanged they began to cry at first moderately, then with all their force, thinking that their tutelary patrons might have wandered away to some distance to afford relief to other sufferers. "Ho! ho!" they exclaimed (calling the name of the deceased ancestor invoked), "it is now that I need your assistance, aid me if your family was ever dear to you," and these words were repeated during the whole time the relief asked for was denied them.

The Chamorre sorcerers were called *makanas*, and as these professors of the art belonged to the class of nobles, and exercised their functions exclusively for good and laudable purposes, they were much respected, and were held in high honour. They exercised various and distinct powers. Some were skilled in the magic art of producing good fishing,

¹ The Bergh people might, as a war-making power, serve as model to modern Christian nations. Their practice is far more humane than that of so-called civilised European nations.

² Ces peuples ne reconnoissent aucune divinité, et avant qu'on leur eût prêché l'Evangile ils n'avoient pas la moindre idée de religion. Le Gobien, Histoire, p. 64.

or of insuring a fortunate voyage; or they attended to the cure of diseases; others made the fields fertile, caused the harvest to be abundant, and rendered the weather favourable. To aid them in their mystic art they kept the skulls of their deceased brethren in baskets. When one of the fraternity died they conjured his ghost as it left the body to slip into the basket, which was placed near the head of the dying man, and there take up its future abode, and to select it as a resting-place when it came to visit them. The sorcerers of the *mang-tchang* class were the workers of evil, and served as instruments of mischief and revenge.

The modern Mariannas who have been converted by the Spanish missionaries to the Catholic faith are very zealous in the performance of their religious devotions, and are at least in outward form good Roman Catholics.¹

The Chamorres have left no poetical compositions in the form of mythological traditions that show any force of imagination or power of invention. To account for the mystery in which the production of the universe is involved, they represent Pontan—a man of great ingenuity, to have lived for many years in some unknown region of universal space, who, at his demise, gave it in charge to his sister to convert his breast and shoulders into heaven and earth, his eyes into the sun and moon; and his eyebrows into the rainbow. They derived the origin of the first man from the soil of Goam, who, after having assumed the human form, was changed into a stone; and from this stone all nations and races sprang forth that settled in different countries; and being thus separated from the parent stock they forgot their original language and the mode of living of the parent race.²

¹ Mr. Morrell reports of the Mariannas of the Bergh group that they believe in a wise and powerful Being who created and governs all things, and who dwells above the stars. They believe that this Being watches over all his children and over all animals with the care and affection of a father; and that he provides food for all his creatures; that he waters the islands by sending rain from the clouds, and that he has planted among other trees the cocoa-nut and bread-fruit tree, and all other vegetation; that good actions please him, but bad ones rouse his anger, &c. He adds that these people have neither temples, churches nor any form of worship. On reading the above statement, if it can be relied on, the conclusion is necessarily forced upon the unbiassed mind that these islanders have profited by the teachings of the missionaries, though they may not be church-going Christians.

² This speech of the Chamorre chief Hurao addressed to his countrymen, if correctly reported is certainly a very remarkable specimen of manly eloquence. As no translation could do full justice to this oratorical effort it is here given in French which purports to be a translation of the original. Ces Européens auraient bien fait de demeurer dans leur pays. Nous n'avions pas besoin de leurs secours pour vivre heureux. Contents de ce que nos îles fournissaient nous nous en servions sans rien désirer au delà. Les connaissances qu'ils nous ont données n'ont fait qu'augmenter nos besoins et qu'irriter nos desirs. Ils trouvent mauvais que nous ne sommes pas vêtues. Si cela eût été nécessaire la nature y aurait pourvu. Pourquoi nous charger d'habits puisque c'est une chose superflue, et nous embarrasser les bras et les jambes sous prétexte de nous les couvrir? Ils nous traitent de gens grossiers, et ils nous regardent comme des barbares. Mais devons nous les en croire? Ne voyions nous pas que sous prétexte de nous instruire et de cultiver nos mœurs, il les corrompent; qu'ils nous tirent de cette première simplicité dans laquelle nous vivions, et qu'ils nous ôtent enfin notre liberté qui nous doit être plus chère que la vie. Ils veulent nous persuader qu'ils nous rendent heureux, et plusieurs entre nous sont assez aveugles pour les en croire sur leur parole. Mais pourrions nous avoir ces sentiments si nous faisons reflexion que nous ne sommes accablés de misères et de maladies que depuis que ces étrangers sont venus nous désoler et troubler notre repos. Avant

AUTHORITIES.

- Voyage autour du Monde, 1817-1820. Par Louis de Freycinet. 1825.
 Promenade autour du Monde, 1818-1820. Par Is. Arago. 1822.
 Histoire des Isles Mariannes. Par le Père Le Gobien. 1700.
 A Narrative of four Voyages to the South Sea. By Capt. Benjamin Morrell. 1832.
 Voyage de Manille à San Blas. Par Maurelle. 1780-1781.
 Historias de las Provincias de las Filipinas. Por al P. Murillo Velardez. 1778.
 Die Inseln des Indischen und Stillen Meeres. Bearbeitet. Von Dr. W. F. A. Zimmermann. 1863.

TARAWAS.

THE Gilbert Archipelago which was discovered by Byron in 1760, is situated between 3° 20' N. latitude and 2° 40' S. latitude; and between 172° 30' and 177° 15' E. longitude from Greenwich. All the islands of the group are atolls or coral islands except Banaba and Nawodo; but they contain a much greater extent of arable land than the Marshall islands, which in the aggregate is estimated at 269 square miles, and the estimated population varies between 35,000 and 50,000 souls. The smaller islands are Arorai or Hope, Tamana or Chase, Onoatoa or Clerk, Nukunau or Byron, Peru or Francis, Aranuka, Kuria, Marakai, Makin Butaratari and Banaba. The largest islands

leur arrivée dans ces îles savions nous ce que c'était que toutes ces insectes qui nous persécutent si cruellement. Connaissions nous les rats, les souris, les mouches, les mousquites, et tous ces autres petits animaux qui ne sont au monde que pour nous tourmenter? Voilà les beaux présents qu'ils nous ont faits et que leurs machines flottantes nous ont apportés. Avant eux savions nous ce que c'était le rhume et la fluxion? Si nous avions quelques maladies nous avions de remèdes pour nous en délivrer, au lieu qu'ils nous apportent leurs maux, sans nous apprendre à les guérir. Fallait-il que notre cupidité et le malheureux désir que nous avions d'avoir du fer, et d'autres bagatelles auxquelles la seule estime que nous en faisons donne le prix nous précipitât dans de si grands malheurs. Ils nous reprochent notre pauvreté, notre ignorance, et notre peu d'adresse. Mais si nous sommes si pauvres qu'ils le disent que viennent ils chercher parmi nous? Croyez-moi s'ils n'avaient pas besoin de nous ils ne s'exposeraient pas comme ils font à tant de périls, et ils ne feraient pas tant d'efforts pour s'établir parmi nous. A quoi s'aboutit-il ce qu'ils nous enseignent qu'à nous faire prendre leurs coutumes qu'à nous assujettir à leurs lois, et qu'à nous faire perdre cette précieuse liberté que nos pères nous ont laissée; à un mot qu'à nous rendre malheureux sous l'espérance d'un chimérique bonheur dont on ne peut jouir qu'après qu'on n'est plus.

Ils traitent nos histoires de fables et de fictions. N'avons nous pas le même droit d'en dire autant de ce qu'ils nous enseignent, et de ce qu'ils nous proposent à croire comme des vérités incontestables. Ils abusent de notre simplicité et de notre bonne foi. Tout leur art ne va qu'à nous tromper, et tout leur science ne tend qu'à nous rendre malheureux. Si nous sommes ignorants et aveugles comme ils voudraient nous faire croire c'est d'avoir connu trop tard leur pernicieux dessein, et d'avoir souffert qu'ils se soient établis parmi nous. Ne perdons pas courage à la vue de nos malheurs. Ils ne font encore qu'une poignée de gens, nous pourrions aisément nous en défendre. Si nous n'avons pas ces armes meurtrières qui portent la terreur et la mort partout, nous sommes en état de les accabler par le nombre et par la multitude. Nous sommes plus fort que nous ne pensons, et nous pouvons en peu de temps nous délivrer de ces étrangers, et nous remettre dans notre première liberté. Le Gobien, Histoire des Mariannes, p. 140.

of the group are Tapiteuea or Drummond which has an extent of 15½ square miles, with an estimated population of from 5000 to 6000 souls; Neouiti, having an area of about 19 square miles and a population of about 4500 souls; Apamama with an extent of about 11 square miles, and with a population of about 4000 souls; Tarawa, having an extent of about 25 square miles and a population of about 2000 souls; Apiang has an area of 25 square miles and a population of about 3600 souls. Nawodo, which is the most western island of the group, is of volcanic origin, and is inhabited by about 1500, or 1800 natives.

The Tarawas¹ do not materially differ from the natives of the Marshall islands in their physical characteristics, but they are better formed and are a more robust and stately race of people. They are of medium stature, are generally of slender form though on some of the islands the men are stout and muscular. They are of a brown or dark copper complexion, graduating into lighter shades, especially on Makin island. Their hair is fine, black and glossy, and has some slight tendency to curl. Their beard, though long, is rather thin; and their features, which are not very coarse, are nevertheless well-marked. Their eyes are large, black and sparkling; they have a straight and sometimes a slightly aquiline nose, with broad expanded nostrils. Their cheekbones are projecting, their mouth is large; their lips are full, and their teeth are small and well-preserved. The women are smaller than the men, and a few have small features and are comparatively pretty.

The moral character of the Tarawas is not uniform. On Makin island they are of a mild and gentle disposition, and show some slight effeminacy in their habits. On Drummond island, on the other hand, they are not only irritable and suspicious, but to a certain degree wild and ferocious in their manners. In the southern part of the group the natives are often affected by a sullen humour, and are so easily overcome by feelings of despondency that they are much inclined to commit suicide. They are offended from the slightest causes, but are as readily appeased, and their transient animosity never degenerates into lasting, inexorable rancour. On all the islands a generous conduct in the ordinary relations of life; the hospitable reception of visitors and strangers, and kindness shown to the aged and infirm are considered great virtues which are not only appreciated, but are generally practised. In the southern islands cannibalism was in former times exceptionally but very rarely indulged in, while at Makin nothing but the tradition survives. The inconvenience of rearing a numerous family causes the women to produce abortion whenever the number of children increases beyond two or three.

The Tarawas live together in villages, and their houses are light, frail constructions, built in the form of open sheds, with the roof frame resting on four corner-posts, supporting transverse pieces, connected from side to side by horizontal joists which are covered by

¹ This is the name of one of the largest islands which is easily approachable by ships, and it has been adopted as the name applied to all the natives of the group.

means of slender sticks, so as to form the flooring of an upper storey or loft, where provisions and other valuables are kept to protect them from the intrusion of rats. The apartment on the ground floor is sometimes high enough to enable a grown person to stand erect; but on some of the islands it does not exceed three or four feet in height, and the inmates are compelled to maintain themselves in a sitting or stooping posture. On some of the islands the spaces between the corner-posts are hung with matting which can be rolled up at pleasure. Some of their *umaniapa* or community-houses are more substantial buildings, for the corner pillars are often of stone, and they measure from 120 to 250 feet in length, and from 45 to 114 feet in width, and are surmounted by a conical roof; but the habitable space is entirely confined to the ground floor.

The Tarawas do not appreciate the complicated arrangement of a stylish dress; and as in their genial climate they need but little protection against the deteriorating influences of external causes they prefer to follow nature's guidance, and they simply adorn their skin by a process of elaborate tattooing, for which professional artists are employed who are liberally paid for their services. Their figure tracings are very simple, and consist merely of short, oblique lines arranged on each side of the spine and on the breast; but the arms and face are left unadorned. It is only on particular occasions that the men gird round their waist a short kilt of matting; but the women generally cover their nudity by encircling their waist with a girdle, to which strips of leaves are attached. Their hair is cut short, or it is gathered on the top of the head in a bunch.

The ordinary food materials of the Tarawas are cocoa-nuts, taro, yams, bananas and bread-fruit, the last of which is confined to certain islands. Their meat diet consists of fish and shellfish, and hogs and fowls also furnish them a valuable food supply.

Agriculture and fishing are the chief occupations of the Tarawas. All the hard labour necessary for the subsistence of the family is performed by the men. They cultivate the fields, in which they are, however, assisted by the women who keep the ground clear of weeds. The staple articles of production are cocoa-nuts, bananas, yams and taro. The cocoa-nuts are principally preserved as an article of barter, for the kernel, after being dried, which is known as copra, is disposed of to the traders in exchange for some trifling articles of little value. When the cocoa-nut trees do not yield an abundant return many of the natives engage their services for a few years as labourers to the German trading companies established in Samoa who employ them on their plantations. The men prepare not only the fishing tackle but they attend to the fishing operations. Their canoes are of solid construction of a long narrow model, of which the largest measure sixty feet in length and six feet in width. They are the most rapid sailers, and have acquired the sobriquet of "flying praos."

The Tarawas were always eager to obtain scraps of iron which they considered far more valuable than gold or silver; and the traders taking advantage of the ignorance of the poor natives swindled them out of their copra or cocoa-nut oil at a cheap rate; so that on the

island of Apamama the traders became so oppressive and exacting, that in 1850 they were all killed. Other traders on Makin Butaritari, Marakai, Nonouiti and Nawodo, more prudent and more humane, succeeded in maintaining permanent trading establishments, and in return for copra they offer in exchange not only iron which is at least useful, but tobacco to stupefy the natives, brandy to make them drunk, and it is in fact reported that they are often found in a state of intoxication; and finally they supply them with firearms and powder to enable them to kill each other with greater facility. The copra, which is the principal article of export, is bartered for by local traders, or by the agents of large houses established in Jaluit, one of the Marshall islands, in Apia in Samoa, and in Sydney in Australia.

The Tarawas are fond of amusement and pleasure. During their festal occasions they never fail to exercise their limbs in pantomimic dances; and cock-fighting has also been introduced among them. It is said that they have no musical instruments, not even a primitive drum, which is not very probable; it is, however, known that they make use of the conch trumpets.

The Tarawa women are well treated; they attend to the ordinary household labour, weave the mats, and occasionally lend a helping hand in the tillage of the soil. If when going abroad a man accidentally meets a woman, it is customary to pay her the same respect as that paid to the chief, by turning out of the way until she has passed. The married women never fail to defend their rights, and they assist each other in order to chastise a rival that excites their jealousy, by striking her at the first favourable opportunity with a weapon composed of sharks' teeth set in a wooden handle. Polygamy is prevalent among the higher classes; but the women are generally modest and chaste, for adultery is severely punished, and a stranger that would dare to enter a dwelling of a married woman would be made responsible for his intrusion. Girls are affianced at an early age, and the bridegroom of the oldest daughter has a right to dispose of the younger sisters of the bride. Infanticide is not practised on these islands, but abortion is not rare among the married women.

The Tarawas love their dying friends so much that the nearest relations rub their body with the saliva that escaped from the mouth of the deceased during the agonies of dissolution. The wife frequently lies down to take her repose by the side of the corpse of her husband, and mothers even carry along with them the bodies of their dead children. To perpetuate the memory of their dead they subject the body to a dessicating process which is effective but rather repulsive. At Apamama the corpse is removed to the community-house, where it is washed and laid out on a mat, and here it remains for eight or ten days. Every day at noon it is taken out into the open air, is exposed to the sun, and thoroughly rubbed with oil. During this period of sorrow and preliminary mourning the friends and relations give expression to their grief by loud wailings; at the same time funeral dances are executed, and the virtues and good qualities of the deceased are celebrated in improvised songs. At the close of the period of mourning the corpse is sewed up in two mats, and is either buried in the

house of the nearest relative, or it is deposited in the loft of the community building with the head turned towards the west. When the soft parts have nearly disappeared by putrefaction, the skull, which is severed from the rest of the body, is carefully cleaned, and is preserved as a sacred memento of the dear departed, which henceforth becomes an object of religious veneration. In the northern cluster of islands the ceremony of wailing takes place immediately after the death occurs, while the body is being washed and is laid out on a kind of bier made of a number of tortoise shells sewed together; it is thus placed on the knees of from two to six persons according to the age of the deceased, who are seated on the ground facing each other, and who are from time to time released by others that take their places. This gratuitous service and disinterested devotion is continued, according to the rank of the deceased, for a period varying from four months to two years; but all without distinction of sex or condition are honoured in this grotesque way for a longer or shorter time. While this honourable service is rendered by the friends of the family, a fire is kept burning day and night, which is maintained with unceasing vigilance, for its extinction would be regarded as an unlucky omen. After the customary time has expired the body is wrapped in mats, and is either deposited on the loft of the house, or following the most common practice, it is buried in a piece of ground specially set apart as a family cemetery. The grave is marked by a head and foot stone, with a slab laid horizontally on the top of the uprights. The body of a chief is disinterred after the lapse of a certain time, and the skull being separated from the skeleton frame, is preserved by the relations as the symbolic representation of the ghostly self of the dead, and as such it is highly revered.

The Tarawas have some conception of a future state of existence. They suppose that at the death of persons of distinction the *tamune* or ghostly self ascends to the regions of the upper air, and becomes for some time the sport of the winds, until, by chance, it is blown into the elysian abode situated on the island of Tarawa called *kainakaka*, where the ghostly spectres pass their time in feasting, dancing and other recreations, to which they were devoted while living in their terrestrial home. Only free persons, who are tattooed as a mark of their social condition, have the privilege of taking up their abode in *kainakaka*; and if they are old and feeble, they are carried thither by the ancestral shades that preceded them, and who awaited their coming. The *taimunes* of infants are received by the shades of their female relatives who nurse them and bring them up until they are able to take care of themselves. But the privileged class in *kainakaka* are the *mandas* who, during their lifetime, were versed in all the knowledge as well as the arts known to their countrymen; they were expert in all noble exercises, were good dancers, able warriors, were acquainted with all that makes life agreeable at home and abroad, and enjoyed its pleasures and delights. But the common people are not admitted into this paradise, whose joys and pleasures are only reserved for the elect; while the common reprobates are intercepted in their way, and are devoured by a demoniac giantess called *Baine*.

The Tarawas are divided into classes, for class distinction is the universal, natural characteristic of human society, wherever it has advanced from the primitive state of a purely animal life, even to the lowest degree of social development. The *unas*, *veas*, or *oamatus* make up the class of chiefs and nobles who are the principal land-holders, and they are invested with all political authority to the exclusion of the other classes. The heads of families are all *veas*, and the oldest *vea* of a community is the presiding chief or *monte apa* (front of the land). The next class, who bear the title of *katoka*, are persons not originally of noble birth, but who, by the favour of the chief, or by the fortune of war, have acquired land and with it their freedom; but they exercise no political rights, and have no voice in the council. The lowest class or *kawas* are the common people who, in the condition of serfs, are attached to the soil which they cultivate. There exists also a class of slaves who are recruited from prisoners of war.

The government of the Tarawas is founded upon the patriarchal principle; the oldest member of the community belonging to the class of nobles, is the recognised chief, to whom, on most of the islands, great respect is paid; but who can carry no important measure into execution without the previous advice of the public council. The public assemblies are held in the *umaniapa* or council-house, where each noble family has its own seat along the side walls, while the middle space of the building is occupied by the *katokas* and *kawas*. Whenever it is deemed expedient to convene the council the oldest chief sends out messengers to summon the people by the sound of the conch trumpet. The assembly is presided over by the head chief who proposes the question to be discussed, and any noble is at liberty to express his opinion. Sometimes in the heat of debate the speakers become so much excited that quarrels arise between them, so that they can only be restrained from coming to blows with the greatest difficulty. No regular vote is taken, but from the nature of the discussion the opinion of the majority can be easily ascertained.¹

When in 1886 the German and English governments, like two mighty Jupiters, had divided out the *unprotected* Oceanian world among themselves, without consulting the inhabitants to whom the islands belong, the Gilbert Archipelago fell to the lot of the English, which is certainly one of the poorest jewels of their crown, and is hardly worth possessing, though the English government might still *protect* a few traders who attempt to coin the labour of the poor natives into money to enrich themselves; while the missionaries, more just and considerate, teach them good morals, introduce among them European civilisation, and kill them by overwhelming them with kindness. If these half-savages had ever read Virgil they would certainly exclaim: *Timeo Danaos, et dona ferentis*.

The Tarawas were at least in former times a warlike race, and their

¹ It is reported that on Apamama the head chief exercises unlimited authority, and that he prevented the missionaries from instructing his people in reading and writing, for the very plausible reason, that he could not permit his subjects to become more learned than he was himself.

belligerent encounters were often fierce if not bloody; they did not, however, kill their prisoners but reduced them to slavery. Although ordinarily they are very scantily clad, yet when they started out on the war path they protected their bodies by wearing trousers of close network braided of cocoa-nut husk, and a cuirass of cinet cord woven so compactly, and doubled up in such a manner to the thickness of half an inch as to acquire much solidity, so as to render it impenetrable to the thrust of the spear. It had a square piece attached behind which screened their head against a side blow. In addition to this defensive armour they had a kind of helmet made of the skin of the porcupine fish which, on being dried, becomes stiff and hard with the spines protruding on every side, capable of warding off the thrusts of the darts and the spear, which was their ordinary weapon, and was quite formidable, for the point was set with sharks' teeth.

The religious notions of the Tarawas agree in the main points with those of other Oceanians. They have no real idea of a godhead or a divinity, but they are devoted to hero-worship; and as they regard their distinguished ancestors as their tutelary patrons and protectors, it is to these that they address their invocations. On some of the islands they have traditionally preserved the names of some of their renowned chiefs. Among the highest celebrities of this order Wanigain is most revered among the greatest number of people. Tabueriki is not so universally known; but he is probably of more ancient date, for his ghostly existence is embodied in the material representative symbol of a flat, coralline stone of irregular shape, about three feet long and eighteen inches wide, which is set up on one end in the open air, and is decorated with green cocoa-nut leaves which are renewed every month. Every family has one of these stones which serves as shrine to the tutelary genius, where invocations are made, and offerings of food are presented. Certain fish are also regarded as representative types of *anitis*, or beatified shades of the dead. The ghosts of the chiefs are supposed to be *anitis* or tutelary protectors, and they are represented by their skulls. To propitiate these patron genii the skulls are placed on a mat, are anointed with cocoa-nut oil, their brow is entwined with a garland of leaves, and food is placed before the grinning, bony jaws. No regular order of priests exists, forming a distinct class. On Makin island every head of a family acts in the capacity of priest, and addresses his invocations to the household genius. On Tarawa and Apamama freeborn young men who are sufficiently instructed in the manner invocations are made, act as *ibongas*, pronounce the usual formulas addressed to the higher powers, and present the offerings of food which, after a certain time, are taken away and eaten. The *ibongas* are also called upon to consult the oracular wisdom of some tutelary, ancestral genius, and for this purpose they apply their ear to the hollow concavity on the top of a pillar of coralline stone about three and a half feet high, standing on the beach, either sheltered by a substantial building, or exposed in the open air; and in this manner they are supposed to receive the information or instruction desired.

On many of the largest islands missionary stations have been estab-

lished, and a considerable number of natives have been nominally converted to one of the sectarian Protestant creeds.¹ The first permanent missionary station was established in 1857 on Apiang island; and missionaries who were converted natives of Hawaii, established themselves on Tarawa, Butaratari, and Tapiteuea. Missionary stations are also found on Maiana, Apamama and Marakai. On some of the islands great progress has been made in teaching the natives to read and write; and people of all ages attend the schools. On Tapiteuea the two Hawaiian missionaries kept school during four days in the week; on Friday a prayer meeting was held which was more especially intended for the women. Saturday was passed in fishing, for on that day no labour was performed, but on Sunday from 1000 to 2000 people attended public worship. The two Hawaiians had gathered into their churches 497 members, not including children. They were admonished to be liberal in their offerings, and the faithful brought numerous mats, fancy cords, &c. But while the whole population of the southern part of the island seemed to have been converted, in the northern districts they rejected the new doctrines and adhered to their own superstitions, and in 1879 the unconverted natives rose and defended their religious notions with arms in their hand. It is credibly reported that the Hawaiian missionaries had armed their own party with knives and axes, and encouraged them to attack the abominable, heathen unbelievers, so that during the night these pretended Christian converts surprised the camp of their unbelieving brethren, and it is said that in the name of the Lord of hosts they mercilessly slaughtered 314 unarmed men, women and children. It is even stated that for weeks the dead bodies were lying on the beach unburied.² Since that time the London Missionary Society has established stations on a number of islands, which are said to be in a very flourishing condition; at least their civilising efforts have not been sullied by murder and bloodshed.

AUTHORITIES.

- United States Exploring Expedition. By Charles Wilkes. 1846.
 Entdeckungreise in die Südsee und nach Behringstrasse. Von Otto von Kotzebue. 1821.
 Anthropologische Ergebnisse. Von Otto Finch. 1884.
 Meinicke's Zeitschrift für Allgemeine Erdkunde. 1876.
 Verhandlungen der Gesellschaft für Erdkunde zu Berlin. Bd. IX. 1882.
 Die Marshall Inseln. Von Carl Hager. 1886.

¹ It is not probable that the Catholics have any missionaries on these islands. They would not contribute much to increase the Peter's pence.

² The missionary report reduces the number of slain to 15, but in this particular case the missionary report cannot be considered as being the best authority; while even 15 are precisely fifteen too many. See Hager's Marshall Inseln, p. 155.

RADAK-RALIKS.

THE Marshall Archipelago,¹ comprising the Radak and Ralik groups, is situated between $4^{\circ} 30'$ and 12° N. latitude, and between $165^{\circ} 15'$ and 172° E. longitude from Greenwich; and of both groups the total area of the inhabited and cultivated land is estimated at 400 square kilometres, with an estimated population of 10,000 souls. The Marshall islands were discovered in 1529 by Saavedra who called them Los Puntados, on account of the fine tattooing of the inhabitants. Most of these islands are low; only Bikar Ujelang, Rongerik, Rongelap, Wotho, Likieb and Lib project more than 1.12 metre above high-water mark. They are surrounded by coral reefs, and many of them are approachable by large ships. The islands are all very small, and the names by which they are designated, comprise a small group of islets. Thus Mille, belonging to the Radak group, is composed of twenty or thirty islets, of which those on the south-west side contain rich cocoa-nut plantations, while the population of the whole group does not exceed 700 souls. Majuro, composed of thirty islets, contains about 1000 inhabitants; and Aurh, Maleolap and Arno are supposed to contain each a population of 1000 souls. Likieb affords good anchorage, and the population, which does not exceed 300 in number, subsists principally on cocoa-nuts and bread-fruit. Bikar, which forms the highest group of the whole Archipelago, is valuable in a commercial point of view on account of the guano found on some of the inhabited islands. Jaluit has an extent of ninety square miles and a population of 1006 souls. The rest of the islands are unimportant, for they are either uninhabited, or they contain only from 6 to 400 souls, except Ebon which has a population of about 1000 souls.

The tropical climate of the Archipelago is much moderated by the cool sea-breezes and the prevailing eastern wind. The north-east trade wind sets in in the middle of November, and continues till the middle of February; while in July and August the light east and south-east winds pass away with a perfect calm. In October and November destructive hurricanes and thunderstorms, whirlwinds and waterspouts are not rare. Rains occur during every month from March to October.

The characteristic vegetation of these islands is principally confined to cocoa-nut trees, *Pandanus odoratissimus*, *Soulaea amara*, *Calophyllum inophyllum*, *Hernandia sonora*, *Dodonaea viscosa*, *Cordia Sebestena*, *Cassyta filiformis*, *Tournefortia sericea*, *Boerhavia hirsuta*, *Guettaria speciosa*, *Morinda citrifolia*, *Terminalia Molluccana*, &c. The fauna is poorly represented, and no species is found here that is

¹ The Marshall group of islands are now claimed by the German government as legitimate colonial possessions; though it is not known whether the consul, who resides on Jaluit, exercises any real authority over any of the islands. The export trade, consisting mostly of copra, is almost exclusively in the hands of the Germans. German trading companies have been formed who have established cocoa-nut plantations on several islands. The copra exported in 1881 amounted to 2,785,030 marks.

peculiar to these islands. The most common birds are the *Columba kurukuru* or *Columba pacifica*, the *Ardea jugularis* and the frigate bird (*Tachypetes aquila*). No mammalian animals indigenous to the country exist here, for cats, dogs, pigs and rats have been introduced. Among reptiles lizards are represented by eight different species. Common houseflies and musquitoes are of foreign importation.

The physical characteristics of the Radak-Raliks do not materially differ from those of the Ipalaoos. They are hardly of medium stature, measuring from five feet to five feet six inches; but they are well proportioned and tolerably robust. Their complexion varies between a yellowish and a reddish brown; and their hair is mostly black and straight; but fine crisp hair is by no means rare, more especially among the women. Their eyes are large, full, dark, of a bluish brown tint, very animated and expressive. Their nose is broad and flattish, the point is thick, the wings are well developed and strongly vaulted, and the nostrils are roundish and expanded. Their mouth is large, their lips are prominent, and their teeth are white and regular. Their ear-lobes being pierced, are immeasurably elongated, and almost reach down to the shoulders. The women are smaller than the men, they are less stoutly made, but are more agile and more active. While in the bloom of youth they make a good appearance, they turn prematurely old and become extremely ugly if not unsightly.

It is impossible to appreciate properly the moral character of a sparse population scattered over hundreds of islands; for the reports of travellers not only greatly vary, but they are mostly contradictory. The Radak-Raliks are said by some to be very friendly and always ready to render a service, which of course applies only to a few islands. Though perfectly honest among themselves they do not always resist the temptation of appropriating objects that strike their fancy; and it is even stated that they offered for sale to strangers cocoa-nut hulls filled with water. When first visited by Europeans some of the islanders were hospitable and even liberal; while on other islands they were always eager to receive presents without offering anything in return. On the other hand, the inhabitants of Jaluit are reported to be well disposed, and even generous; and it is affirmed that envy, ill-will and hatred are unknown among them; and yet it is related of them that in former times they made piratical attacks upon small ships which they not only plundered, but they even killed the whole crew.

The houses of the Radak-Raliks are small miserable huts, not high enough for a grown person to stand erect; and they only serve as sleeping places but do not protect the inmates against wind and weather. Four posts planted in the ground, connected by horizontal, transverse pieces, support a roof structure which is thatched with cocoa-nut and pandanus leaves, while the floor is rendered hard by being covered with pounded corals and sea-shells. The space beneath the roof is divided off from the ground floor, which forms the family dwelling, by closely-laid horizontal joists, thus forming an upper storey that serves as storeroom, where the valuables are kept. The furniture is as simple as the dwelling. A mat is used as bed, and a log answers

the purpose of a pillow. In the cabins of the chiefs, which are much more capacious, the ground floor is partitioned off into two compartments, and the floor is covered with mats.

The primitive dress of the Radak-Raliks consists of a *kangur* or girdle composed of twenty or twenty-five pandanus leaves which are lengthwise placed upon each other and are fastened together at each end. This girdle, which is tied round the waist by means of a cord of cocoa-nut fibre, is often ornamented by winding round it the *irik* which is a white and black striped cinet cord. Through the girdle is passed a band of matting to which bundles of bast fibres are attached, so that the longer bast-fibre bundles form the front apron, extending down to the knee, and the shorter bundles form the apron behind. The women make use of two pieces of matting in place of the bundles of bast-fibre, while they leave the upper part of their body entirely exposed; and only those who have been converted by the missionaries wear a jacket of cotton cloth. The costume of the young girls is confined to a single piece of matting which is worn in front in the form of an apron. The holes of their pierced ear-lobes are filled up with plates of tortoise shell, rolls of pandanus leaves, pipes, &c. The head dress of the men consists of the feathers of the frigate bird; and they also wear as ornaments armlets and leglets of shells, glass beads, animals' teeth, bones, flowers and leaves. Tattooing is still practised but it is gradually going out of fashion. The figures traced upon their body are quite complicated, and they are rendered visible by filling up the cuts with a blue pigment. While the operation is performed all intercourse between the sexes was formerly interdicted, and it took three months before the artistic process could be completed. On the Ebon group, where missions are established, the costume approaches more or less the European fashion.

The Radak-Raliks subsist, in great part, on the fruit of the pandanus, on cocoa-nuts, on yams, or taro and on fish and shellfish. The pandanus nuts are transformed into a kind of preserves by introducing them into the heated subterranean oven, and the opening being closed up with sand, a fire is kindled over it, so that in course of two days the nuts become perfectly soft. The bright, thick, yellow sap is then dried in the sun, is pressed into rolls which are wrapped up in pandanus leaves, and are tightly bound with cords of cocoa-nut fibre. On some of the islands bread-fruit forms an important article of daily consumption. The ripe fruit is cut into small pieces, and is converted into a kind of mush by beating and the addition of some salt water, after which the mass is exposed for several days in a shady place until it becomes perfectly soft. It is next stored away in a hole dug in the ground where it acquires a sourish taste by fermentation, and it thus supplies a nutritious food material for a period of more than six months. Yams are baked in the hot ashes, while shellfish are often eaten raw. If fish are subjected to the cooking process they are roasted over the fire without removing the scales or the entrails. Ducks and fowls are reared on some of the islands simply as articles of barter, for they make no use either of the meat or the eggs. They are unacquainted with any kind of seasoning, for neither salt nor

spices are ever used for this purpose. Their favourite drink is gin, of which they sometimes, though rarely partake in excessive doses until they are intoxicated. They are very improvident, they fill themselves to satiety as long as they have any provisions in store, without taking thought for to-morrow, and they frequently suffer from want.

The Radak-Raliks cultivate the soil to a very limited extent, for the cocoa-nut plantations, and the pandanus and bread-fruit trees require but little labour and attention after they commence to bear fruit. Taro (*Arum esculentum*) must be planted in prepared ground, and the field must be kept clean of weeds in order to bring the root to maturity; but its cultivation is confined to a few islands. Bread-fruit trees thrive well in the southern groups; but in the northern islands they are much less numerous. Fishing is carried on, at certain seasons of the year, on a grand scale. When the proper time arrives men climb up to the summit of the cocoa-nut trees to obtain a sight of a certain species of small fish resembling sardines which enter the lagoons in extensive shoals. As soon as they come sufficiently near the whole community assembles under the leadership of the chief; while a few fishermen, embarked in canoes, row round the shoals and drive them in the direction of the shore. Whenever the fish arrive within a hundred paces of the beach they are surrounded by a multitude of men and women who enclose them within a semicircle; and holding in their hands bundles of pandanus leaves fixed to a cord they keep the fish within the enclosed space; while at ebb time all fall upon the shoals with any kind of weapon at their disposal, and they never fail to secure a great number of them. Their canoes are hollowed out of a single tree trunk, and driftwood thrown out by the sea is generally employed for this purpose. Both the bow and stern are sharp-pointed, and to prevent the capsizing of this frail craft, it is provided on one side with an outrigger. The hull is, however, only intended to keep the canoe afloat, while over the middle a platform of planks is laid, projecting considerably on both sides, and when starting out on a long sea voyage two small hutlike constructions are erected on it, in which provisions are stored away; and in bad weather six or eight men might find there a safe shelter. It is on this platform, outside of the body of the boat corresponding with the side of the outrigger, that the movable mast is stepped, on which a lateen sail of matting is hoisted. The canoe is steered by means of a paddle which serves as helm.

The Radak-Raliks, who have not yet been morally and religiously transformed by the missionaries, are still much addicted to amusement and pleasure. They are fond of dancing and singing, in which they indulge after they have completed the building of a hut or a canoe; on the arrival or departure of a stranger; on the occasion of a birth or a death; and dancing festivities even take place to facilitate the recovery of the sick, or to bring rain in time of drought. Their dances are all mimic performances which correspond with the character of the festal celebration that takes place from time to time. They are always accompanied by a song or the rattling noise of the drum which is covered with fishskin, and is beaten by the women.

Their songs are improvised compositions, and never exceed a few lines which are constantly repeated. In the war dance they are armed with sticks, and they thus engage in mock fights, of which the movements are regulated by the hoarse music of the drum. While the warriors are ranged in battle array and are about falling back, the head chief suddenly emerges from the thicket, and uttering the shrill war cry he brandishes the spear with force and vehemence, at the same time he attempts, by frightful grimaces, to give himself the most terrible appearance. He jumps about in a wild manner, and while playing these strange antics he is saluted by the dull rattle of the drum, and the confused cries of the multitude. At the close of his gymnastic performances he takes to his heels and suddenly disappears. Some of their most familiar dances are of an obscene character, but they are never executed in the presence of strangers. Their musical instruments are confined to the drum made of a hollowed-out block of wood covered with sharkskin, which rests upon the lap of the drummer, and is beaten with both hands. Their only wind instrument is the shell trumpet which makes a loud, inharmonious noise.

The Radak-Ralik women are sufficiently respected by the men; they are allowed to take part in all public amusements, and while they weave the dress and sail mats, attend to the cooking and lend their assistance in fishing, the hardest outdoor labours are performed by the men. Marriage is not necessarily a permanent union of hands and hearts; though by mutual agreement the parties may live together as man and wife, yet they may at any time dissolve the connection by common consent. Polygamy is common among the chiefs and the richer classes; but the number of wives hardly ever exceeds four. The wife is by no means ill-treated; but she willingly submits to the authority of the head of the family, and her counsel and advice are frequently asked and are often adopted. Young girls are not restricted in their liberty of action; they freely sell the possession of their person for an adequate compensation, and the free intercourse between young people is universally tolerated; but otherwise they are modest, and do not offend against public propriety.

In former times mothers never reared more than three children, all that were born in the family beyond this number were buried alive; but infanticide is no longer practised on any of the islands; and at the present day parents are much attached to their children who address their father and mother by their proper names. Illegitimate children stand on a footing of equality with those born in marriage, and as soon as the child can walk it is recognised by the father who takes care of, and protects the boys as well as the girls.

When a man of consideration dies his obsequies are celebrated during several nights by festival dances and funeral songs. The brother of the deceased or some other near relation receives presents from those who take part in the funeral ceremonies, which are always acknowledged by some trifling article given in return. The corpse is wrapped up in matting, and two days after the death of the deceased it is thrown into the sea to be swallowed up by the waves. In former times the body of a chief was bound up with cords in a sitting pos-

ture, and in this position it was buried in a square grave encircled with large stones, or the tomb was marked by a paddle stuck into the ground. The common people and enemies killed in war are consigned to a watery grave in the sea without any formality.

Class distinction is recognised by the Radak-Raliks with all its consequences and abuses. The *armii kayur*, also called *armidwon* who constitute the common people, form the mass of the population; they are not allowed to be landowners, and the proprietary right to the patch of ground which they cultivate is vested in the chief who can dispossess them of their holdings at pleasure. In return for this precarious possession they are required to furnish to the land proprietor every week a certain quantity of cooked provisions; and if they propose to marry they are restricted to one wife. The *leotagedak* or *leotakat* can transmit their property by heritage, and though they are allowed to marry several wives yet their social position in other respects is not superior to that of the common people. The *budaks* or *buraks* are the brothers and sons of the head chief, and as they are generally rich and influential, when a vacancy occurs, they alone are entitled to be invested with the chieftainship, while the *iroii-lapelap* or great head chief can only be chosen from the *iroii* or *irod* family. But as children follow the rank of their mother, the great head chief must descend from this privileged family on the mother's side while his father may be either an *iroii* or a *burak*. The families of the chiefs keep their pedigree pure from all contamination, and for this reason the females of the highest rank never intermarry with a person belonging to an inferior class, for a violation of this rule would be severely punished. A *leotakat* who would presume to solicit in marriage the daughter of an *iroii* would forfeit his life. Such great precautions are taken to prevent the degeneracy of the race, that if the great head chief leaves the island all the *buraks* and *leotakats* must also leave, unless the first are the sons of the head chief. Men of a higher rank may, however, marry a woman of an inferior social status, for the children invariably take the rank of their mother. The great head chieftainship is hereditary in the collateral line, and the legitimate successor is either the brother or the nephew of the ruling chief.

Each minor group of the Radak-Ralik islands has its own head chief who is entitled to particular honours on the part of the people of inferior rank, and they can only appear in his presence with cast-down eyes, and by making a low bow. They must keep at a respectful distance, and if the chief is seated, they must equally squat down on their haunches. The sanction of the tabu was only partially applied on some of the islands. Sometimes single trees, certain localities or certain animals were made tabu to protect them against the encroachment of the common people. Wars were much more common in former times than they are at the present day. The chiefs of several islands frequently united their forces, and embarking on their boats they invaded a hostile group. On landing, the men armed with bows and arrows and slings formed the front line. Their spears were five feet long, were pointed at one end and were hooked, or were

armed with sharks' teeth. On one of the islands their most formidable weapon was a short, wooden, crooked sword, of which both edges were set with sharks' teeth. The women formed the second line, and constituting the drum corps they beat the instruments when ordered to do so by the commanding chief, at first slowly, then quicker and quicker, which was the signal for the warriors to advance in order to engage in a hand-to-hand fight. The women who took part in the combat made use of stones as projectiles, and they often courageously threw themselves between their husbands, sons and brothers and the opposing enemy. The men, who permitted themselves to be captured, were killed, but the women were spared. The victorious champion assumed the name of the enemy he had slain, and the conquered islands were robbed of all the mature fruits of the season, but the trees were not injured. Since firearms have been introduced warlike enterprises are much less common, and an armed encounter is even less perilous, for prisoners are no longer killed, and the speedy execution effected with the aid of muskets has probably rendered these savages more cowardly. All the able-bodied members of the community of all ages and both sexes, whether armed or unarmed, are bound to join the belligerent forces. The women no longer carry stones for the sling, but cartridges, powder, balls, cocoa-nuts, rice, water, gin, and an American patent medicine called "pain killer." Most of the men are armed with muskets, a few carry revolvers, pistols or spears, for their primitive weapons have not been altogether abandoned. This mob army of a hundred warriors and double that number of women marches out to meet the enemy who does not dare to attack them; and if the adversaries would make some signs, as if they intended to advance, those on the defence would certainly run away.¹

The religion of the Radak-Raliks is characterised by nature and hero worship. Their principal divinity bears the name of Anis, and as he is not represented by any image he may be considered as the ghostly spectre of an ancestral hero who is revered by his people by presenting to him on proper occasions offerings of fruits. When a warlike expedition is to be undertaken one of the distinguished men of the community consecrates to the god in the open air—for they have neither temples nor priests, a certain quantity of fruits by holding them up in his hands, exclaiming: *gidien Anis mne jeo*, which is the mystic formula addressed to the god to propitiate his favour. The father of the family also honours this god with a suitable offering before starting out on a fishing tour. On the Bikar group Anis is never invoked, for it is supposed that the jealous divinity of the island would punish with sickness or even death the impious miscreant who would dare to address an invocation to his competitor and rival. But it is reported that the Bikarian god is blind, and though he seems to be nameless, yet he has two young sons who both bear the name of Rigabuil; and the people who visit the island call themselves by that name during their stay, that the blind god may

¹ Otto Finch states in the *Gartenlaube* (1881), that he had been an eye-witness of a belligerent enterprise of this kind on Jaluit island.

bestow his blessings upon them by thinking that they are his sons. Offerings of fruits are made to this god beneath the shady branches of a tree, and as his instincts are all beneficent he keeps the voracity of sharks in check, so that his votaries may fearlessly bathe in the sea, for the monsters could not harm them. There exist on several islands sacred cocoa-nut trees, for it is supposed that Anis takes up his residence on their bushy crown.

In ancient time the Radak-Raliks had diviners or prophets called *drikanan*, to whom Anis revealed the future; and while they were in communication with the god they abstained from taking any kind of food for two or three days. They never used twice any vessel that contained their food or drink, for they broke it as soon as its contents were consumed. They were consulted before a warlike enterprise was undertaken, or before a chief started out on a voyage, or about the prospects of the weather, or the issue of a dangerous malady. The first morsel of each repast was consecrated to the tutelary god.

The natives of several islands have in part been nominally converted by the Hawaiian missionaries. They are not Christians, but they passively consent to accept the sectarian, dogmatic creed which the missionaries happen to profess; and instead of worshipping God by honestly attending to the business of life, they strictly observe all the ceremonial formalities; they go to church, sing hymns, which renders them only more worthless and more indolent; while in fact they have not the least idea of the moral and spiritual life that characterises the true Christian; for no one can be a true Christian unless he is a real gentleman, not a gentleman of wealth and of fashion, but a gentleman who is so by virtue of his character and his conduct.

AUTHORITIES.

Entdeckungsreise in die Südsee und nach der Behringstrasse. Von Otto von Kotzebue. 1821.

Meinike's Zeitschrift für Allgemeine Erdkunde. 1863.

Otto Finch, in the "Gartenlaube." 1881.

Südsee Erinnerungen. Von F. Hensheim. 1880.

W. V. J. Kubary, in Journal des Museum Godfroy. 1873.

Die Marshall Inseln. Von Carl Hager. 1886.

INDEX.

- AGAGNA, 377
 Agriculture, 16, 21, 67,
 81, 95, 103, 117, 149,
 150, 176, 181, 230,
 233, 282, 342, 368,
 384, 386, 405, 414
 Amusements, 25, 69, 83,
 97, 104, 120, 152,
 186, 237, 294, 349,
 369, 388, 406, 414
 Areoi Society, 27, 70
 Arts, mechanic, 19, 68,
 82, 116, 233, 285,
 344, 369
 Atananarivo, 331

 BRITISH POSSESSIONS,
 165, 408
 Bonabee Islands, 336,
 342, 343, 348, 351,
 352, 353, 355, 357,
 361

 CANNIBALISM, 66, 74, 91,
 93, 103, 132, 157,
 205
 Canoes, 19, 67, 97, 103,
 116, 141, 149, 179,
 232, 286, 344, 368,
 385, 405, 414
 Caroline Archipelago, 333
 Chamorres, 376
 Childbirth and Children,
 34, 70, 85, 124, 142,
 189, 241, 299, 301,
 352, 371, 392, 415
 Christianity, 53, 62, 91,
 98, 107, 108, 137,
 159, 166, 214, 260,
 330, 377, 402, 409,
 418
 Circumcision, 124, 301
 Classes, 37, 72, 87, 128,
 155, 196, 244, 310,
 354, 372, 394, 408,
 416
 Commerce, 97, 150, 181,
 234, 288, 386, 405

 DANCE. See *Amusements*
 Disposal of the Dead, 35,
 71, 85, 106, 124,
 143, 154, 192, 242,
 304, 352, 372, 393,
 406, 415
 Dress, 11, 64, 78, 95,
 101, 113, 140, 147,
 171, 227, 239, 279,
 367, 381, 405, 413

 EASTER ISLAND, 98
 Ebon Island, 358, 411,
 413
 Education, 22, 191, 237,
 291, 352, 393
 Etiquette, 83, 104, 120,
 142, 152, 184, 237,
 292, 348, 387

 FALALAN ISLAND, 361
 Feis Island, 341
 Festivals, 32, 52, 92, 108,
 135, 158, 259, 326
 Fishing, 17, 67, 81, 95,
 97, 117, 141, 149,
 177, 232, 285, 343,
 368, 384, 405
 Food, 14, 66, 80, 95,
 102, 114, 141, 148,
 173, 229, 281, 341,
 367, 382, 405, 413
 Fraternal alliance, 293,
 348
 French Possessions, 41,
 62, 89 *n.*, 95, 319
 Friendly Islands, 108
 Future State of Exist-
 ence, 37, 87, 127,
 154, 195, 243, 309,
 354, 359, 394, 407

 GEOGRAPHY, 7, 61, 75,
 94, 98, 108, 140, 144,
 160, 220, 268, 333,
 365, 376, 403, 411
 German Possessions, 411
 Gilbert Archipelago, 403
 Gooliay Island, 350, 356

 Government, 38, 72, 88,
 98, 106, 129, 143,
 156, 198, 245, 311,
 356, 373, 395, 408,
 416

 HABITATIONS, 11, 63, 77,
 95, 101, 112, 140,
 146, 169, 226, 276,
 327, 366, 379, 404,
 441
 Hawaiians, 220
 Honolulu, 266
 Hunting, 122, 179, 284
 Hurao, the Chamorre
 chief's speech, 402 *n.*

 INTELLECTUAL know-
 ledge, 22, 82, 119,
 183, 236, 291, 347,
 369, 387
 Ipalaos, 333

 LANGUAGE, 22, 68, 82,
 104, 119, 150, 181,
 233, 289, 347, 369,
 387

 MADAGASCAR, 268
 Malagassees, 268
 Manufacturing Industry,
 21, 68, 82, 104, 117,
 141, 150, 180, 233,
 285, 286, 346, 369,
 385
 Maoris, 160
 Marian Islands, 376
 Mariannas, 377
 Marshall Archipelago,
 411
 Marriage, 33, 70, 84,
 105, 123, 142, 153,
 188, 296, 350, 370,
 390, 406, 415
 Marquesans, 61
 Medicinal practice, 119,
 158, 214, 329, 360
 Mendana Archipelago,
 61, 75

- Moral Character, 10, 63,
76, 95, 100, 111,
123, 140, 146, 167,
225, 274, 337, 366,
378, 404, 412
- Music, 24, 70, 83, 97,
104, 120, 152, 184,
238, 293, 348, 388
- Myths, 56, 94, 138, 159,
208, 214, 261, 329,
361, 402
- NAVIGATORS' ISLANDS,
144
- New Marquesas, 75
- New Zealand, 160
- Nukahivas, 75
- OCEANO-MELANESIANS, 1
- Occupations, 16, 81, 95,
103, 116, 141, 149,
176, 230, 282, 342,
368, 384, 405, 415
- PALOS, 365
- Papeiti, 60
- Pearl Islands, 94
- Pelew Islands, 365
- Physical characteristics,
10, 62, 76, 95, 100,
110, 140, 145, 166,
224, 274, 336, 366,
378, 404, 412
- Polyandry, 32, 85, 105
- Polygamy, 32, 84, 105,
123, 162, 153, 187,
241, 297, 350, 369,
406, 415
- Pomotoos, 94
- RADAK, 335, 341, 350
351, 356, 357
- Radak-Raliks, 411
- Religion, 46, 74, 91, 98,
107, 133, 144, 157,
205, 255, 320, 358,
375, 401, 409, 417
- Rotumas, 140
- SAMOAN ISLANDS, 144
- Samoaans, 144
- Sandwich Islands, 220
- Slavery. See *Classes*
- Spanish Possessions, 357,
377
- Sorcery, 54, 74, 77, 93,
137, 213, 259, 401
- Superstitions, 53, 54, 74,
134, 137, 158, 213,
299, 327, 361, 375,
401, 418
- TAHITANS, 7
- Tahiti, 7
- Tarawas, 403
- Tattooing, 79, 113, 141,
148, 172, 340, 405,
413
- Tonga Tabu, 109
- Tongas, 108
- ULAN ISLAND, 335, 338,
341, 342, 343, 344,
347, 348, 353, 355,
356, 358, 359
- WAIHUS, 98
- War, 41, 73, 89, 107,
132, 144, 156, 202,
250, 357, 374, 399,
408
- Weapons, 67, 90, 132,
157, 204, 254, 416.
See also *War and
Manufacturing In-
dustry*
- Woman, 31, 70, 84, 97,
105, 122, 153, 186,
240, 295, 350, 370,
389, 406, 415
- YAP ISLAND, 335, 337,
340, 346, 350, 354,
356, 360

THE END.

